

Prabuddha Bharata

OR AWAKENED INDIA



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

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No. 1



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“Arise! Awake! And stop not till the Goal is reached.”

A HYMN TO THE HOLY MOTHER

BY SWAMI ABHEDANANDA

प्रकृतिं परमाभयां वरदां
नररूपधरां जनतापहरां ।
शरणागतसेवकतोषकरिं
प्रणमामि परां जननीं जगताम् ॥ १ ॥

गुणहीनसुतानपराधयुतान्,
कृपयाऽद्य समुद्धर मोहगतान् ।
तरणीं भवसागरपारकरीं
प्रणमामि परां जननीं जगताम् ॥ २ ॥

विषयं कुसुमं परिहृत्य सदा,
चरणाम्बुद्वहामृतशान्तिसुधां ।

O, Prakriti, Supreme! in human form,
Bestower of boon and bliss!
Distress of souls removest Thou,
And grantest them content and peace.
Thy servants who surrender all to Thee
Of fear, them, Thou makest free.
O, Great Mother of the world,
Be my salutations ever to Thee.

Through mercy do Thou save
Thy sons bound in Maya's chain,
Who hath virtue none to say,
Full of crimes and ever vain.
O, Thou art the only ship!
To ferry them across the earthly sea!
O, Great Mother of the world,
Be my salutations ever to Thee.

Renounce, my mind-bee!
The sense-flowers of the earth,
Drink the nectar of "Lotus-feet,"
Enjoy, thus, in peace and mirth.

पिव भृङ्गमनो भव्रोगहरां,
प्रणमामि परां जननीं जगताम् ॥ ३ ॥

कृपां कुरु महादेवि सुतेषु प्रणतेषु च,
चरणाश्रयदानेन कृपामयि नमोऽस्तु ते ॥ ४ ॥

लज्जापटावृते नित्यं सारदे ज्ञानदायिके,
पापेभ्यो नः सदा रक्ष कृपामयि नमोऽस्तुते ॥ ५ ॥

रामकृष्णगतप्राणां तन्नामश्रवणप्रियां,
तद्वावरजिताकारां प्रणमामि मुहुर्मुहुः ॥ ६ ॥

पवित्रं चरितं यस्याः पवित्रं जीवनं तथा,
पवित्रतास्वरूपिन्यै तस्यै कुर्मो नमोनमः ॥ ७ ॥

देवीं प्रसन्नां प्रणतार्त्तिहन्त्रीं,
योगीन्द्रपूज्यां युगधर्मपात्रीं ।
तां सारदां भक्तिविज्ञानदात्रीं,
दयास्वरूपां प्रणमामि नित्यं ॥ ८ ॥

स्नेहेन बध्नासि मनोऽस्सदीयं,
द्रोषानशेषान् सगुणीकरोषि ।
अहेतुना नो दयसे सदोषान्,
खाङ्गे गृहीत्वा यदिदं विचित्रम् ॥ ९ ॥

प्रसीद मातर्विनयेन यात्रे,
नित्यं भव स्नेहवती सुतेषु ।
प्रेमैकबिन्दुं चिरदग्धचित्ते,
विषिञ्च चित्तं कुरु नः सुशान्तम् ॥ १० ॥

जननीं सारदां देवीं रामकृष्णं जगद्गुरुं,
पादपद्मे तयोः श्रित्वा प्रणमामि मुहुर्मुहुः ॥ ११ ॥

In charm of Delusion
Then shalt Thou cease to be,
O, Great Mother of the world,
Be my salutations ever to Thee.

Pity, please, O merciful Mother !
Thy sons bowing to Thee anon,
Grant them refuge at Thy feet,
Take their salutes ever and on.

O, Sarada, Gracious Mother !
Giver of wisdom in "modest veil,"
Protect us, please, I salute Thee,
Ever since from sin and ail.

Thy heart to Ramakrishna doth remain,
To hear His name is joy to Thee,
O, Embodiment of His thought alone,
I salute Thee over, over again.

Noble, Thou hast a character,
Pure is Thy life divine;
Ever I bow to Thee, O Mother,
Thou incarnate, Purity fine !

O ! Sarada, Goddess holy
Killer of misery in souls resigned,
Saviour of religion in every age,
By Yogindra worshipped, O Mother
kind,

Givest Love and Wisdom Thou,
Grace incarnate ! to Thee I bow.

Through tie of 'Love' divine .
Bound Thou hast the heart of ours;
Granting e'er Thy lap benign,
O, Wonder ! how Thy mercy showers !
By grace hast Thou made us holy,
To virtue changed our endless folly.

Be loving and gracious to Thy sons,
O, Mother ! I humbly beseech,
Sprinkle in their hearts arid,
A drop of love, to enjoy peace !

O, Ramakrishna ! the Teacher of all
And Mother Sarada, Goddess divine !
In bosom holding Their Lotus Feet,
Salutations to both e'er be of mine.

THE BIRTH OF RELIGION

BY SWAMI VIVEKANANDA

The beautiful flowers of the forest with their many-coloured petals, nodding their heads, jumping, leaping, playing with every breeze; the beautiful birds with their gorgeous plumage, their sweet songs echoing through every forest glade—they were there yesterday my solace, my companion, and to-day they are gone: where? My playmates,—the companions of my joy and sorrow, my pleasure and pastime—they also are gone—where? Those that nursed me when I was a child, who all through their lives had but one thought for me—that of doing every thing for me, they also are gone. Everyone, everything is gone, is going and will go. Where do they go? This was the question that pressed for an answer in the mind of the primitive man. “Why so?” you may ask, “Did he not see everything decomposed, reduced to dust before him? Why should he trouble his head at all about where they go?”

To the primitive man everything is living in the first place, and to him death in the sense of annihilation has no meaning at all. People come to him, go away and come again. Sometimes they go away and do not come. Therefore in the most ancient language of the world death is always expressed by some sort of going. This is the beginning of religion. Thus the primitive man was searching everywhere for a solution of his difficulty—where do they all go?

There is the morning sun radiant in his glory, bringing light and warmth and joy to a sleeping world, slowly he travels and alas, he also disappears, down, down below; but the next day

he appears again—glorious, beautiful. And there is the lotus—that wonderful flower in the Nile, the Indus and the Tigris, the birthplaces of civilization—opening in the morning as the solar rays strike its closed petals and with the waning sun shutting up again. Some were there then who came and went and got up, from their graves revived. This was the first solution. The sun and the lotus are therefore the chief symbols in the most ancient religions. Why these symbols?—because abstract thought, whatever that be when expressed, is bound to come clad in visible, tangible, gross garments. This is the law. The idea of the passing out as not out of existence but in it, and only as a change, a momentary transformation, had to be expressed, and reflexively that object which strikes the senses and goes vibrating to the mind and calls up a new idea, is bound to be taken up as the support, the nucleus round which the new idea spreads itself for an expression. And so the sun and the lotus were the first symbols. There are deep holes everywhere—so dark and so dismal; down is all dark and frightful; under water we cannot see, open our eyes though we may; up is light, all light, even in night the beautiful starry hosts shedding their light. Where do they go then, those I love? Not certainly down in that dark dark place, but up, above in the realm of Everlasting Light. That required a new symbol. Here is fire with its glowing wonderful tongues of flame—eating up a forest in a short time, cooking the food, giving warmth and driving wild animals away,—this

life-giving, life-saving fire; and then the flames—they all go upwards, never downwards. Here then was another—this fire that carries them upwards to the places of light—the connecting link between us and them that have passed over to the regions of light. “Thou Ignis,” begins the oldest human record, “our messenger to the bright ones.” So they put food and drink and whatever they thought would be pleasing to these “bright ones” into the fire. This was the beginning of sacrifice.

So far the first question was solved, at least as far as to satisfy the needs of these primitive men. Then came the other question. Whence have all this come? Why did it not come first?—because we remember a sudden change more. Happiness, joy, addition, enjoyment make not such a deep impression on our mind as unhappiness, sorrow and subtraction. Our nature is joy, enjoyment, pleasure and happiness. Anything that violently breaks it makes a deeper impression than the natural course. So the problem of death was the first to be solved as the great disturber. Then with more advancement came the other question, Whence they came? Everything that lives moves; we move, our will moves our limbs, our limbs manufacture forms under the control of our will. Everything then that moved had a will in it as the motor, to the man-child of ancient times as it is to the child-man of the present day. The wind has a will, the clouds, the whole of nature is full of separate wills, minds and souls. They are creating all this just as we manufacture many things; they—the “devas,” the “Elohim,” are the creators of all this.

Now in the mean while society was growing up. In society there was the king—why not among the bright ones, the Elohim? Therefore there was a

supreme “deva,” an Elohim-Jahveh, God of gods—the one God who by His single will has created all this—even the “bright ones.” But as He has appointed different stars and planets, so He has appointed different “devas” or angels to preside over different functions of nature,—some over death, some over birth, etc. One supreme being, supreme by being infinitely more powerful than the rest is the common conception in the two great sources of all religions, the Aryan and Semitic races. But here the Aryans take a new start, a grand deviation. Their God was not only a supreme being but He was the Dyaus Piter, the Father in heaven. This is the beginning of Love. The Semitic God is only a thunderer, only the terrible one, the mighty Lord of hosts. To all these the Aryan added a new idea, that of a *Father*. And the divergence becomes more and more obvious all through further progress, which in fact stopped at this place in the Semitic branch of the human race. The God of the Semitic is not to be seen—nay, it is death to see Him; the God of the Aryan can not only be seen but He is the goal of being; the one aim of life is to see Him. The Semitic obeys his King of kings for fear of punishment and keeps His commandments. The Aryan loves his father and further on he adds mother, his friend. And “love me, love my dog,” they say. So each one of His creatures should be loved, because they are His. To the Semitic this life is an outpost where we are posted to test our fidelity; to the Aryan this life is on the way to our goal. To the Semitic if we do our duty well we shall have an ever-joyful home in heaven. To the Aryan that home is God Himself. To the Semitic serving God is a means to an end, namely, the pay, which is joy and enjoyment. To the Aryan enjoyment

or misery everything is a means and the end is God. The Semitic worships God to go to heaven. The Aryan rejects heaven to go to God. In short, this is the main difference. The aim

and end of the Aryan life is to see God, to see the face of the Beloved, because without Him he cannot live. "Without Thy presence, the sun, the moon and the stars lose their light."

ONWARD MARCH

BY THE EDITOR

I

When an once prosperous nation after falling into degradation, again takes an upward curve towards progress, it passes through three stages. At first, it is dazed and overpowered by the grandeur of any other prosperous nation with which it comes into contact and considers everything in the latter as good and everything in itself as bad. When a man meets with a miserable failure in life, he loses self-confidence and sees defects in his every action. This is the case with the life of a nation also. As a consequence a fallen nation thinks that its way to life is to follow the methods of those nations which have captured the imagination of the world by their brilliant success. This is the first stage and may be called the stage of imitation.

Then comes the stage of worshipping the past. The unworthy descendants very often try to hide their defects of life by boasting of the glorious deeds of their forefathers. In the same way, when a nation falls in evil days and has nothing to speak of the present except its tale of misery and shame, it tries to keep up appearance and a position with others by vaunting of its past civilization and prosperity.

But as a reaction comes the third

stage. Soon the people realize that mere fine words come to no avail—their vociferous praise of the past will not help them in the least in the present—it will make their position all the more ridiculous and by so doing they will show their unworthiness in a much more glaring light. So they set themselves to rebuild their present in the light of the past experience and gradually become more and more hopeful of their future and gain greater and greater self-confidence.

During the eighteenth and nineteenth centuries India reached the lowest level of downfall. She lost the freshness of life and was simply eking out a miserable existence. There was no creative impulse amongst the people and the nation was living on the earnings of its past. When there is a low level at a certain part of waters, water from around rushes there. Similar is the case in regard to national life. When a nation becomes weak, it is liable to succumb to the influence—cultural, moral, religious, etc., of other nations which are prosperous. So when India was in a moribund condition, the English came as a harbinger of a new civilization with new hopes and aspirations and easily overpowered our national life. For a time people were dazzled by the material prosperity of the West and began to

think that the Western civilization would bring a sure panacea for all the ills of Indian national life. People began to study Western art, literature, history, etc., with great avidity and turned to them for the sustenance of life. They were more interested in the details of the French Revolution and the battle of Waterloo than in any of their national deeds. The British sense of justice and love of liberty appealed to them more than any Indian deed of virtue and morality. They found their own religion as full of blind superstitions and meaningless rituals—they had not the patience to study it thoughtfully—and some of them actually embraced the Christian faith. For a time it seemed as if India would find an eternal burial in the rushing tide of the Western civilization.

Then side by side arose a section of people who began to justify every trifling act of their ancestors as full of deep significance and great importance. The enthusiasm and vehemence of their blind worship of the "Aryan civilization" were equalled only by their sad ignorance of their past. The worst pity of it was that their attention to the past was directed by the people of the West. When any Western scholar praised anything of India's religion, culture and civilization, their words echoed and re-echoed throughout the length and breadth of the country and their Indian disciples were in breathless expectancy to catch any fresh word of testimony regarding India that might fall from their lips.

Soon there came a disgust against this idle spirit of living on the hollow praise of others or the unprofitable work of magnifying the past. The more sober and serious amongst the people began to work silently, steadily and earnestly to see what they themselves might do to get for India a worthy place amongst

all other nations of the world. Some of them have been splendidly successful and they have opened up a new vista of hope for others.

But the above three stages are not separated by any clear-cut division. We can divide them into three classes only by taking account of the most prominent part which one particular tendency has played in a particular period—other factors not being necessarily altogether absent. If we analyse the current thoughts of the present-day India, we can classify our people into three groups: First, those who are still blindly worshipping the past and making no effort to build the present or if they at all stir themselves to action, they want to make the present a replica of the past. Second, those who are torn with grief at seeing the present abject condition of the country and are anxious anyhow to raise India from the mire of her degradation. And as their anxiety sometimes gets the better of cool judgment which is so very necessary for a right kind of action, specially at a time of great crisis, at least in some of them we find now and then a spirit of ignoring—if not altogether rejecting the past. Though their enthusiasm for working out a new destiny for India is genuine, they betray that they are also blinded by the success of the nations which now rule the world or which are rising in prosperity, and they want to import things into India which may not suit Indian soil, or if they grow at all in India it may be to her great peril. Of course we find another section of people also, who are trying to adapt the past to the present, combine the East and the West and to utilize all the forces which are likely to benefit India—rejecting nothing, ignoring none, but all the while discriminating whether a particular thing will be of real good to the country.

II

If we look to our actual activities, we find that the people in all fields, after passing through a period of imitation are now coming to a sense of gradual self-consciousness. There was a time when Indian artists would study Western art with greater attention and give greater importance to it than to that of India. It will be astonishing to learn that when Mr. E. B. Havell, the then Principal of the Government School of Arts, Calcutta, removed the Western paintings from the Calcutta Museum and substituted them by a collection of Indian paintings so that the art students would be compelled to give better attention to Indian arts, protests came even from the Indian Press and public. It is said of the great artist Sir Abanindranath Tagore of Bengal that he was in love with Western art before he knew anything of the art of Ajanta, or of Moghul and Rajput paintings, trained as he was under two European artists—one Italian and the other English. It was by a mere chance that his attention was directed to Indian arts. Once he saw old manuscripts in his family library with nice illustrations in them. He was so charmed with them that gradually an ambition grew in him to become a true Indian artist instead of wasting life in imitating European models. Now the Bengal School of Art, which is said to be the best expression of Indian Renaissance and whose influence has spread all over the country, owes its origin to the genius of Abanindranath Tagore.

The same thing might be said of literature. Michael Madhusudan Dutt wrote his *Magnum Opus* on the model of an English Epic and his ambition was to be the "Milton of Bengal." There was a time when everyone receiving modern education looked upon the

vernaculars with piteous scorn, but now at least in one province in India we see the birth of a rich literature, some of whose books have been translated into almost all the important languages of the world and whose high-priest has been a household word all over the civilized world. In other provinces also vernaculars are receiving greater and greater attention.

A great stir of life is visible almost everywhere. Indians were so long supposed to be fit for nothing but dreamings and many Indians in the period of national decadence could not dare aspire after anything better and higher. But now even in the field of exact science we have got some Indians who have got recognition amongst the best scientists of the world and whose achievements can shed lustre on any country. It must however be said that though their individual achievements are great, by no means a nation can have anything greatly to be proud of by producing only two or three eminent scientists. But what is really significant is that they show the *possibilities* of the Indian genius. If under so many adverse circumstances and overwhelming obstacles, they could succeed so much, why should not one very legitimately hope for better results in the future under more favourable circumstances?

It is said that Indian politics of the present day is the outcome of English education in the country. There is much truth in that saying. There is much in Indian politics which is a European imitation. Even till lately Europeans were necessary to be called in to preside over the deliberations of Indian national assembly. British friends were required to come to India to tell the Indians what their legitimate rights are and what their hopes and aspirations should be. But now even in the field of politics creative spirit is visible. Re-

cent events show that in India has been discovered a method of political warfare, which, if it succeeds, will have a lasting influence upon the future history of the world. There was a time when Indian political leaders could not speak louder than in a petitioning tone, but now they are emphatically demanding their rights to stand shoulder to shoulder with any other nation in the world. Even a few years back, politics meant the capacity for giving lectures and speeches at intervals of one's professional work. Nowadays a political leader is judged by the standard of sacrifices and sufferings he has undergone for the cause of the country. It is a happy sign that the people are showing greater and greater readiness to sacrifice their personal interests of all kinds for the ulterior cause of the country. Many persons have given exemplary proofs that no sacrifice is too great for them if thereby the destiny of the country can be changed.

One most significant sign in the contemporary national activities is the coming out of Indian women from their life of seclusion to take interest in public affairs and national welfare. The Indian women are showing greater interest not only in what directly concerns the well-being of their sex, but also that of the country as a whole.

It is said that repentance carries with it an indication that the Kingdom of Heaven is at hand. In the same way, consciousness of our defects indicates that we are not far from remedying them. And fortunately the country is passing through a process of self-examination in all fields of life to remove the evils.

Nowadays there is a constant cry that our present system of education is anti-national and that it is not in keeping with the genius of Indian nation. Sporadic attempts are being made here

and there to evolve a better type of Institutions. All these show that in not very distant future one can hope to see the growth of a type of education which will better foster Indian ideals and culture.

The same thing might be true of the defects in our social institutions. People themselves are being more and more conscious of the innumerable handicaps under which our present-day society is working. It needs no foreigner to awaken us to a sense of our drawbacks, by calumniating our society before the eyes of the world. Pressure of circumstances and greater and greater earnestness for progress will make the people more determined to root out all the social evils.

Nowhere is the sign of new awakening so clearly visible as in the field of religion. Impact of Western religion with Hinduism in the early part of the last century brought about the development of an offshoot of Hinduism which was Western in conception and setting. It is said of Brahmananda Keshabchandra Sen, who figured so greatly in the religious history of India in the last century, that so much was his love for Christianity (as opposed to the real understanding of Hinduism?) that he would have embraced that faith, had he lived longer. But soon Hinduism reasserted itself. Nowadays not only there is no danger of Hinduism being crushed by any other faith, but on the contrary the influence of Hinduism is spreading beyond the shores of India through various sources. And within the country itself the characteristic power of Hindu religion to assimilate foreign elements is clearly visible at work.

All these we say not in a spirit of pride for our achievements—as a matter of fact, if we take account of all things, our work has been very trifling in comparison with what lies before us to be

done. But we mention them because India has suffered much from self-depreciation and because a spirit of optimism always brings a greater chance of progress. And if we can be keenly conscious that a life of dead stagnation is over, we can try with a greater zeal for a better speed of progress. Due to various circumstances the idea of inferiority-complex has been implanted upon the people and the sooner this deadweight is removed the better for them. From that standpoint the country gets a fresh cause for rejoicing when any of her sons gets a world-recognition and brings new laurels of honour to her. The other day a prominent American, whose voice carries weight, said with reference to the national poet of India, "You alone are sufficient why India should be free." Such remarks have occasionally been made with regard to more than one great Indian of this generation or whom the present generation has not forgotten. Not that one should rely too much on such remarks and sit idle, but such recognition is a sure step to remove all feelings of inferiority from the mind of the people, if they still have any.

III

The country is now as if in a melting-pot—she is in a process of rebirth. Even a blind man cannot deny that India is going to take a new shape. At this juncture some people are in anxiety as to whether in the process of transformation India will remain true to herself. For, now and then signs can be seen that there is a tendency in the country to emulate the other newly rising nations of the world which are showing abnormal zeal to throw off all time-honoured customs, traditions, ideals, etc. Some of the social practices and usages even in India will change and they require changes. Besides, time means growth and growth means changes. But

on our part we believe that there will be no real danger to Indian culture. The soul of India which has stood the shock of so many attacks for ages past cannot die. Very often the present awakening in India is called a Renaissance, borrowing the phrase from the European history. But the present awakening in India is quite different from the Renaissance in Europe. There the Greek and Roman cultures supplanted the then moribund mediaeval culture of Europe; there it was the case of the substitution of the one by another. But here in India it means that the nation is gaining in self-consciousness and the stir of life indicates that the country is re-asserting herself. It is a case of awakening from self-forgetfulness. So all changes will mean *growth from within*. As such the country is bound to remain true to herself. A child of ten does not remain the same when he attains the age, say, of fifty. But nevertheless the child remains the same person though there is a difference of forty years. Similarly it is difficult to prophesy as to what shape exactly the future of the country will take. But this may be said that India will remain India—she cannot be anything else.

But in the meantime she may commit mistakes here and there and it is but natural. In the zeal and enthusiasm for progress the nation may try to run at a speed which will frighten any but a strong and courageous spirit. But in the future everything is bound to be all right. When there comes a high tide, the banks of a river are broken down and sometimes it loses even its identity in a vast watery expanse; but nevertheless the river remains the same. Similar is the case with the national life.

When we compare the present awakening in India with that in other nations of the world which have been showing the pulsation of a new life, we find a

great significance. Whereas in other nations—even in an Asiatic country like China, people in their awakened consciousness are showing a spirit of great revolt against religion, in India religious revival has been the harbinger of the new awakening. For, in the last century, when the nation passed through the greatest crisis, Indian religion though it suffered a little shock, soon gained strength, and it was in the field of religion first that people were self-conscious. From religion, in a sense, came the self-confidence which is now pervading other fields of activity. Beginning with Ram-mohan Roy, in Devendranath Tagore, in Keshab, Dayananda down to Swami Vivekananda—in all the religious reformers we find the same spirit of national consciousness working silently or explicitly—no matter that in some of them Western influence played such a great part that they could not make a common cause with the people in general. But on the whole in all the religious movements we find that the spirit of India was in revolt against an undue foreign aggression. And that spirit is working in wider fields and

diverse activities in the present century. Consequently the soul of India will ultimately remain safe though there may be some outward manifestation of changes.

As such it behoves all Indians to join, help and encourage all movements which are likely to accelerate the speed of the country in her onward march. And we hear the mighty voice of one who was as if consuming with his love for India, still resounding in our ears :

“The longest night seems to be passing away, the sorest troubles seem to be coming to an end at last, the seeming corpse appears to be awakening and a voice is coming to us. Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. . . . None can resist her any more, never she is going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet.”

Is there any one amongst us who disbelieves it?

THE SOUL'S CRY FOR GOD

JABEZ T. SUNDERLAND, D.D.

*“My heart crieth out for God, yea,
for the living God.”*

—Old Testament Psalm.

*“Unlovely, nay, almost frightful,
is the solitude of the soul which
is without God in the world.”*

—Emerson.

No demand of the human soul is more deep, more pathetic, more inextinguishable, than its cry for God.

This cry began seemingly with man's creation on the earth; certainly it has accompanied all his earthly history, so far as we can trace that history; nor does there appear to be any reason for supposing that it will ever cease so long as he remains in this world. This cry of the soul for God is what all the altars and temples and religions of the world mean; it is what its philosophies really

mean; it is the deepest impulse of its poetry and art and music; I am not sure but it will sometime be seen that it is the real meaning of its science.

As a babe feels out instinctively for its mother's breast, and cannot be happy or still until it finds it; as the caged eagle is restless inside its bars and can be satisfied only when it feels its wings beating the free air; as the human eye pines for light, the human mind for truth, and the human heart for love, so the human soul, in its weakness, ignorance and imperfection, is restless—must be—its very weakness cries out for a Strength higher than itself; its very ignorance cries out for a Wisdom higher than its own; its very imperfection cries out for Perfection; and not until these are found, as they can only be found in God, does it seem possible, in the nature of the case, that man, created as he is, can rest or find peace.

* *

I say I think that this is not only what man's temples and altars and religion mean, but really what his philosophies and poetry and art, and even his very science, will more and more be seen to mean at bottom as we learn to understand them better.

Man's reason is so made that it cries out for an answering Reason in Nature—an Intelligence over all things, through all things, in all things, the explanation of all things. Nothing is more abhorrent to man's mind than the thought of an idiot universe—a world without intelligence or meaning. But for man's reason to demand intelligence and meaning in the universe is, in its own way and language, to cry out for God—for what is God but the Infinite Reason?

The mind of man is so constituted that it seeks order and Unity. It cannot rest in disorder. It has some-

times been said that classification (putting things in order) is knowledge. We know by discovering likenesses; similarities and dissimilarities; by bringing parts together into wholes; tracing unities in diversities. This is the way all the sciences are built up. The science of botany is the orderly array of the facts of the vegetable world; it is the setting forth of the unities that run through the diversities of vegetable life. So too with the other sciences. As soon as the facts concerning the rocks of the earth, and the stars and planets of the sky, were fully enough studied out, to reveal their lines of order and their unities, we had the sciences of geology and astronomy. So everywhere science is the push out to find the order in the disorder, the one in the many. And this push is instinctive to man's mind. The human mind hungers for order: it cries out for Unity.

Nor can it stop with the attainment of its object in a mere part of the creation, it must find it everywhere. Botany and geology and astronomy do not embrace all there is in the universe. Is there not an order running through nature as a whole? Is there not a great unity binding all its parts into one? This is what the mind longs for. And it can never rest until the answer comes, "Yes, there is such a Supreme Order; there is such a Supreme Unity."

But when the scientific mind impelled by its own irresistible instinct has thus pressed on until it has discovered order transcending order, and unity beyond unity, until it has reached at last an ultimate highest unity in the universe, what has happened? Why, it has simply climbed the same mountain peak from its own side that philosophy and religion, propelled by a like impulse in the human soul, have been from the beginning climbing from their

respective sides. They have all been climbing from disorder to Order, from diversity to Unity.

This is exactly what philosophy's thought of First, or Efficient Cause, means. This is exactly what religion's thought of Creator, and Moral Ruler of all things means. As in the physical world the mind cries out for unity, and cannot rest until it finds it, so in the intellectual and moral worlds the mind's demand for a like unity is just as imperative. And the great final three-fold unity, unity in power, unity in intelligence, and unity in beneficence, which we find at the summit as we press up all these three paths of the physical, the intellectual and the moral, is what we mean when we say the Infinite, Eternal, Supreme, One—God.

Thus it is that the human soul's insatiate and ineradicable demand for order and unity is its own confession that it can never rest except in the thought of One Power over all, One Wisdom embracing all, One Plan of Good for all worlds, that is to say, a moral universe commensurate with the physical, "one far off divine event toward which the whole creation moves."

* *

A hint of the same thing, I think, we find in the mind's cravings for Harmony. The lowest form of harmony is that of sounds—mere physical harmony—sounds of such pitches that the waves of air which produce them are in length multiples of each other. Such harmony of sounds gives pleasure of its kind. But we soon rise to the perception of subtler harmonies—harmonies of sound with feeling and thought; and then, to harmonies that transcend sound and all things physical. The great musicians soon get to the point in their musical compositions where they feel that their instruments are poor and inadequate, and the re-

sources of sound are practically exhausted, and they long to burst through the cramping limitations of the physical into the realm of the free spiritual. That is, the physical harmonies which the hand or voice can produce, and which the ear can hear, only dimly hint those higher harmonies which the soul feels. But when they come to try to express these feelings or to attach words to them, what is the character of the words? Instinctively they are religious words—words of adoration and worship. So deeply does the soul feel that its cry for the loftiest harmonies is really a cry for God—that is, a cry for the all-perfect Life and Love in whom all the soul's imperfections and dissonances are made complete.

Thus it is not by accident that music attaches itself so closely to religion. Harmonies of spirit are love and worship. When the soul yearns most for harmony on the human plane it feels most the spirit of love toward human beings. When it yearns most for harmony on the plane above the human it feels most the spirit of love and adoration to God. Perfect human Love is just perfect harmony between human soul and human soul. Perfect worship is just perfect harmony between the soul and God. Thus the soul's deepest longing for harmony are cries for a Perfect and Infinite Love. And what is that but God?

* *

Likewise in man's natural desire for Beauty and inability to be satisfied with any possible beauty of earth, there seems to be a secret testimony to his relationship to the Divine. His longing for the beautiful quickly exhausts the possibilities of the physical, and rises to the richer realm of the intellectual and moral. It is the vision of the ideal that ever haunts him, woos him, thrills him—the ideal that is not on

earth—that finds its realization only in the All-Beautiful, the All-Perfect. Thus it is that man's longing for the beautiful, which cannot be satisfied short of the Perfect Beauty, is really, in its deeper meaning, the soul's cry for God.

And man's desire for Truth, too, seems to be the same. Man's soul is so constituted that it cannot rest in falsehood or illusions. It wants reality, it wants verity. And this not merely at one point, or on the surface: it wants these everywhere, and above all at the heart of things. It cries out with a passionate cry that will take no denial, for Truth, absolute, eternal, unchangeable, as the meaning of this universe. Is such truth possible without God?

And the soul's cry for Right, too—right that is immutable and eternal—right and justice at the heart of being—what is that but a cry for God? No thought that ever came to man has more power to drive him wild, to make life intolerable, than the thought that possibly the great plan of things may not be just—the thought that possibly in the end wrong and not right may prevail in this universe. From this thought all that is sanest and highest in man revolts—saying, it cannot be. Amid all the shortcomings and seeming miscarriages of earth where the wrong seems to prevail, amidst all the dark problems of evil where we can see little light, there is that within us, deeper than all other voices, which says, There must be a solution; there must be a Justice throned on high which we may trust.

And what is that voice but the divine within us witnessing to itself? What is it but the soul, as St. Augustine puts it, made for God, unable to rest until it rests in him? And when it does thus consciously rest in him, able to feel that whatever comes the Judge of all

the earth will do Right, how great and inexpressibly precious is its peace!

* * *

These, then, are some of the ways, and there are many more, in which the human soul cries out instinctively, and ever, from the earliest moment of its conscious rational existence, all through life, for something above itself, stronger than itself, more perfect than itself, the light of its day, the source of its life, the permanent amidst the changing, the explanation of its ideals, the infinite unity and harmony at the heart of all discords and diversities, the satisfaction of all its longings.

We see, then, the answer that is to be made to any of our fellow men who may ever talk lightly of our relations to God or of our dependence on him. We see the answer that is to be made when any speak, as thoughtless men sometimes do, of outgrowing the need of laying hold of the Divine Hand as we go through the world.

Talk lightly of our dependence on God? Outgrow our need of help higher than ourselves? Alas! who are we that thus we dream? Can the creature outgrow his Creator?

When we can call ourselves into existence, or sustain ourselves; when we can bring the morning at our wish, or the night at our call; nay, when we can create a blade of grass, or guide our own steps for one hour with certainty that within that hour sorrow and danger and death shall not overtake us, then, but not before, may we talk lightly of our need of God, or cease to listen to those deep voices of our nature that cry out for him.

Do without God? Yes, if the time ever comes when other things can do without the source of their life, then perhaps we can.

If the time ever comes when fish are able to do without water, or plants

without light, or babes without mothers, or the earth without the sun, then, but not before, may we, we puny children of earth, turn our backs upon him who is our Strength and our Life, or stop our ears to those voices, without and within, that forever call us to his Protection and his Love.

We little realize what treasures exhaustless and infinite we have in God.

Imagine a world without God, and then we shall see. Without God the universe loses its meaning. Without God reason is baffled in its every flight.

Without God our ideals are dreams and our hopes are bubbles. Without God faith's feet stand on nothing. Without God immortality fades away, and man sinks down essentially to the level of the brute, and death speedily swallows up all.

But with God, a real God, a God of Infinite Wisdom and Love, the world is rational; the universe is alive; man is immortal; hope lights eternal fires; love reigns in all worlds; and there is no good thing in earth or heaven that is not waiting to be ours.

THE PRESENT-DAY CONFLICT OF CULTURES

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I

Until about two centuries ago, there was fundamentally one culture, which may be conveniently called ancient culture, all over the civilized world—in the East as well as in the West. On the intellectual side it embodied a very high development of mental science. Though there are not many who will agree with Schlegel that in comparison with Hindu philosophy, "even the loftiest philosophy of the Europeans," appears "like a feeble Promethean spark in the full flood of the heavenly glory of noon-day sun, faltering and feeble and ever ready to be extinguished," the fact is patent, that modern philosophy has not been advanced much beyond the point to which the ancients had carried it. "The latest German philosophy," observes Mr. Davies, "is a reproduction of the philosophic system of Kapila in its materialistic part, presented in more elaborate form but on the same

fundamental lines. In this respect, the human intellect has gone over the same ground that it occupied more than two thousand years ago; but on a more important question it has taken a step in retreat. Kapila recognized fully the existence of a soul in man, forming indeed his proper nature—the absolute ego of Fichte—distinct from matter and immortal; our latest philosophy, both here and in Germany can see in man only a highly developed physical organisation." The system of Laotsze, the greatest philosopher of China has produced, corresponds so closely to Vedantism, that he is supposed by some to have drawn inspiration from India. In the West, the mantle of Socrates fell on his most distinguished pupil, Plato. Of all the systems of Greek philosophy Plato's approximates most to the Indian, especially to the Vedantic system. His conception of the Divine Being, that of Supreme Intelligence, incorporeal, eternal and immutable is

vations from outside, by the Greeks, the Scythians, the Parthians and the Huns, who succeeded in establishing their authority in various parts of the country. Sooner or later, however, they were either expelled or became Indianised, adopting the Indian religion, the Indian literature, and the Indian institutions. Hindu culture also presented an impenetrable front of opposition to the disintegrating influences of Mahomedan invasion, and in course of time, captured the Moslem mind and largely influenced Moslem culture and Moslem administration.

Ancient culture was also considerably developed in China, and she has been remarkably free from militarism. The profession of the soldier has ever been despised in China. He is placed last in her scale of social usefulness. She has, like India, made heroes of her saints and philosophers, not of her military men. The Emperor of China was probably the only ruler in the world who never wore a sword. Paradoxical as the statement may appear, it was not her military strength but her ethical elevation, not her material development but the harmony which, she like India, was able to bring about between it and her moral culture which enabled her to preserve until recently the integrity of her civilization.

Ancient culture has never been averse to material progress, but has always endeavoured to maintain equilibrium between it and moral development, and has therefore discouraged inordinate mechanical development. Plato valued Mathematics only because it "habituates the mind to the contemplation of pure truth and raises us above the material universe." He remonstrated with his friend Archytas who had invented powerful machines on mathematical principles, and declared, "this was to degrade noble intellectual exercise into

a low craft fit only for carpenters and wheelwrights." Archimedes was half ashamed of his inventions which were the wonders of his age. The cultured classes among the Hindus and the Greeks kept aloof from industrialism. Visvakarma, the divine patron of arts in India, receives worship only from artisans, and he was in no way superior to Maya, the architect of the Danavas. Shukracharya, the greatest Indian inventor of ancient times, of whom we have many traditions, was a professor of the Daityas. In India trade and all other money-making occupations were left to the lower castes.

Happiness under whatever name has ever been the aim of life. Ancient culture seeks it through the inner rather than the outer man, by self-denial rather than by self-indulgence, by curtailing the wants of life than by increasing them. Even Epicurus with whom pleasure was the sole ultimate good, maintained the immense superiority of the pleasures of the mind over those of the body; and the Epicurean sage no less than the Vedantic, Confucian, Buddhist or the Stoic sought for happiness from within rather than from without.

II

Modern culture is the result of the phenomenal development of Natural Science in the West during the last two centuries. The Aryans of northern and western Europe were not so favoured by their physical environment as their brethren who migrated to India. The physical surroundings of the latter were favourable to early economic development. The wants of the outer life easily satisfied, they had abundant leisure to turn their attention to the inner life. They were either in friendly intercourse with Nature or regarded it as a negligible factor in life. Far different was

the case with their Western congeners. For good many centuries they were engaged in a keen struggle for bare existence and were but little above the savage level. Their climate and their soil were adverse to economic progress, and their energies were exhausted in overcoming natural obstacles. They had little time left for introspection, cogitation and contemplation. Nature loomed large before them because they had constantly to contend against her forces. The efforts made by them to obtain mastery over her have left their impress upon their national character which exhibits qualities requisite for sustained action in an eminent degree. It has also developed a habit of mind which is as helpful for a minute investigation of the objective world as it is prejudicial to a close study of the subjective phenomena. The general trend of intellectual development of the moderns has been as markedly scientific as that of the ancients was philosophic. There has no doubt been considerable progress in philosophy which reckons such eminent names as Descartes, Locke, Spinoza, Leibnitz, Kant, Fichte, Hegel and Schopenhauer among its devotees. But in the first place, their number is much smaller than that of the scientists. Secondly, the influence they have exerted on contemporary thought dwindles into insignificance compared with that of the Naturalists. Thirdly, they have had a very solid foundation laid by the ancient thinkers to build upon.

As in philosophy, so in mathematics, the moderns have had a very good basis to go upon. In this respect they are very largely indebted to the Moors of Spain who, not only spread the mathematical knowledge of the ancients in modern Europe, but also considerably improved upon it. It is chiefly the pioneering educational work of the

Spanish Moslems which rendered possible the brilliant achievements of such mathematicians as Descartes who applied algebra to geometry, Fermat who perfected algebra, Kepler, Napier and Briggs who invented logarithms, Newton who discovered the law of gravity, and Galileo who revived and developed the system of Copernicus. *

In Natural Science also the ancients had done a good deal of pioneering work and paved the way for the moderns. The ancients had grasped its central ideas. The principle of evolution, which has made such a stir in the modern scientific world, was enunciated by them several centuries before the Christian era, and was later on, taught in the schools of the Saracens. They (especially the Hindus) early rose up to the modern theories about the genesis and the age of the world, the vastitude of the changes it has undergone, and the conservation, transformation and dissipation of energy. But they did so chiefly by the deductive method. They did observe and experiment. The Hindus, for instance, used the rain-gauge, made careful observations of the different kinds of clouds and other atmospheric phenomena, such as the heights of the clouds, the distances from which lightning is ordinarily visible, the height to which the terrestrial atmosphere extends, etc. But the method of induction was not in favour with the thinkers of antiquity and they did not carry it very far. Natural Science was cultivated by them mainly as subsidiary to metaphysics and medicine; and the progress they made in it dwindles into insignificance compared with the vast strides made by the West especially within the last century. The key-note of modern science was sounded early in the seventeenth century by Bacon who, though not himself a scientist, developed the method of investigation of nature by induction in

his "Novum organum." New sciences like geology and biology have been developed which were unknown to the ancients, and old sciences like physics and chemistry have been carried to a stage of perfection beyond their most ardent dreams. Galileo, Celsius, Franklin, Galvani, Bunsen, Faraday, Ampere, Priestley, Lavoisier, Gay Lussac, Darwin, Haeckel, Huxley, Elie de Beaumont, Murchison and Lyall are only a very few of the galaxy of brilliant names which adorn the annals of modern science.

The practical applications of Natural Science, especially of physics and chemistry, have been even more marvellous than the discoveries of theoretical importance which we have briefly and cursorily referred to above. Railways, steam-navigation, electric telegraphs, friction matches, gas-lighting, electric lighting, the telephone, photography, the phonograph, and the wireless telegraph, may be mentioned as some of the more remarkable inventions of the present age. The last century boasts of more brilliant inventions than all the previous centuries of human history put together. Science has been marching with bewildering rapidity, the goal of one generation becoming the starting point of the next.

The inventions just mentioned have caused a momentous revolution in the industrial world. About the beginning of the last century the industrial condition of the West was in no way better than that of the East. If anything, it was worse. Calicoes had long been exported from India before they could be manufactured in England. In the beginning of the last century, England imported nearly two-thirds of the iron and much of the salt, earthenware, etc., used by her. The cotton and iron manufactures of India were then largely exported to Europe. The situation has

now been reversed. The application of labour-saving machinery has enabled the West not only to meet all her own manufactured requirements, but also to supply, with the aid of steam navigation and railways, the markets of Africa and Asia.

Spiritual and ethical progress has been, as we have seen above, the goal of intellectual development with the ancients. However various the paths commended by ancient culture for salvation, they all agree in denouncing egoism and in controlling if not suppressing the animal side of man. Modern culture, on the other hand, takes but little heed of the ethical and spiritual life, and seeks to accomplish the well-being of man by material progress, by the gratification of his senses, by adding to his physical comforts and convenience, by multiplying his wants, and by mechanical developments to satisfy those wants. The technological side of a modern University overshadows the cultural (in the ancient sense), and there have of late sprung up Universities solely for the purpose of technical education.

The labour-saving machinery and appliances which have come so largely into vogue have created capitalism, concentration of capital being the essential condition of modern industrial expansion; and capitalism has led to the substitution of urban for unquestionably healthier (physically as well as morally) conditions, and has led to enormous inequality in the distribution of wealth. Besides capitalism, over-production is another serious evil caused by the unrestricted application of science to industry. A great deal more is produced by the West than is required by it. Consequently the manufacturers of the West have to seek for markets in Asia and Africa. This is the chief reason for the maintenance of dependencies and

spheres of influence in these continents by the great Western Powers by methods which are not consistent with a high standard of morality. The colossal armaments maintained by them are mainly for the expansion and protection of their interests abroad; and these interests are chiefly commercial. It is over such interests, that Russia came into conflict with Japan, and Germany was drawn into the whirlpool of the late world-war. Besides the promotion of the military and predatory spirit, over-production has led to the momentous problem of unemployment in the West.

The influence of the numerous improvements effected in arms and ammunitions by modern science has been highly detrimental to the well-being of mankind in general, and of the weaker peoples of the world in particular. Might has generally been right in this world. But the improved arms of long range and precision, and the explosives, poison-gas, etc., which have so largely come into use in recent times have made might much mightier than ever before. The weak and ignorant have often been more or less oppressed or exploited by the strong and the cunning, but never so extensively, fearlessly and systematically as at the present day. Normally industrial and commercial expansion is antagonistic to the military spirit and favours peace and the virtues it fosters. And in the nascent stage of modern industrialism, the Manchester politicians expected the Angel of Peace to descend in a "drapery of calico." Their expectation, however, has not been realized. The relation of modern industrialism to militarism has been rather that of allies than of enemies.

One of the most salient results of the ceaseless inventions for gratifying our senses in accordance with the principles of modern culture has been to perpe-

tually multiply our wants, so that the goal of luxury to-day becomes the starting point of necessity to-morrow, which leads to ceaseless struggle for the acquisition and accumulation of wealth. The mechanical progress of the age has rendered a simple ethical life almost an impossibility with the great majority. There has never been a community of any size which has emerged out of the primitive stage in which certain sections have not been ardent votaries of Mammon. But there never has been a civilized society in which Mammonism has been so universally prevalent as in the Western and the Westernized society of the present day.

Thus we find, that Industrialism, Capitalism, Militarism and Mammonism are the four wheels of the gigantic Jagannath car of the goddess of modern culture which is being exultingly and recklessly drawn amid the huzzas of countless zealous votaries.

III

As rain-water when it descends from the sky is pure, but when it touches the earth gets mixed up with a good deal of dirt, so the purity of ancient culture as proclaimed by seers and sages is to a great extent lost when it spreads among the mass of the people who in every community must always be more or less superstitious. Life is so short and the path of true knowledge so long and so arduous, that real enlightenment must always be the prerogative of the few. The attitude of the sages of antiquity, therefore, towards superstition was generally one of sympathy and toleration. Gautama Buddha was one of the greatest rationalists of antiquity. No modern rationalist could define his creed more emphatically than he did, when he exhorted his followers "not to accept anything that is either written or spoken by any teacher of any age unless such

harmonises with reason and bears the test of examination." But his attitude towards idolatry and other superstitions of his age was never hostile. The formulation by Indian sages of the three-fold path of Jnana (Enlightenment), Bhakti (Faith) and Karma (Works) for the salvation and well-being of humanity—the first for the enlightened few and the others for the multitude—is based upon an eternal psychological verity.

Owing mainly to this sympathetic attitude of the ancient intellectuals towards superstition, religion which has hitherto been its main stronghold held until recently undisputed sway all over the world. The tendency of the propagation of modern culture which is based upon the marvellous progress of Natural Science has been to weaken the influence and authority of religion, especially in the West which is the main theatre of its operations.

Dean Inge wrote sometime ago, that "organised Christianity is doomed," and Bishop Gore declared that "belief in God is dead in England." In the most civilized countries of Europe, the intelligentsia are deserting the Churches, and it is yearly becoming more and more difficult to secure suitable young men to go into training for the Christian ministry. The stories and legends of the Bible are being relegated to the category of folk tales; and there are some who have begun to entertain doubts about the historicity of Christ and who try to prove him to be a myth. The Rationalist movement is spreading and is carrying on systematic campaigns against Christianity. The socialist movement is, to a large extent, atheistic. William Liebknecht, one of its prominent leaders, declares: "It is our duty as socialists to root out the faith in God with all zeal; nor is any one worthy of the name who does not consecrate himself to the spread of atheism." Some-

time ago it was reported that a League of Communist Youths in Russia had arranged processions with the object of destroying religious feeling, and had erected scaffold in Petrograd and Moscow on which effigies of Christ and Virgin Mary were beheaded. During the period of Soviet rule, hundreds of thousands of religious people and ministers of religion have been subjected to savage persecution, the express object of which has been to root religion out of the land. Year before last considerable sensation was created throughout the civilized world by these persecutions. The Archbishop of Canterbury said in the House of Lords in April 1930 that "he had received a mass of independent information from the leaders of the orthodox Church, Baptists and Jews and had read many reports from eye-witnesses all enabling him to prove that an elaborate system of persistent oppression of religion had been continued in Russia." Though religion is not similarly oppressed outside that country, its hold upon the multitude is being gradually slackened.

No doubt with the passing of religion there are passing away many superstitions which are peculiar to it. The majority of the clergy are trimming their sails to the prevailing wind and are becoming what is called modernised. They are throwing overboard all that is really characteristic of historic Christianity—the Genesis, the Garden of Eden and the Fall, the Virgin Birth, the Resurrection, etc. It would, perhaps, be no exaggeration to say, that the conference of modern Churchmen held at Oxford in 1924, made a clean sweep of Christianity as it has been hitherto understood.

But while the followers of Christianity have been jettisoning superstitions, those of Science have been developing them. The great majority of them

have been carrying their antagonism to religion to the point of superstition. It is true they have vastly extended the domain of Law in the kingdom of Nature, but there is still a very large area which is *terra incognita* and attempts at its exploration are anathema to them. They would not admit anything which is not susceptible of experimental demonstration and scrupulous verification, would exclude the ultra-sensual region from their purview altogether, and even such eminent scientists as Crooks, Oliver Lodge, Flammarion, Barrett and Russell Wallace who venture to pry into it, are ridiculed and castigated as renegades.

Christianity has now been purged of its gross and revolting superstitions, such as witchcraft and the killing and torturing of heretics. Some of those that remain are as harmless as Nursery Tales or Stories of Arabian Nights, such as belief in Jonah's Whale harbouring a disobedient prophet in its capacious stomach, and in the floating of the Noah's ark over a flooded world, or of an iron axe-head at the bidding Elisha. There are others which are on the whole beneficent and useful to the individual as well as to society, such as belief in Heaven and Hell, in worship and in prayers. It is a commonplace of sociology that there are but few even in highly civilized societies, with whom altruism has become almost an instinct, and who can regulate their conduct by the sublime conception of doing good irrespective of any reward. But in regard to the mass, it is the prospect of a Heaven that leads them to perform benevolent deeds, and reconciles them to what often appears as undeserved evils of sublunary existence. The idea of Hell is as effective a deterrent of evil deeds with them, as that of Heaven is stimulant of good ones. Then, again, prayers and worship apart

from the consolation they often afford, foster a frame of mind which is distinctly conducive to moral and physical health. They may not comport with reason. But the means by which the apostles of Science propose to secure the salvation and happiness of the multitude—namely, by allying it with industry and thus adding to their comforts, conveniences, luxuries, and social amenities—appears to us to be equally irrational and not half so beneficial. Even if it were possible to confine the alliance to such peaceful ends, the net benefit to humanity as a whole would be highly questionable. But extended to warfare, as it is bound to be under existing conditions, and has been from the start, it has proved positively disastrous. The late world-war, and the subsequent sorry plight of civilized mankind has shaken the faith in its beneficence in the West to some extent. As has been well observed by an American writer, "recent events have made it only too clear that the world cannot be saved by machinery alone. Power over nature does not in itself make men more human; it merely makes them more terrible. It might be argued with some plausibility that we know too many of the secrets of nature already. Science is too dangerous a tool for the sons of Adam. If we increase our knowledge of science we do so at great risk. So far as we can see at present, the only thing that saved the world from utter annihilation in the recent war was ignorance. If science and invention had been fifty years further along, the fighting nations would have made a clean job of it, like two bull-dogs which, according to the story, started chewing each other up, so that finally nothing was left of the combatants except the tails. Fortunately, the embattled nations did not quite know how to achieve such a

result; but if we may trust what we hear, they have made up their minds that there shall be no such failure next time. We hear hopeful talk already about aeroplanes that can be loaded with explosives and directed against an enemy by wireless; and about gas bombs

that can wipe out a whole city. We are not quite ready yet, to be sure, but with just a little more control over nature our civilization will be in a position to commit the most elaborate and the most effective suicide ever known to history."

(To be concluded)

A UNIQUE EXPERIMENT

By A VISITOR

It was on a summer morning last year in the month of May that myself with some friends of mine went out on a trip to Diamond Harbour, about 30 miles to the South of Calcutta, on the bank of the Ganges. The day was rather sultry from the very morning, and it gave us a great relief to be away from the congested metropolis with its hurly-burly life which was quite sickening. The moment we were outside the town, we felt a fresh life pulsating within us. The motor rolled on the smooth pitched road with the open fields on either side of us. Though the cool morning air of the open country was refreshing yet we were much disappointed; for the country scenery we saw was not up to our anticipations. First, it was summer and so the fields were barren and arid; but even the villages we came across were not quite a pleasing sight. They looked more or less deserted, the buildings were crumbling without repairs; the villagers seemed to have no life in them. In short it looked as though Sri or the goddess Lakshmi had deserted them. One of my friends heaved a sigh as he remarked, "Is this 'Sonar Bangla'

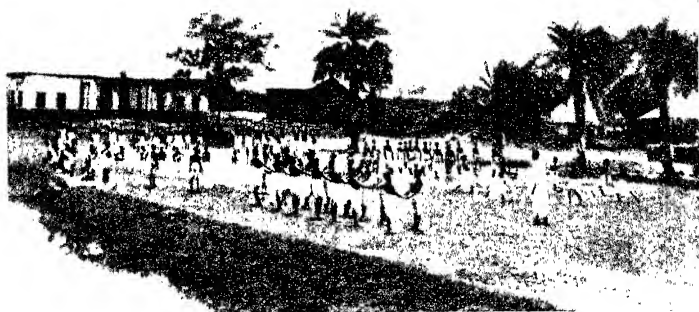
(Golden Bengal)! To what a state has it come!"

The motor rolled on, and soon we left behind our thoughts of the villages and their present lot. After we had motored for about an hour or so and were nearing our destination, we came across on our right a few mud buildings, some of them roofed with corrugated iron sheets and some thatched. The simple yet picturesque outlook of the whole site, quite a contrast to what we had all along seen, made us curious to know what it was when a sign-board indicated that it was one of the Ashramas of the Ramakrishna Mission. "Again it is the Ramakrishna Mission," remarked one of the group rather in a sarcastic and taunting manner. Anyway we passed it by to our destination but settled that we should visit it on our way back.

In our return journey we halted at Sarisha and entered the Ashrama compound. Many young children were playing about and it looked as though they were enjoying an interval in their school hours. At our request one of the boys went to inform the Swamis about our arrival. Seeing just at the entrance of the Ashrama, right on the road as it

were but inside the Ashrama compound a tube well, we washed ourselves with the cool refreshing waters pumped up from the interior of mother Earth. We had hardly finished, when a young man, quite well-built, and having a clean-shaven head, greeted us with a smiling face. We learnt afterwards that he was in charge of that centre of the Ramakrishna Order. "Excuse us Swamiji,"

and objects of this institution. We have no doubt heard much of the activities of the Ramakrishna Mission, of its Relief Works in times of famine, floods and epidemics, of its Sevashramas at various places of pilgrimage, but we had no idea that it had centres even in such villages as this. So we are particularly interested to know the kind of work that is being done here."



Ramakrishna Mission Ashrama
Sarisha, Diamond Harbour

I remarked, "we have made use of the tube well without your permission. From its position we thought it was intended for public use." "Quite so," remarked the Swami, "there was great scarcity of good water in these parts and so we bored this tube well. It is at present supplying drinking water to these villages round about and I am glad to inform you that there has been much improvement in the health of the villages because of this. You are quite welcome to use it as your own."

"If you don't mind, Swami," I said, "we would like to see the place and whatever of interest you have to show us; we would also like to know the aims

"I shall be only too glad if I can be of any service to you in this matter."

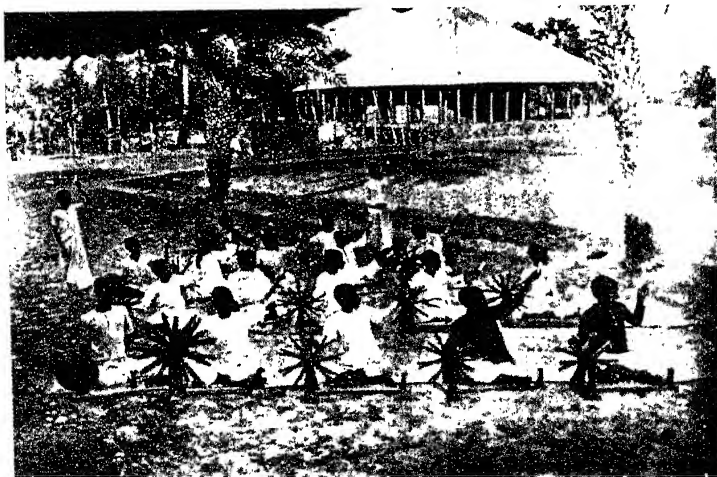
"As regards the object of this institution," continued the Swami, as we all walked along the paved road towards the main building which was about one hundred yards from the main road, "our aim is to form a happy group of model villages, rich in education, health and wealth. The villages were the centres of culture in ancient India. Due to contact with Western civilization the urban aspect of that culture is being introduced into India with the result that the villages are running towards destruction."

"That is what we have observed all

along our way down from Calcutta," remarked my friend.

"As yet it is not quite beyond remedy," said the Swami, "for even at present we find 90 p.c. of the population of India live in villages, but unless these villages receive the attention of national workers I don't think there is any hope for India. The improvement of the villages—the home of the masses—in India is the most vital and complex problem to-day before the nation. The village life has to be reformed and re-

in this field. I am convinced that the spread of education is the first and foremost thing required. When ignorance and superstition are overcome through the spread of education, we shall have finished more than half our work. Education makes everyone self-conscious and self-reliant. It makes a person responsible and gives him an idea of his legitimate claims, privileges and above all of his duties. Once these grow in individuals we can expect them to work out their own salvation. So from the



Spinning Class

organized in such a way that no villager would be tempted to leave it, seeking the so-called advantages of town life. A new life has to be infused into the villages which would reconstruct the villages, physically, economically, intellectually and morally."

"How do you propose to bring about such a condition, Swamiji?" I asked.

"Well, Rome was not built in a day. We have to cultivate patience and perseverance, and be ready to work for the country unknown and unheard of. With the little experience that I have

very outset this Ashrama is striving for the diffusion of sound education, adequate to the needs of the times and the place, among boys and girls, the future hopes of the country."

By this time we arrived at the main building of the Ashrama, which had mud walls and corrugated iron-sheet roofing. It was quite simple yet neat and tidy. We entered the Library, which is quite well-equipped for a village. There are about a thousand volumes on varied subjects besides many Dailies and Monthlies. It is open to the public.

The boys especially seem to be making a very good use of it. They are trying to keep themselves well-informed about their country from the various periodicals, of which the Swamis have made a very good selection. Next we visited the weaving department where many poor young men of the neighbourhood are being given a technical training to earn a livelihood. To my query whether weaving could really solve to any extent the economical problem of the villages in these days of machinery the Swami remarked, "A considerable number of young men of the neighbouring villages have been trained here since the starting of the Ashrama and many of them are able to supplement their earnings considerably by this industry." We passed on from the main building to another small thatched mud house, the Ashrama Free Dispensary where, we learned from the Swami, as many as 2,000 patients got treated every year.

From here we passed on to the Free Upper Primary School—The Ramakrishna Siksha Mandir—run by the Ashrama. It is a pucca building but left unfinished due to want of funds. Anyway the classes are held there. At the time of our visit there were about 220 boys on the rolls and the School had a competent staff of twelve qualified teachers, of whom nine were in charge of regular subjects and three in charge of physical training, music, and spinning respectively. As there was a High School very near by, I asked the Swami what idea he had as regards the future of the Primary School. "We want to give free primary education," said the Swami. "It is not our aim to

convert this into a High School but to so extend the curriculum that it can be converted in time into a full-fledged model institution efficient to meet the industrial and agricultural needs of the villages."

What appealed to us most was the special attention that was being given to the moral and physical training of the boys. Many students of the neighbouring High School also have come under the influence and some of them have practically made the Ashrama their home. The Ashrama maintains also about seven students of the Primary School and High School as inmates of the Boarding House attached to it. The students are trained in various



Mass Drill of Boys

kinds of physical exercise besides outdoor games. They have their military and Swedish drill, dagger and Lath

play, Ju-jutsu, and boxing under the guidance of an expert. Every student of the School is given tiffin of puffed rice at midday interval and because many are not able to purchase their text books, these are distributed free among them. It is thus a question of Mahomed's going to the mountain. Education is actually carried to the doors of the poor cultivators and the Swamis think themselves blessed if the parents only condescend to send their children to school though that may not cost them a pie. Thus the Swamis are struggling against illiteracy in the villages. To encourage the spirit of co-operation, service and brotherly feeling an association called the Bhadratri-Sangha has also been formed with the boys of the higher classes.

Leaving the boys' school we were on our way to the girls' school—Sri Ramakrishna Sarada Mandir, when I asked the Swami, "What are your ideas about education, how is our present-day education defective?"

"It is all defective," remarked the Swami. "Education has to be completely overhauled. There is no agreement between our educational institutions and the actualities of life. It has not produced *men* but clerks. The greatest trouble is that we are not as yet definite about our national ideals—into confusion as we have been thrown by the influx of Western civilization. As a result the teachers have no clear idea of the goal for which they are educating their students. They are beating about the bush and hence they have no real interest in their work. Once our national ideals are defined, the character of our schools will be changed and education will realize its aims. The teacher also will then be in a position to train his students in the right direction."

"What are our national ideals?" I asked.

"Renunciation and service," remarked the Swami, "are our national ideals. Renunciation is the fundamental basis on which society is based. And the spirit of service will put an end to all competition by welding all men, nay, all races into a single brotherhood of man. Service is the highest ideal and every student, who leaves a school or a university has to realize that he has developed his faculties not for acquisitiveness, not for self-gratification as he thinks to-day, but for the good of the society at large. Religion must play a prominent part in education, so that the student may learn to adjust himself rightly to his fellow-beings and God. The fundamental thing necessary for the building up of such an educational system is that it should be in the hands of persons of consistent character and high ideals, for it is the personal touch that works wonders and not mere lectures.

"Another great drawback that I find in the present-day education is that it does not develop independent thinking amongst the boys. The capacity to think for oneself is the sign of real progress. Students are, again, overworked and over-examined, so much so that by the time they finish their education there is altogether no enthusiasm left in them, while some of them become altogether physical wrecks. Physical health is neglected in schools and colleges and it seems almost impossible to awaken the authorities to this fact."

"Are there any schools for girls in this vicinity besides yours?" I asked as we entered the Ramakrishna Sarada Mandir, which had been raised to the Middle English standard very recently. "No," said the Swami, "ours is quite a new venture in this direction."

There were about 75 students on the rolls at the time and a staff of 7 competent teachers. That the teaching

was efficient could be easily inferred from the fact that there were as many as four government scholarship-holders among the girls. The teaching staff was composed of men of good moral character and those who were well-known to the Ashrama authorities. To my query on this point the Swami replied apologetically, "Notwithstanding our great endeavours we have not been able to appoint lady teachers. We have found it practically impossible to get for this distant village

"Will you explain the working of this institution?" I asked.

"We give them instruction in subjects generally prescribed in every school and in addition we have suitable arrangements for regular training in music and drawing. Every possible care is taken of their health by means of adequate physical training. A Chhatri Sangha has been organized by the students of the higher classes of this institution which is entrusted with various functions. There are four de-



Girls Playing at Lathi

school accomplished women teachers with high and noble ideals in life on such low salaries. Our pecuniary condition is not such as to allow us to get lady teachers on higher salaries and also to make arrangements for their lodgings." "We hope however," continued the Swami, a sense of pride lighting up his face, "that our own girls will run this institution in time. I mean to provide them facilities for higher education so that they may in time take up the work for the regeneration of women in the neighbourhood."

partments in it, viz., Physical Culture Department, Service, Publication and a Court of Honour Department. The Girls in charge of the Physical Culture Department look after the regular exercise of all the students. They are all given a training in Swedish and ordinary drill as well as in Lathi and dagger plays. Those of the Service Department volunteer to nurse their ailing schoolmates and also others who are badly in need of help. The Publication Department is concerned with the publication of a handwritten quarterly magazine called the

Chhatri. They also encourage the reading of good books and discussions on various topics concerning the good of the country and the progress of their sex by arranging classes for the same. Of course they get much help in this matter from their teachers. The Judicial Department settles all disputes and differences among the students. Often these girls meet the students of the other two girls' schools run on similar lines by the Ashrama in the villages Kalagachia and Mankhanda about 3 to

cation for boys and girls in all stages will not be quite desirable. No doubt there will be much that will be common but there will be great differences too. For example, girls will have to get a training in domestic hygiene, in cooking and other household duties, in fine arts and also regarding the rearing of children. We do not want our women to be like their sisters in the West, competitors with men in all spheres of life. But at the same time it is essential that they are in touch with



Girls at Pole Drill

4 miles from the place, thus creating a sisterly feeling among the girls round about."

"And what do you think about their education as a whole—do you think the same education as given to boys will suit them also?"

"It is a thing to be regretted," said the Swami, "that though it is quite apparent that the average man and woman have quite different spheres of activities and duties in life, no separate system of education has yet been evolved for women. The same kind of edu-

the modern thought current, and well-equipped to meet the requirements of changing times."

"Don't you think, Swamiji, that the attention paid to their physical culture here is rather too much? Will it not make them masculine in temperament and destroy their feminine grace and tenderness?"

"We have to see that they are physically strong enough to protect themselves in case of need but care should be taken that their womanly grace is not lost. The problem is how to build

a vigorous yet graceful womanhood. That is just what we are attempting. While we insist on physical training we try to remedy the evil effects to which you refer by holding before them all



Keeping in Touch with Current Events

that is best in the past of Indian womanhood as seen in characters like Sita, Savitri, Mira Bai, and others, so that they may imbibe the ideals of modesty, patience, service, humility and devotion. We take care that the modern ideals of equality and liberty do not dislodge them from ancient ideals. They are made to realize that true service does not mean slavery nor true humility inequality, while the so-called equality and liberty lead to slavery to self and fierce competition. The woman should never place herself in man's occupation as a competitor with him. That would wreck family life, and the society will be

jeopardized as a result. It has to be recognized that man and woman both are equally great in their own spheres and there can be no question of superiority or inferiority of one or the other. That would make them look on each other with Shraddha. Then only can the happiness and prosperity of a nation be secure. Anyway we are only in the experimental stage as regards the education of girls and time alone can say whether we are on the right path. It is only when a generation of girls educated here pass out and enter life that we shall be able to judge the worth of our system. But at present from enquiries made at their homes we find that it is not having any baneful effect and in one voice the parents say that their girls have become more efficient and have all praise for this school."

That is really encouraging, Swamiji," I said, "I wish you all success in this enterprise of yours."

We went back from the girls' school to the main Ashrama where by this time, as the school hours were over, the boys including a good many from the High School also had assembled for their evening games. We were much pleased to see the healthy looks of many of these boys and also their skill in boxing, Lathi play, Ju-jutsu and gymnastics.

The Swami next took us to the shrine of the monastery. The shrine was very simple, yet there was a sanctity about it. Here was the fountain-head, the main source of inspiration of every activity connected with the Ashrama. It was the life of Sri Ramakrishna and that of his illustrious disciple Swami Vivekananda that had made these young men take to the life

of the homeless and consecrate themselves to the service of humanity through activities like those conducted by the Ashrama. After finishing their games, boys, I learnt, meet in the shrine for their evening prayers. At the close of the evening services they sing Bhajans and some of them meditate for some time before they disperse. At early morning again the Swamis, the students of the Boarding House as well as those boys who come to the Ashrama for their studies after their meal at their houses, attend the morning congregational prayers. Thus this little shrine is playing an important part in the life and training of the boys.

The Swami now invited us to some light refreshments, consisting of green cocoanuts and sweets; for it is the practice with these monks to entertain every visitor to their Ashrama,—a tradition that has been handed down, I learnt, from Sri Ramakrishna. As we were partaking of those things, I asked, "What other activities have you here, Swamiji?"

"We have a Night School," replied the Swami, "for boys of the labouring classes. The daily attendance is about twelve. Besides this the Ashrama helps 15 students with their school and college fees. Ten of them are studying in schools and the remaining ones are in various colleges in Calcutta. You will be glad to learn that many of them are determined to devote their life to this work in the villages. We also give relief to poor families which are in great need. At present 24 families of altogether 83 heads get such help by way

of rice and money. In every winter we distribute clothes and blankets to the helpless poor of these villages. We also do some relief work at Jairampur Mela every year with about 70 volunteers, most of whom are selected from the local High School, thus creating opportunities for the boys to have practical lessons in organization and service."

"But how do you manage the expenses?" I asked, "The work must be costing you more than Rs. 1,000 per month."

"We have been making both ends meet till now through the Lord's grace, by the generosity of our countrymen, especially of some Gujrathi and Bhatia merchants of Calcutta. We have many times felt His active hand in this affair since the starting of the Ashrama in December, 1921, with almost nothing in our pocket. At times the difficulties were so great that it looked as if the Ashrama would have to be closed. But we have tided over such difficulties with His help. That has emboldened us to depend on Him, to put our hopes more and more in the Divine."

"I wish that the public take more interest in an institution like this, giving such all-round service to the masses, and not allow it to suffer for want of funds."

It was getting late for us.

"Excuse me, Swamiji, we have taken much of your valuable time," said I as we took leave of him.

Soon our car whizzed off leaving the Ashrama and its environments behind. But the pleasant memories we carried of our visit are still fresh and inspiring.

Of course they (women) have many any grave problems but none that are not to be solved by that magic word "Education."—Swami Vivekananda.

THE SEMI-VEDANTISM OF THE WEST

BY MADELINE R. HARDING

I

Just recently, in the course of an interesting conversation, a Swami of the Ramakrishna Mission made a remark which gave great light on a matter which has been controversial in M. Romain Rolland's *Life and Gospel of Vivekananda* as to how far Vedantic thought has all along been the heritage of the whole world, or, on the other hand, how far its dissemination has been the direct work of India, or has emanated from India.

We were discussing the subject of Christian Science and its similarity to Vedanta and what we considered had been the contribution of Christian Science to the religious thought of the world. The Swami remarked that he felt its biggest contribution had been in giving to the West that of which she stood so much in need, viz., the power of concentration and meditation. Also, that the great power which was going out as the result of that concentration, however much at present it may be applied in endeavouring to bring about material harmony, might one day be turned towards the spiritual, or God-realization, in the true Vedantic way.

In his book M. Romain Rolland, writing on the subject of the widespread adoption of Vedantic thought in the West emphasizes the point that Vedantic thought is universal and that neither India nor any other nation ever has been the exclusive repository of a Divine Revelation. This flood of Vedantic thought or semi-Vedantic one would prefer to call it, M. Romain Rolland

speaks of as being chiefly post-war. Granted it may have manifested more since then than formerly; that terrible catastrophe made humanity grasp at everything which floated by in the midst of that awful wreckage. But surely it had permeated the West long before! One needs, not only to live in the West—in England, for instance—but to be in close touch with the religious elements of the country, in order to realize that thought akin to Vedantic is indeed becoming a mighty force there. As M. Romain Rolland says, in spite of the great work done in the West by Swami Vivekananda, there are very few to whom his work is now at all familiar. His Mission too, was more limited then than it would be now; thought is broadening in the West. The great Swami was then more restricted by the insularism and dogmatism of the people than would be the case now. Years ago it would have been looked upon as nothing short of blasphemy, by the majority of men and women, to go to hear the religious views of one who represented a nation of "Idol worshippers." Only a comparatively small number of English people would then have been directly interested in his teaching, however much the seed he sowed has since gone on germinating in certain prepared soil.

II

Swami Ashokananda in his pamphlet *The Influence of Indian Thought on the Thought of the West* emphasizes the point that however Vedantic thought entered the West, it came by some means or other from India. This seems

the one and only way, if one is really familiar with the narrowness of orthodoxy in the West.

But in this difference of opinion it would appear that one important factor has been overlooked, *viz.*, the contribution made by the modern schools of thought, such as Christian Science, New Thought and Modern Spiritualism, a factor which cannot be set aside. M. Romain Rolland refers to these but not from the same view-point as this little article. The writer has proved the power of their teachings in the exercise of concentration. They are all more or less based on Indian thought, even if put into practice in a more material Western manner. The first, and the one which has perhaps done more than any other to promulgate what is akin to Vedantic thought, is Christian Science. It has, of course, taught the application of great truths to various *material* conditions of life, but all the same the standpoint is a belief in the spiritual nature of man. Results are brought about by *concentration*, the avowed object of such concentration being to obtain *Spiritual or God-realization*. Of the power of this method one can speak from personal experience, when it has been possible to remain entirely unconscious of the material world around, for forty-five minutes and longer.

It has been shown again and again that all that is best in Christian Science is based entirely on Vedanta and that translations of the Bhagavad Gita were, anyhow in part, responsible for its conception. It is only a question now whether this great powerful flood of concentration, or as Christian Science would say, spiritual realization, so allied to the Vedanta, shall be used also for the betterment of material and physical condition, as in Christian Science, New Thought and Modern Spiritualism, or whether the current

shall be turned toward the realization of the spiritual only, in the true Vedantic way. That the results of this concentration are facts many of us know,—those who have seen taking place what, in days gone by, would have been termed miracles. When we read only a few of Swami Vivekananda's words on concentration we see the importance of this great avalanche of concentrated thought which is percolating to every corner of the West. He says, "There is only one method by which to obtain knowledge, that which is called concentration." Again, "From the lowest man to the highest Yogin, all have to use the same method; and that method is what is called concentration."

This power of concentration cannot be acquired all at once we know, and therefore it may be of untold value in the future should the Indian ideal be acknowledged—that realization should be altogether apart from any action on the material plane. Christian Science claims that it *already* teaches nothing less than spiritual realization but that spiritual realization should naturally react on all conditions and therefore make whole all which is diseased, or is in any way inharmonious. But, apart from this debatable point, there is the fact, that a vast army in the West are using Vedantic thought under the banners of these newer cults, particularly under the banner of Christian Science. The Christian Science text book—*Science and Health with Key to the Scriptures*, was given to the world in 1875, so that for over fifty years this organization has been disseminating Vedantic thought under another name. Its churches number thousands and its adherents hundreds of thousands. And a great army of its adherents have learned the art of concentration.

They concentrate on God whom they term, "Incorporeal, Divine, Supreme,

Infinite Mind, Spirit, Soul, Principle, Life," etc. Surely as near the Vedanta names for the Supreme and Only One as can be! They declare the nature of man, as set out in *Scientific Statement of Being*, as follows, "There is no life, truth, intelligence nor substance in matter. All is Infinite Mind and its Infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal, matter is the unreal and temporal. Spirit is God and man is His image and likeness. Therefore man is not material, he is spiritual." A slight difference here! They do not speak of the SELF within, or of man as God. They hold that Spirit and matter never meet; that Spirit or God can have no contact whatever with matter. But they concentrate on these statements as to the nature of God and man, in order to obtain spiritual realization.

Earlier than Christian Science, there had come into existence the other great movement known as New Thought, the adherents of which *acknowledge* their indebtedness to India. As they say, its followers could never be numbered, it is not an organization in the true sense of the word but a mode of thought. We know how in later years Ralph Waldo Trine was a student of Vedanta under Swami Abhedananda and that his book, *In Tune with the Infinite*, is full of Vedantic thought—again, the chief difference being that the SELF within is given all power over material conditions. They, too, hold that if man is in tune spiritually, there should be, as a consequence, perfect harmony in his material surroundings. The West is full of New Thought. It is a plain straightforward understanding of the nature of man without any of the complications which make Theosophy, for instance, so impossible for the ordinary person. The adherents of Theosophy in the West,

must be infinitesimal compared with the followers of the other schools of thought. Talking with a disciple of New Thought it would be oftentimes difficult to distinguish his conversation from that of a Vedantist.

All the names which Swami Ashoka-nanda mentions in his pamphlet stand out as shining lights along the centuries, that India may never be forgotten as having been, all along, the storehouse of spiritual truths. But those few outstanding ones have not been sufficiently known to people generally to account for the great tide of Vedantic thought which is in the world to-day. The more one thinks about it the more certain it seems that these newer cults have been as labourers scattering the seed throughout the nations, the seed which has been stored in India to produce food for a hungry world whenever and wherever the ground was prepared to receive it. Up to the present, perhaps, we have had in the West only the food which the people were sufficiently advanced to assimilate. "Strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil."

Then there is Modern Spiritualism, which first came to notice in 1848. In more recent years it has been gaining in power tremendously, and wherever one goes in England, and to a great extent it is the same in other Western countries, the subject of conversation constantly turns to this. One great mind after another enters its fold. India does not need to be told of the truth of Spiritualism. Again, it is only the manner in which it is oftentimes used which takes from its spiritual character. Sometimes it seems to reach great heights of spirituality. Articles in Spiritualist papers, recently more so than formerly, teem with Vedantic thought

and with quotations from Indian writings. Spirits, who give addresses through trance mediums, constantly teach Vedanta, although not so characterized. Such paragraphs as, "Ever since I became a conscious being I have searched to find what life truly is, and the outcome of that search for life and understanding has been to recognise some great power which manifests in and through all things. . . . Since passing the change called death the horizon has been made much wider. I have been able to see, too, that you have been born into the world for a purpose. I have seen, too, there can never be uniformity, but there must be unity. . . . Now in the religion of Christianity, not of Jesus of Nazareth, but of Christianity as understood today upon your earth, you believe in duality, and it is that which has caused the weakening. You believe that there is evil and good. You say that they are two separate things. I come tonight and I say that evil and good come from one power, one source, and are different only in degree. There is but one power in the universe. Evil is but ignorance."

Again and again articles on Spiritualism are headed with extracts taken from Indian writers—Rabindranath Tagore, for instance. Sometimes extracts are taken from the Bhagavad Gita and the Upanishads. Ralph Waldo Emerson is constantly quoted, and we know how his mind was saturated with Indian thought. Sometimes articles appear which are based entirely on Indian teaching. Here are just one or two quotations from recent articles in a leading Spiritualist paper, *The Two Worlds*:—"The universe (in its physical, mental, or moral aspect) is an expression of one divine and eternal unity which we call spirit. . . . It is large enough to include God and the whole

of His universe from the speck of dust or wandering star even to the archangel. The universe is a unity. Nothing exists but spirit, and the universe is its expression." Again, "The fact is that the survival value of any life can be summed up in the measure of service which that life renders to its fellows. We may be told that one of the essentials is personal development, the development of the power of mind and spirit. That is of course true. But even these are best developed through the avenue of service. The individual who occupies his time, for instance, in social service to the downcast and downtrodden, develops the helpful mind and accumulates a mass of experience and information which he would never have obtained had he not put himself out of the way to serve others." Addressing a meeting last April for the propagation of Spiritualism, the speaker said: "Then came the wonderful teachings from the other side, which were meant to herald the dawn of a new era. Those teachings were not dogmatic, nor were they entirely original. They claimed, for example, that all the great religions were similar in essentials, and Spiritualism came not to add to their complexity, but rather to unite and to solve. Those teachings claimed that the religions of the world emanated from one common source. They were inspiring, lofty, beautiful teachings—thoughts and messages of hope and love and glory, and promise of the time that was yet to be. We believe that the only way in which the industrial problems of the world in time to come will be solved, the only way in which practical brotherhood can ever be established, will be by the acceptance of the fact that we are all partakers in the one common life."

Yes, various people quoted by Swami Ashokananda stand out big in their Vedantic thought as burning and

shining lights ! But it is the hundreds of thousands holding the Christian Science understanding, the New Thought teaching, the higher forms of Spiritualism, who are giving the broad Vedantic or semi-Vedantic ideals to the world and who count in confirming the belief that the flood of Vedantic thought which is in the world to-day came from India and that she alone was the source of this wonderful spiritual understanding. The adherents of these cults, too, are free of the dogmas of the orthodox religions of the West. The orthodox are still orthodox and admit no other doctrines but their own. If one expresses any views which differ from theirs, in order to prove one as being among the erring, they will merely answer with such words as, "Yes, the Bible says, 'There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.' " Only recently the writer was told by a good Christian man in Calcutta that anything to do with Vedanta was *compromising with evil* ! Poor soul ! But further conversation made it doubtful whether even the name *Vedanta* was at all familiar to him, to say nothing of even the most threadbare understanding of its meaning.

To go back to our point ! As in Christian Science and New Thought concentration on the spiritual reality is taught, so in Modern Spiritualism of the higher type, in order to obtain knowledge of the Greater World, the all-important thing is to *enter into the Silence*, to concentrate away from the material.

III

Vedantic thought is indeed flooding the West. But it does not seem possible that it was inherently the possession of the West. The religious ideals of the

West have been too limited in all directions and the idea of individual souls to be saved or damned, too strong to think thus. Martyrdom, as the penalty of holding a larger or freer thought, has been too rife down the centuries to permit that view. It would seem that India, the land of spirituality, was naturally in touch with the divine and received in a measure which no other people could do, on account of lack of their own spiritual development. One and another have from time to time taken of her life-giving seeds and scattered them, and now those seeds are beginning to bear fruit, particularly as seen in the great organizations mentioned. They have been like the grain of mustard seed, "Which a man took and sowed in his field, which, when it is sown in the earth, is less than all the seeds which be in the earth; but when it is sown, it growth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

Looking at these newer schools of thought in the West, we may think that many tares are growing up with the good seed when compared with the pure Vedantic teaching. But that which is bad will naturally wither away without the efforts of the bigoted and narrow-minded. Truth can take care of itself. The temptation to narrowness on the part of Christians commenced while Jesus was still on earth. John, the Apostle of Love and the Master's best loved disciple, once complained to Jesus and said, "Master, we saw one casting out devils in thy name; and we forbid him, *because he followed not with us*. And Jesus said unto him, Forbid him not; for he that is not against us is for us." Gamaliel too said, in the days of the Apostles, "Refrain from these men, and let them alone; for if this council

or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." This narrow-mindedness of the orthodox Christian has gone on all through the centuries, as history tells us, and the broad all-embracing Vedantic thought could scarcely have been natural to the West. And so we may find that all these Western organizations are instruments in the Hand of God to bring to perfection the plant sown with the seed from the storehouse of India but for which the soil of the West, so far, has not been fully prepared.

If there is error in them let us still recognize what is good and true in them. Error has a way of creeping in. In a parable spoken by Jesus, a servant came to his master and said, "Sir, didst thou not sow good seed in thy field? From whence then hath it tares? . . . Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let them both grow together until the harvest." The great Vedantic thought is certainly in the West, although awaiting recognition as such. The difference is that the concentration in the West is often times used for the benefit of the material, whereas in India it is for God-realization only, bringing into life, not material things, but that which is eternal and indestructible.

Surely it is the seed sown at the *right season* which brings fruition, however well prepared the soil may be. We may say that non-violence was the natural

inheritance of India. But it needed a Gandhi to sow the seed and raise the plant. The Mahatma realized this great aspect of spirituality. He lived so near to God that he became the receptacle for this truth. Although Buddha and Jesus had preached it centuries before they were as ones born out of time. The Mahatma has been the channel for it to spread throughout the world. He has proved that "One with God is a majority." He is a fulfilment of words in the Christian Scriptures, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto thee." Are not certain nations and certain great souls specially prepared as receptacles?

One cannot but believe that Christian Science with its innumerable followers and churches and these other modern schools of thought have been the means, more than any other agency, of giving to the West the Vedantic thought. When Vedantism is taught in England, the people will recognize, as the writer did, from whence these cults received their inspiration. Christian Science, New Thought and Spiritualism make tremendous appeal to the people. They attract in their thousands. Through their teaching the people prove that by the *realization of good*, changes come into their lives, whether in matters of sickness or material conditions. It is this same realization, but recognizing and desiring the spiritual only, which will enable the self-same people to be called Vedantists. The Vedantic thought is there, it is just the direction in which it is turned which makes the difference.

RAMDAS AND THE MARATHA POWER

BY SRIMANT BALASAHEB PANT PRATINIDHI, B.A.,
CHIEF OF AUNDH

I

The history of Maharashtra from the beginning of the thirteenth century to the end of the seventeenth bears a great moral and historical significance worth very careful study by all students of Indian history. The picture which the hundred years of the seventeenth century particularly paint and present before the historians' mind is the most glorious and the most inspiring of all pictures. The history of these five hundred years can be significantly called the Renaissance of Maharashtra. It is certainly the wonderful history of the religious upheaval and of the severe and successful struggle for the political independence of Maharashtra. It was not the work of a single man, of a single school of workers, or of a single century. It was a splendid achievement of which every true Indian should be truly proud.

The early commencement of the religious upheaval and the struggle for political independence can be traced even to the very beginning of the Mahomedan conquest of the Deccan. Under the benign rule of Rama Raja of Dewgiri, the last powerful Kshatriya kingdom of the Deccan, Dhyaneswar, the first saint and prophet of Maharashtra wrote his eloquent commentary on the Bhagavatgita in the spoken language of the country and taught people the powerful lesson of endless and selfless action. The Mahomedan invasions swept every thing before them and seemed to have paralyzed for a time all activity—nay, the

very life of the Marathas; but gradually as God would have it, the national spirit regained its health and strength. A galaxy of saints and prophets whose names have become household words and so dear to the people, rose high up in the religious and political sky of the country. The light and inspiration continued to flow down from it in full stream for nearly five hundred years. During this Renaissance period some fifty saints and prophets flourished in this land who by their selfless actions and noble lessons have left their indelible mark in the history of the country and on the hearts of the people. A few of these saints were ladies, a few were Mahomedan converts to Hinduism, nearly half of them were Brahmans, while the other half represented all other castes,—the farmers, tailors, potters, goldsmiths, repentant prostitutes and slave girls, even outcaste and untouchable *mahars* and *chamars*. A unique feature of this wonderful religious and political Renaissance is to be found in the fact that a very high degree of spirituality was not confined to this or that class, but permeated deep through all strata of society, amongst all people—male and female, high and low, literate and illiterate alike. This type of religious and political awakening has certainly no parallel in the history of the world.

The sinking Maharashtra was elevated and rebuilt on a firmer foundation by these saints and prophets with their righteous and selfless work, which was the work of all-round enlightenment. The moral influence was great and

abiding. The lives of these saints were innocent and childlike. They were meek by their very nature : but they were militant for the cause of God. They were suffering men, suffering for the cause of Truth and Humanity. They placed their unshaking trust in Providence, and their trust was justified beyond their expectations, oftentimes to their own surprise. The moral interest of the lives of the Maharashtrian saints and prophets centres in their consistent and persistent struggles and in the testimony their lives provided in vindication of the eternal verities of the moral law and man's higher spiritual life. Indeed their very fine achievement both in the provinces of religion and politics was invaluable and blessed beyond all comparison.

II

In the galaxy of Maharashtrian saints and saintly poets, Ramdas shines with the magnificence of a star of the first magnitude. "Unite all who are Marathas and propagate the Religion of Maharashtra," was the first and foremost advice and inspiration that Ramdas flashed from house to house and hamlet to hamlet. This cause of the right and liberty both of the body and mind led to a wonderful type of political movement, which assumed its majestic shape and bore fine fruit under the ever-enterprising leadership of Shivaji the Great. Really speaking, the religious and the political movements went hand in hand : or rather the one movement was only the reflection of the other movement. Ramdas recommended and exhorted, just as he had done in the case of Shivaji the Great, Sambhaji to work for and propagate the religion of Maharashtra. What was there so particular and distinct in the religious belief of his contemporary countrymen that it so greatly attracted Ramdas's

attention and was regarded by him to be an unfailing remedy for securing the salvation of his sinking people, sinking apparently hopelessly under the terrible misgovernment that ensued the most lamented demise of that greatest champion of Maharashtrian independence? The close interdependence of the religious and political upheavals of Maharashtra is a fact of such a great moment that to those who have tried, without the help of this clue, to follow the rapid and amazing course of the growth of the Maratha Power, the purely political struggle becomes either an unending puzzle or dwindles into a story of adventures without any abiding moral interest in it. The European and Indian writers alike have scarcely done any justice to this two-sided character of the Maharashtrian movement from the thirteenth to the seventeenth century ; and this ignorance of or rather indifference to the history of the spiritual emancipation of the Maratha mind accounts for much of the prejudice which still dims the minds of historians and hampers the proper study of the Maratha struggle for national independence.

The result of all the elevated teachings of Ramdas and other Maharashtrian saints is seen even to-day in the fact that caste exclusiveness now finds no place in the religious sphere of life and it is relegated solely to the social customs and concerns of men, and even there its restriction is much relaxed, as any one can judge who compare the stern caste prejudices and the abhorrence of even the shadow of the lower castes in Southern India with the comparative indifference shown in such matters in the Deccan portion of Maharashtra. This spiritual equality brought about by love and devotion for God irrespective of castes and creeds, laid down a very firm foundation for the

political emancipation of the country. Ramdas summarised the ancient Indian Epic, the Ramayana, in Marathi—the living language of the people and thus made it accessible to all. Amongst a series of excellent books that Ramdas wrote, *Dasbodh*—advice to a people in slavery and of slavish mentality—occupied a unique position in Marathi literature and in Maratha politics of the time. “With God in heart and overhead, you should work for the political salvation of the country with great skill and caution, and success is sure”—this is the lesson that *Dasbodh* teaches to the Maratha people along with an amount of spiritual wisdom.

The aim and object of life of the old and young in those days was to get services or a recognition of services under the Mussulman rulers. Ramdas by his powerful writings and tireless preachings from village to village brought about a complete change in the mind of the young people, full of life and spirit, if not of the old unrepentant folk rotten and rejoicing in

slavery. Young Deshpandes and Deshmukhs and Mavalas joined wholeheartedly the spiritual and political movements started by Shivaji and advocated by Ramdas, and, at their noble instances, made it the aim of their life to sacrifice anything and everything for the sacred cause of the country. Thus Ramdas taught Maharashtra the gospel of equality, fraternity and liberty and made people work for it with wonderful success. The slavish and meek Maharashtra changed into free and militant Maharashtra. Ramdas and through his influence Shivaji the Great made young men feel their innate infinite strength and understand that they were cubs of lions and not a pack of jackals. The whole people rose to the occasion, stood through every temptation and terror and raised the Maharashtra Bhagwazenda high up in the sky as the faithful symbol of selfless and sterling action and of spiritual and temporal freedom. Maharashtra—nay, the whole of India—has reason to cherish and will ever cherish a grateful memory of Ramdas.

THE LIFE OF RAMAKRISHNA-VIVEKANANDA IN GERMAN TRANSLATION*

BY FRIEDRICH LIPSIUS

In a “prefatory note for the Western reader,” Romain Rolland explains the object of these two wonderful books in these words: I have devoted my life to

bring out a rapprochement between men. I tried it with European nations, especially in the case of two kinsfolk of the West who are at daggers drawn with one another. Since a decade I have been trying to do the same with the people of the East and the West.

*Romain Rolland: The God-man Ramakrishna and the universal Gospel of Vivekananda. An investigation of the mysticism and action of the present-day India.

I. The Life of Ramakrishna, 365 pages.
II. The Life of Vivekananda, 204 pages.
Translated by Dr. Paul Amann. Rotapfel-Verlag, Erlenbach-Zürich and Leipzig.

The above books written about two “God-filled” personalities of India of very recent times are intended to awaken an interest in the spiritual life

of the people of India. India's struggle for freedom has recently again brought this mysterious land in the circle of vision of the European newspaper reader and the name of Mahatma Gandhi, the prophet of "passive resistance" towards England was very recently in the mouths of all. One has ridiculed or admired him according to one's political views. "To the European however, he has remained only the proletarian leader and revolutionary."¹ One saw a down-trodden and exploited people gather around the name and person of Gandhi rebelling against their oppressors; one did not know and knows nothing about the spiritual force in this 'helot folk.'

The educated man perhaps possesses some knowledge of the wisdom of the Vedas and the teachings of Buddha, but he is inclined to suppose that the philosophical and religious force of India has been extinguished since centuries. There can scarcely be a greater error. Religious ecstasy in which the devotee sees the divinity with all the vividness of sense-perception is to-day a very common thing in India: "Every really devout Hindu raises himself easily to this stage, so fresh and rich gushes forth there the spring of creative life." The man about whom the first book has been written succeeded in transcending this stage of ecstasy in life, times out of number, and in penetrating into the imageless vision of the "all-one" Brahman. There are two paths of attaining this goal, viz., the path of knowledge and the path of love. Ramakrishna is a

Bhakta, a person who attained knowledge through love. He chooses a special form of divinity as the ideal; in his case it is the "Great Mother," Kālī. He gradually succeeded in seeing her and touching her. But before this single idea, all other ideas fade away and finally disappear until at last the 'absolute oneness' is attained by unreserved surrender of the self.

Rolland's work "begins like a fairy-tale. It is astonishing however that this antic fable which looks as if it has been borrowed from mythology is the history of the life of a person who died very recently in the eighteenth century, who was seen by his contemporaries many of whom are still living." "The man, whose form I conjure before me was the incarnation of two thousand years of inner experience in a population of 300 millions. Even forty years after his death, he is a source of life to India of the present day. He was neither a man of action like Gandhi, nor a genius of art and thought like Goethe or Tagore. He was a poor Brahman peasant from Bengal and his outward life was spent in a restricted circle, without any remarkable incidents, outside the political and social occurrences of his time. But his inner experience encompassed a variety of men and gods. He participated in the primary source of energy, the divine Sakti, . . . Few penetrate up to the source. The poor peasant however peeping into his own heart found the way again to the microcosm."

Rolland shows his internal development very clearly, describes to us how he gathers his disciples around him, how the people flock to him and how finally the drop goes back to the sea. No gloomy penitent nor preacher of penitence, but a philosopher and a sage, full of transcendent serenity, to whom nothing human is foreign, Ramakrishna knows how to inspire power and joy in

¹ Perhaps the life of Gandhi which has just now appeared will correct this imperfect and distorted picture. *Vide*: M. G. *My Life*. Edited by C. F. Andrews, translated by Hans Reisinger, Leipzig. In Inselverlag, the Editor calls Gandhi the "greatest saint and hero of the age." Romain Rolland has also written the life and struggle of Gandhi. For further literature on Gandhi see the two works on Ramakrishna and Vivekananda.

his surrounding; he embraces all men in love and finds the same eternal truth in all religions. "Taking into consideration the differences of the times Ramakrishna is a younger brother of our Christ."

Unification with all entities and realities is the illumination; that is the light which Ramakrishna brings to his own people. "What do we do, we free thinkers of the West, we who have recognized the unity of all living beings by reasoning or love? Is this not the constant aim of our endeavours, the passion which inspires us, our deep faith which maintains us in life and enables us to fly over the bloody ocean of hatred between men? . . . Is it not our desire which sooner or later will be fulfilled to unite nations, races and religions? And are we therein not also unconscious disciples of Ramakrishna?"

Beside Ramakrishna stands his great disciple "who was to be his spiritual successor and was to scatter the seed of his thoughts all over the world" and who was "physically and mentally an absolute contrast to him." Naren or as he was later on called, Vivekananda, is a young noble soul from Calcutta, endowed with all the excellences of the body and mind. He is practised in all the arts of "mediaeval chivalry" and comes into prominence in the University by "his sparkling intelligence." He zealously studies the sciences of the East and the West. He studies also philosophy and mathematics, reads the English and Sanskrit poets, meditates during the night on Vedanta and the "Imitation of Christ." He admires Keshab Chunder Sen and is for some time member of the Christo-brahmanical sect, the Brahmosamaj.

When Vivekananda is eighteen years old, the angelic master for the first time attracts towards himself the young, proud Kshatriya "filled with God," al-

though there are internal and external tumults until his pride is broken and he surrenders himself as a captive. But he experiences through Ramakrishna not really his "conversion," but the fulfilment of his innermost destiny. For this beautiful, free, emotional ephēbe who had all the blessings and pleasures of life, imposes upon himself the strictest celibacy. He knows "that purity of the mind and the body is a spiritual force which is extinguished by the loss of purity."

Having become a disciple of Ramakrishna, he first travels as a pilgrim in his motherland; at the age of twenty-eight he goes to America, where he creates a great sensation by his striking personality and his brilliant oratory at the 'Parliament of Religions' in Chicago. After his tour in North America the voice of God in his breast calls him to Europe as it once did Paul. He receives powerful impressions here and achieves no less great success. Max Müller, Herbert Spencer, Paul Deussen come into contact with him. On his return to India, he, already very ill, organizes the "Ramakrishna Mission," an Order with social and humanitarian tendency, based on the knowledge and belief in the unity of all religions. After a second tour in the West he succumbs, a hero in the struggle with chronic ill health, to his disease at the age of hardly forty years. Deeply touching is his fate, lofty and free the faith which animated him.

The noble author of these two biographies has with deep love and intuitive understanding placed before us two personalities, the master and the disciple and thus brought us in contact with a large part of the spiritual life of India. We thank him for these two gifts.*

*Translated from the original German by K. Amrita Row, M.A.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।

प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥ ६१ ॥

मूढस्य Of the deluded one निवृत्तिः inaction अपि even प्रवृत्तिः action उपजायते becomes धीरस्य of the wise one प्रवृत्तिः action अपि even निवृत्तिफलभागिनी sharing in the fruit of inaction (भवति is).

61. Even¹ the inaction of the deluded one becomes action, and even² the action of the wise one results in the fruit of inaction.

[¹ Even etc.—Because the deluded one, though outwardly inactive, is inwardly most active.

² Even etc.—Because the wise one, though he may be outwardly active, is inwardly completely inactive, inasmuch as he is not identified with his body and senses.]

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।

देहे विगलिताशस्य क रागः क विरागता ॥ ६२ ॥

मूढस्य Of the deluded one परिग्रहेषु in possessions वैराग्यं disaffection प्रायः often दृश्यते is seen देहे in body विगलिताशस्य of one whose desire has vanished क where रागः attachment क where विरागता aversion.

62. The deluded¹ one often shows disaffection for his possessions.² He³ whose desire for the body has vanished, has neither attachment nor aversion.

[¹ Deluded—who identifies himself with his body and is therefore attached to it.

² Possessions—which are the necessary concomitants of attachment for the body.

³ He etc.—Because both attachment and aversion are born of the body-idea.]

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।

भाव्यभावनया सा तु स्वस्यस्यादृष्टिरुपिणी ॥ ६३ ॥

मूढस्य Of the deluded one दृष्टिः consciousness सर्वदा always भावनाभावनासक्ता attached to thinking and not-thinking (भवति is) स्वस्य of the Self-possessed one तु but सा that भाव्यभावनया engaged in thinking the thinkable अदृष्टिरुपिणी of the nature of unconsciousness (भवति is).

63. The consciousness of the deluded one is always¹ attached to thinking and not-thinking. But that of the wise one, though attended with thinking the thinkable, is of² the nature of unconsciousness.

[¹ Always etc.—Because he identifies himself with the mind—the instrument of thinking, and thinks of the objects as real.

² Of etc.—Because the wise one is free from egoism and knows the objects to be unreal.]

सर्वारम्भेषु निष्कामो यश्चरेद्बालवन्मुनिः ।

न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥ ६४ ॥

यः मुनिः The sage who सर्वारम्भेषु in all actions निष्कामः unattached (सन् being) बालवन् like a child चरति moves शुद्धस्य pure तस्य of him क्रियमाणे which is being done कर्मणि to work अपि even लेपः attachment न not (भवति is).

64. The sage who moves¹ like a child without motive in all his observances and is pure, has no attachment even to work that is being done by him.

[¹ Moves etc.—being guided by Prarabdha alone.]

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्श्चस्तिर्षमानसः ॥ ६५ ॥

यः Who पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating (अपि even) निस्तर्षमानसः with mind free from desire (सन् being) सर्वभावेषु in all conditions समः same सः that आत्मज्ञः knower of Self धन्यः blessed एव indeed.

65. Blessed indeed is that knower of Self, who, even though seeing, hearing, touching, smelling or eating, is free from desire and is the same in all conditions.

NOTES AND COMMENTS

IN THIS NUMBER

On the advent of the New Year, we offer our cordial greetings to our readers, sympathisers and all those who have obliged us by their help and co-operation. The world is torn with conflicts, fights and dissensions amongst varied interests—so much so that some are in despair as to its future. The best minds of the world are in mad anxiety to find out some remedy against the diseases that have seized humanity. May *Pra-buddha Bharata* also be a humble instrument in bringing about a better state of things.

The first issue of the new year opens with *A Hymn to the Holy Mother*. The hymn in the original Sanskrit is in great favour with the devotees of the Rama-

krishna Order. We hope that the English rendering will be welcomed by a section of our readers who do not know Sanskrit. The translation also has been done by Swami Abhedananda . . . *The Birth of Religion* is a hitherto unpublished article from the pen of Swami Vivekananda . . . Dr. J. T. Sunderland is known throughout the country for his espousing the political cause of India. His writings on religious topics are no less interesting as *The Soul's Cry for God* will clearly indicate. With an impassioned appeal the writer shows how it is impossible for man to deny God Pramatha Nath Bose has several volumes to his credit dealing with the problems of culture and civilization. He is an old contributor to our journal. . . . We publish *A Unique*

Experiment on the hope that it will point out the methods and difficulties for village-work—a thing which calls for our greatest attention at the present times. In fact, the nation in India lives in villages. . . . The name of Mrs. Madeline R. Harding must be known to our old readers. Last year she wrote 'After Thret Years Stay in India' giving her experiences in the country which she greatly values . . . The writer of *Ramdas and the Maratha Power* is himself a descendant of one of the great hereditary officers of the Maratha Empire and is known for his culture and love of learning. He is an artist too and has brought out a 'Shivaji Album' depicting the life of the great Maratha Chief in well-conceived pictures. . . . *The Life of Ramakrishna-Vivekananda in German Translation* is a review that was published in the last Year-book of the Schopenhauer Society, Germany.

QUESTIONS THAT CANNOT BE ANSWERED

It is a trite saying that a learned ignorance is the goal of arts and sciences. Philosophy can at best show us a way, when we are tossed to and fro by questions that cannot be answered. Professor Gilbert Murray, in course of a lecture delivered in the Assembly Hall of the University College, Hull, frankly confessed that there is no complete answer to such questions as "Why men were born," or "How we know things," or "What is the difference between right and wrong?" just as to "What is the value of the Ode to the Nightingale or the tragedy of Hamlet?" If these questions are left to themselves since they cannot be answered, where is then the resting place for man?—one may very pertinently ask. Prof. Murray replies: "You can get more and more light on such

questions, you can see deeper and deeper into them, and you can definitely reject various false and disastrous answers. But your real hope is to understand more, not to settle the question. Consequently, it is not much good looking up the last text-book and seeing the answers there given. The only method is to go through the process of thinking the questions over more and more closely, with the help of the greatest minds who have thought about them before." The learned professor speaks in the strain of Hindu seers. His utterances seem to be the distant echoes of the Upanishadic truths. The answers to the questions mentioned can only be found out in the realm where questions hardly arise and where there are no questioners nor questions.

NEED OF CULTURAL EDUCATION IN INDIAN UNIVERSITIES

It is a fact that the communal differences between the Hindus and the Moslems are, among other reasons, due to lack of cultural education in our Universities. The spirit of religious toleration requires a highly spiritual mentality. Therefore it is certain that our communal tension can be minimized by the mutual influences of both Hindu and Moslem cultures. If the educated youths of our country may be put in a position to imbibe the best things of the two cultures side by side, they may profitably develop a bond of mutual amity and goodwill and forget the superficial communal differences. Mr. N. C. Kelkar in a thoughtful article published some time back in the *Mahratta* tries to drive home the painful necessity of introducing cultural education in the Indian Universities. Therein he observes specially that institutions like the Benares Hindu University should give a definite place to the study

of the Persian and Arabic languages and literature and also Mahomedan religion and culture. He would, on the other hand, recommend to the Aligarh and Hyderabad Moslem Universities similarly to reserve a fixed place in the compulsory studies of college-students for the study of Sanskrit literature, Hindu culture, religion and philosophy.

Educational reform is not simply an academic question. It is to be made on the immediate demand of the nation. But it will be crying in the wilderness, if the nation itself does not raise its united voice and show a ready mood of acceptance. Will or nill, our youths must have a cultural education of the type. The ultimate good of India is linked up with the fusion of the Hindu and Moslem cultures. Besides, cultural education has also a charm of its own, so far as larger interests of humanity are concerned. The education that does not aim at them is worth but little.

THE REVIVAL OF INDIAN MUSIC

In ancient India, music was cultivated by the Rishis as religion. It was valued not only in social functions but also in spiritual practice. Rishis held that a proper cultivation of the art can give man final beatitude. It is a happy sign of the times that our countrymen are trying to revive Indian music of yore. The second session of the Music Conference organized under the auspices of the Allahabad University was held at Allahabad in November last. The aims and objects of the Conference were to revive the classical Indian music among the educated classes in general. Efforts were made to arrange lectures and discussions for providing a workable uniform system of *ragas* and *talas* with special reference to the northern system of music and to evolve

a uniform system of notation acceptable to all schools of thought in the country. Swami Vivekananda considered music as the highest art and according to him, those who can properly understand it can have the highest worship. He also gave much reflection on the revival of Indian music. Everybody knows that there is science in *Dhrupad*, *Kheyal*, etc., and that there is feeling in *Kirtan*. To produce the perfect music, the Swami suggested that the science of *Dhrupad*, etc., should be applied to the music of *Kirtan*. Besides, Indian music sadly lacks harmony in which the Westerners have much advanced. So, once the Swami said: "Our music was improving well and steadily. But when the Mahomedans came, they took possession of it in such a way that the tree of music could grow no further. Their (Westerners') music is much advanced. They have the sentiment of pathos as well as of heroism in their music, which is as it should be. But our antique musical instrument made with the gourd has been no further improved."

Those who are interested in the revival of Indian music will do well if they take a note of the Swami's valuable utterances on the subject.

THE SOCIAL EVIL OF DEVADASI SYSTEM

It is a matter of shame and deep regret that with all our zeal for the emancipation of Indian women, we cannot successfully fight against the Devadasi system. "It is a very deplorable fact," writes Dr. Muthulakshmi Reddy in the *Indian Social Reformer*, "that not only the ignorant and superstitious public but also our leaders with a few exceptions do not sufficiently realise that the evils of immorality are even more serious than those of drink itself.

No doubt, prostitution is an old and ancient evil and in every country, however civilised and advanced it might be, this evil exists, but no society gives its willing sanction to the practice of prostitution as a recognised profession, no civilised community will allow young innocent virgins to be trained for such a heinous calling even though they be born of criminal parents and above all, nowhere in the present-day world is such a custom associated with temple worship or any form of religion."

There can be no justification for such an evil in the name of religion. We express our heart-felt appreciation of the noble attitude seriously taken up by some illustrious women of the South like Dr. Reddy and others. Women can best solve their own problems. If a handful of women take up this cause in right earnest, a favourable atmosphere will be created in the society. Then alone can grow up a force which will be irresistible in the long run. The sooner such a heinous practice be eradicated the better for the society. Let the city of Madras take up the lead, then towns and villages will in no time try to follow suit.

IS PHILOSOPHY OUT OF DATE?

"Ours is an age of activity, a world-transforming age. Philosophy, now the mere echo of another era, looks pale among the revolutionary arts and sciences of such a time."—says Mr. Langer in an article in the *Atlantic Monthly*. He vehemently proclaims that we have come to the end of a philosophic epoch. It is hard to ascertain what he means, when he says that Philosophy is out of date. If Philosophy means a search after truth, it can never disappear from earth, so long as man tries to solve the riddle of the universe. If it means an interpretation of life, Philosophy and Science must go together to determine the values and verities of life. To-day even notable scientists are coming to a point where Philosophy and Science may meet together in their final conclusions. It may be a scientific age, but it is not altogether bereft of the influences of Philosophy. The coming age may herald the dawn of an era when it will be unmistakably proved that Philosophy is no enemy of Science, if both are pursued with an eye to the highest motive of life.

REVIEWS AND NOTICES

VEDANTA OR THE SCIENCE OF REALITY. By K. A. Krishnaswami Iyer, B.A., Mysore Educational Service (Retd.), Joint Translator of Panchadasi. *Ganesh & Co., Madras.* 346 pp. Price Rs. 10.

The present work is a systematic attempt to represent the Advaita School of thought after Shankaracharya and Gourapada. The fullest significance of life is always lost, because life is ordinarily supposed to be revealed to only waking state, other two states, namely, deep sleep and dream being ignored. This partial view of life finds ex-

pression through all the Western systems of thought, so they are doomed to failure. None can penetrate the surface level of intellect and grasp life or truth as a whole. Western philosophy may be ingenious and even deep, but it is after all an intellectual gymnastic—a logic-grinding business. Indian philosophy, on the other hand, takes cognisance of all the three sides—waking, dream and sleep, and attempts to see life comprehensively. The former is based on Logic, while the latter gathers its force from intuition. In the one the ultimate realities

have been conjectured and various visible facts have been harmonized, and in the latter whatever have been intuited or seen direct, have been accepted and the rest rejected. According to Vedanta there are grades of Reality. The Ultimate Reality is Pure Consciousness, Brahman, in which subject-object relation disappears, it is revealed through sleep. Next comes the world of sense-experience known through waking and dream. Then there are illusions. The world and illusions being manifestations of Truth are not absolutely false, they are relatively true. Before the higher truth the lower one vanishes like darkness at the approach of light.

Reality is one that is Pure Consciousness. Ego and non-ego merge in it in sleep; when they float in waking and dream the world appears with all its forms to delude individuals. The entire appearance is due to the force of Maya or the principle of ignorance. Maya is unspeakable or unthinkable, for as soon as it is going to be known, it disappears. Brahman and Maya explain the riddle of the universe. They cannot be known by intellect, for they are beyond all time-space relations. Every Jiva is an individuation of Brahman, but it feels that it is beset with finitising clogs simply under the influence of Maya. Why should there be Maya? No one can say that. Is the answer avoided? No, it is the very nature of the case.

The author has made a comparative study of Philosophy and has criticised all the important systems of Western thought from the Advaita standpoint. Many of his remarks are quite sound, and all of them are calculated to strengthen the position of Shankara. But in his consideration of Christianity and Islam he could not evince that breadth of view which is expected from a moderner. Moreover Christ and Mohammed are supposed to be seers and as such they base their experience on intuition, and not on intellect, and in them we find notes of Monism as of Dualism.

The analysis of waking, dream and sleep has not been thorough. Good many materials might have been derived from the recent researches on Abnormal Psychology. Why is normal life generally identified with waking state? Can dream-materials go beyond waking stuff? Why is sleep pure consciousness and not unconsciousness as the materialists believe? Such questions demand more elaborate treatment.

Sleep and superconscious state should be clearly distinguished. In the former the ego ceases to function, while in the latter a kind of spiritual personality is developed through Psychic control. *Nidra* and *Yoganidra* are not the same. They differ in experience and effects.

It is rather strange that the author does not refer to Brahmasutras adequately. Shankara's commentary forms only one of the many schools of thought that emanate from Brahmasutras. What is the guarantee that Shankara's interpretation of Brahmasutras is the truest representation? In some cases there is, no doubt, text torture, and this is why Mr. Ghate has treated the views of Badarayana and Shankara separately. If they are different, which of them can be accepted and why? If both are based on intuition, why preference should be given to Shankara? If both are true, how are they reconciled?

It appears that the author is not so critical in establishing his own theory as in forming an estimate of others. He has no doubt, answered many objections, but some of them cannot be answered unless referred to intuition. Maya is inexplicable or unspeakable. It is not even a representative fiction. It is rather an indirect confession of agnosticism than a suggested solution. Again why should Brahman choose to be subjected to Maya or ignorance? What is the purpose of manifestation. If I am Brahman, why do I feel limitation and suffer? It cannot be in sports, for players are all self-conscious and happy. Reason cannot explain them. Here arises the necessity of Transcendental Logic or Intuition. The Ultimate Reality defies all the laws of thought? Reality and appearance, one and many, changeless and changing, are but different aspects of the Inscrutable Absolute.

It must be admitted that Mr. Iyer is one of the very few scholars who have not been subject to the infatuation and influence of Western philosophy. He has hit upon the right point of view and has strength and courage to push it up. The learned writer is to be congratulated on his clear grasp, cool courage and rational interpretation of intuitional truths.

SIDE LIGHTS ON WESTERN CIVILIZATION. By K. C. Sen, Published by the *Deshabandhu Publishing Co., Ltd.*, 74, *Dharamtala Street, Calcutta.* 404 pp. Price Rs. 3.

This book is a thoroughgoing criticism on

Western civilization, its defects and excellences. It evinces no bias or prejudice. It is not an attempt to vilify Western civilization on mere sentimental grounds. It is a calm, honest and straightforward review of the vital problems of Western civilization. Its style is inimitable, lucid and enthralling. It is a unique production on the subject.

The writer has shown an admirable mastery over facts, a deep analysis of the thought currents of to-day. He has thrown ample sidelights on various questions such as nationalism, capitalism, socialism, masculinism, feminism, industrialism and trades unionism. He clearly shows how a modern man is a nationalist first, an internationalist or a humanist next—how he is a nationalist first, and a capitalist or a socialist next—how he is a nationalist first, and a churchman or a layman next. And what is nationalism to-day? Mr. Sen replies: "Nationalism means war and costly preparations for war; war means destruction, and the last war means final destruction of civilization, and the return to the primitive war of one against each and all, with the uncertain Hobbesian prospect of a new experiment in social organization."

The civilized nations of to-day should cease to think nationalistically and try to do so humanistically. This seems to be the burden of the book. "The principle of self-determination has demoralised all the nations, and weakened Western civilization." This is what Mr. Sen emphasizes. We gladly recommend the book for a serious study by the reading public.

AN INDIAN IN WESTERN EUROPE (In two Volumes). By A. S. P. Ayyar, M.A., I.C.S. Published by R. C. S. Maniam, Seshadripuram, Bangalore. pp. 400. Price Rs. 2.

The writer was born and brought up in an orthodox Brahmin family of Malabar and had strong prejudices against many Western manners and customs. But he had to go to England for study and remain in the West for three years. This very fact gives a peculiar interest to the book, and one feels curious to know his experiences. Mr. Ayyar is a keen observer, and he describes his experiences so faithfully that he does not hesitate to expose even his own follies and mistakes. He has also a very great sense of humour which has made the book an enjoyable reading. As a matter of fact, as a reader begins the book his attention is so

much gripped by a great interest that he feels reluctant to leave the volume until it is finished. Intending visitors to Europe—especially students—will find much profit and pleasure in going through the book. The last chapter, 'What India should learn from the West and What It should teach It,' reveals the author's penetrating knowledge of real India. If at times his criticism of things Indian is strong, it is because he is actuated by a burning love for his country. Any national worker cannot afford to miss reading it—nay, it will pay daily perusal. The author's last words are: "You will have to overcome the apathy of centuries, fight tyrants, defy society, be prepared for ostracism, assaults, prison and death and, what may be even more painful, the ingratitude of those for whom you have dedicated your life. Often, all your efforts will seem to have been wasted, and your life will unfold itself before you as one long record of dismal failure. Your fate will be that of your great countryman Bhishma. Like him you will have to fight, refuse to acknowledge defeat and lie on a bed of arrows wounded by your own kinsmen and countrymen, waiting for the Uttarayanam (better times) which never seems to come. At times the battle will seem to be lost and all further fighting appear useless. But remembering the glorious lesson of the Bhagavad Gita you should go on doing your duty, unattached, caring not for fruit, and unmindful of gain or loss, victory or defeat, honour or dishonour, pleasure or pain, till the goal is reached. Till Indians do this and recover their souls, they will not be fit to teach the West the sublime lesson of their sages. Will they respond to the call? I feel in my heart of hearts they will."

SPIRITUAL LIFE. By A. H. Jaisinghani. Ganesh & Co., Madras. 100 pp. Price Re. 1-2.

These essays are not the product of hard labour but of leisure hours. In the Foreword T. L. Vaswani writes: "Its author writes with courage, with authority, and may I not add—with insight?" The author strongly denounces organized religion. Organized religion is a menace to the world's progress. He believes in a 'Free Church of the Spirit.' Further he adds that organized religions are not amenable to reason; they lose sight of the reality and fight over shadows. Under the heading 'What is Spirituality' Mr. Jaisinghani

writes, "But religion despises reason as something dependant upon the senses and the knowledge got through them, and therefore as something ignoble and unreliable . . ." But as a matter of fact, true religion does not despise reason. In the highest state of spirituality the adept should transcend reason. The author has confused the difference between theology and religion. The standpoints must be understood in a proper way. He denounces renunciation, "Renunciation makes religion little better than an excuse for inaction. And there are many who confound spirituality with renunciation." Renunciation is not inaction. But it is intense activity. There had been men of renunciation who were very active, and moved the world to its foundations. The man of renunciation, though he seems to be inactive, is intensively active. "The realisation of the One is the purpose of our being. But as the One is reflected in the Many it is to be sought through them. . . . Therefore . . . emphasis is laid upon the ideal of realization through life." In other words enjoy life and not renounce! Is it through progeny and riches that spirituality is to be attained? If it be so, then it is a new contribution to religion! The book is written in a simple style, and the printing and get-up are good.

INDIRA DEVI. (A ROMANCE OF MODERN POLITICAL INDIA). By A. Subrahmanyam, Advocate. *Ganesh & Co., Madras.* 267 pp. Price not mentioned.

The story is woven round Indian politics. The author introduces the reader to the would-be happenings in the year 1951. It seems that there will be no Swaraj Government even in that year. Many will take it to be a romance indeed! The book is an interesting reading.

MAHATMA GANDHI: THE MAN AND HIS MISSION. G. A. Natesan & Co., Madras. xvi 190 32 pp. Price Re. 1.

This is an enlarged and up-to-date edition of Mahatma Gandhi's life and career from his South African days down to his recent departure to London to attend the meeting of the Round Table Conference. It contains a detailed account of his activities in South Africa and India, a sketch of the Non-Cooperation Movement, his Great Salt March, his arrest and internment, the Slocombe interview, the Sapru-Jayakar negotiations, the historic Irwin-Gandhi Pact, his rupture

and the agreement with Lord Willingdon and his message from *S. S. Rajputana* by which he sailed for England. The appendix at the end contains the full text of the Irwin-Gandhi Pact and the rules of Satyagraha-shrama.

SVARA SASTRA. By Dr. A. R. S. Sundaram, Bhisak. *Published by Yogasrama, Royapettah, Madras.* 36 pp. Price As. 8, Foreign 1 sh.

This is a small treatise on the Hindu Science of breath. It discusses various psychic phenomena and facts relating to the breath and its modifications. In the Preface, the author confesses: "The personal difficulty of the author in getting a suitable Guru and the literatures on the subject made him to write this book to give publicity to the Divine teachings of the Mystics so that it will help those who are in pursuit of knowledge." If he himself be so diffident of them, the book may tempt and mislead many people. The paper and the printing are good.

RELIGION AND CULTURE. By T. L. Vaswani. *Ganesh & Co., Madras.* 93 pp. Price not given.

The book embodies the full text of the thesis the author was asked to write for the "Indian Culture Conference" under the auspices of the Gurukul, Kangri. It is a protest against materialistic Marxism and the trend of modern civilization. In the Foreword, the author says: "It is unfortunate that in the new reactions of Russian political thought on India, there has been initiated a campaign against religion,—and that in the name of 'nationalism!' I shudder to think of a 'nationalism' denying the Divine Values of life." The book is a profitable reading, and thought-provoking. It is nicely got up and printed.

THE MEANING OF LIFE AND JESUS. By F. W. Shaw. *The Christian Literature Society, Madras.* 110 pp. Price As. 12.

The book has attempted to show the meaning of life according to the teachings of Jesus. It seeks to present in simple language the great truths of the Christian religion. It lacks a clear vision of life—its purpose and goal.

SELF REALISATION. By B. V. Narasimha Swami. *Ramanasram, Tiruvannamalai.* 242 pp. Price not mentioned.

This is a book on the life and teachings of Sri Ramana Maharshi of Tiruvannamalai.

It embodies in a clear and lucid style the wonderful life of the saint with all possible information. It contains various illustrations that are of any interest with the career of the Maharshi. The paper and printing of the book are good.

HINDI

KALYAN (Sri Krishna Number). *Published by Ghanshyamdas at the Gita Press, Gorakhpur. 512 pp. Price Rs. 2-10.*

This is a special number of the Hindi Journal, *Kalyan*. It is devoted to numerous articles on Sri Krishna, His teachings and various topics concerning Him. It is full of contributions made by distinguished writers both Eastern and Western. It is replete with copious illustrations.

This is undoubtedly a valuable book in the Hindi literature. The paper and printing are very good. Lovers of Sri Krishna may profitably keep a copy of this number.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The anniversary of the seventieth birthday of Swami Vivekananda falls on Saturday, the 30th January of this year.

BIRTHDAY OF SRI RAMAKRISHNA

The anniversary of the ninety-seventh birthday of Sri Ramakrishna falls on Wednesday, the 9th March of this year.

RELIEF WORK OF THE RAMAKRISHNA MISSION

The report for 1929 and 1930 gives a short account of the various relief activities organized by the Ramakrishna Mission in different parts of the country.

FLOOD RELIEF

• In 1929, the districts of Cachar and Sylhet were visited by a flood owing to heavy rains in the Manipur and Lushai Hills. The Mission Headquarters advised the centres at Sylhet and Karimganj and the Silchar Ramakrishna Asrama to organize relief work in order to alleviate the sufferings of the people.

During the first two weeks 146 mds. of rice were distributed in the affected area as temporary help. Afterwards 93 mds. of rice and 30 mds. of paddy were distributed. The flood was followed by epidemic diseases. The Mission opened two temporary dispensaries, and with the help of two paid doctors treated 2,722 patients. Besides distributing rice, cloth and medicine, it also helped the flood-stricken people in the following way:

(a) A sum of Rs. 4,303 was spent in the construction and repair of 570 huts.

(b) Four boxes of condensed milk were distributed for children.

(c) 74 mds. of lime and 2 mds. of alum were used for disinfecting wells and tanks.

(d) 64 mds. of rice particles were distributed as cattle-food.

(e) Agricultural help was given to nine families.

In the same year, a severe flood swept over the Ghatal and Tamluk sub-divisions of the Midnapur district. The Mission, through the Ramakrishna Sevasrama, opened a centre at Radhaban and carried on its activities in the affected area. 519 mds. of rice and 407 pieces of new cloth were distributed.

The total receipts of the Mission for this relief work, in cash and kind, amounted to about Rs. 44,000 and the total expenditure to about Rs. 41,000.

CHOLERA RELIEF

In 1929, Cholera broke out in an epidemic form in the Burdwan district. The Mission sent a batch of workers to the affected area. Besides adopting some preventive measures and sending a qualified allopathic doctor and afterwards a paid homeopathic doctor, the Mission workers disinfected 20 houses and 70 tanks. The total number of cases treated by them was 107, of which 7 patients died and the rest were cured. The Mission, with pecuniary help from the villagers, sank two tube-wells in the locality. The total sum spent on the relief was

Rs. 606-15-3. The expenses were partly borne by the Provident Relief Fund of the Mission. After this, the village of Sanko in the Burdwan district was visited by the same epidemic. The Mission sent workers who distributed medicines, attended the sick, and disinfected houses as well as tanks. The expenses of this relief work amounted to Rs. 17-1-0, which were met from the current relief account of the Mission.

In 1930, Cholera broke out in the interior of the Araria sub-division of the Purnea district. Altogether 97 patients were treated, 82 were cured and the rest died. The workers disinfected 139 wells and 32 houses and inoculated 25 persons. The expenses of this relief work amounted to Rs. 148-14-6, which were granted from the Mission Provident Relief Fund.

FIRE RELIEF

In 1930, a number of houses were burnt down by fire at Laharia, in the Manbhum district in Bengal. 23 needy families were supplied with hut-building materials. The total sum spent for this purpose was Rs. 376-5-6. It was granted from the Mission Provident Relief Fund.

In the same year, a fire broke out in the village of Keshabpur in the district of Howrah. 9 families were supplied with hut-building materials. A sum of Rs. 129-11-9 was spent for the purpose from the Provident Relief Fund of the Mission.

KUMBHA MELA RELIEF

In 1930, on the occasion of the Purna Kumbha Mela at Allahabad, the Mission with the help of its Benares centre opened an outdoor dispensary on the mela grounds and one at Jhusi, across the Ganges. Altogether 6,210 patients were treated and 98 blankets were distributed among the needy Sadhus. The total sum received for the Mela relief was Rs. 1,693-5-6 including Rs. 1,361-11-0 from donations, Rs. 60 from sale proceeds and Rs. 271-10-3 from the Mission Provident Fund. The expenditure was Rs. 1,693-5-6.

RYOT RELIEF

In 1930, a terrible riot broke out between the Hindus and the Mahomedans in Dacca. At Rohitpur, ten miles off Dacca 191 Hindu houses were wholly stripped of their contents. Relief work was started at Dacca. At the same time, some 50 villages were

looted in the Kishoreganj sub-division of the Mymensing district.

From the Dacca centre 19 mds. 8 srs. of rice were distributed among 56 families. At Rohitpur 209 mds. of rice, 50 pieces of cloth, 9 husking rams, some utensils, as also some fishing-nets and carpenter's tools were distributed among 340 recipients. From the Mirzapur centre of Mymensingh 963 mds. 22 srs. of rice, 1 md. 20 srs. of dal, 1,212 pieces of cloth, and 1,451 assorted utensils were distributed among 862 recipients, belonging to 32 villages.

VARIOUS OTHER RELIEFS

The Mission centre at Rangoon organized a Flood Relief Work in the Arakan district of Burma from July, 1929 to February, 1930 at an expenditure of Rs. 51,454-13-6, followed shortly after by an Earthquake Relief Work at Pegu for nearly two months at a cost of about Rs. 4,186.

The Mission through the Ramakrishna Asrama, Khar, Bombay, also organized a Flood and Loot Relief Work in the Sukkur, Shikarpur and Larkana districts of Sind from August to November, 1930, at an expenditure of Rs. 19,414-10-9, and through the Madras centre a Flood and Cyclone Relief Work in the Tanjore and Chingleput districts of the Madras Presidency from October, 1930 to February, 1931 at a total cost of Rs. 20,949-10-9.

The promptness of the Mission's response to an appeal from the affected area mainly depends on the resources of the Provident Relief Fund. But its balance is often too inadequate to cope with any serious emergency. It will greatly help the Governing Body to start relief work promptly and carry it on effectively if substantial contributions are received in advance for this Provident Relief Fund at the Headquarters, Belur, Howrah.

THE RAMAKRISHNA MISSION SEVA-SHRAMA, KANKHAL, HARDWAR

The Thirtieth Annual Report for the year 1930 shows the activities of the Sevashrama as given below:

The number of persons who obtained relief during the period under review (in the indoor and outdoor departments) was 18,861 of whom 13,795 were male and 5,087 female patients. Of these relieved 14,465 were Hindus (of whom nearly 45 per cent. belonged to the higher castes), 1,436 Mahc

medans and Fakirs, 26 Christians, 2,162 Chamars, 1,310 Kanjers and Domes, and 642 Sweepers. The number of patients has increased from 42 indoor and 178 outdoor in the first year of its existence to 784 indoor and 18,079 outdoor during the year under review.

A free Night School attached to the Sevashrama was being maintained with a view to impart primary education to the children of the local depressed classes. There were 35 boys on the roll. A small Library consisting of 1,514 books was open to the inmates and the public as well. The Sevashrama purchased a plot of adjoining land measuring 4 bighas (pucca) at a cost of Rs. 1,969-1-6 for the erection of Workers' Quarters, Rest-house, Guest-house, Night School, etc.

The Sevashrama is trying to extend its activities also to Hrishikesh, where the suffering of the Sadhus, who go there for *Tapasya*, is great in times of disease and illness.

The present requirements of the Sevashrama are:

- (1) A piece of land suitably located. This may be purchased at a cost of Rs. 6,000.
- (2) A hospital building consisting of 4 rooms accommodating 4 patients each and verandah, at a cost of Rs. 8,000.
- (3) An outdoor Dispensary consisting of one consultation room, one store and dispensing room, one operation and dressing room, and verandah, at the cost of Rs. 5,000.
- (4) Worker's Quarters consisting of 4 rooms and verandah at a cost of Rs. 6,000.
- (5) A kitchen consisting of 2 rooms, one for store and the other for cooking, at a cost of Rs. 1,000.
- (6) A well, at a cost of Rs. 2,500.
- (7) A latrine, at a cost of Rs. 500.
- (8) To begin and carry on the work at Hrishikesh, at least Rs. 100 per month is required; Rs. 50 for the establishment and Rs. 50 for indoor patients.

Subscriptions may be sent to the Hony.

Secretary, the Ramakrishna Mission Sevashrama, P.O. Kankhal, U.P.

INFORMATION REGARDING GERMAN UNIVERSITIES

Dr. Franz Thierfelder, Honorary Secretary, India Institute of Die Deutsche Akademie has sent us for publication some information regarding higher studies in German Universities for the benefit of Indian students. We give below some of the important points:

It is essential that a foreign student should come to Germany with sufficient funds to meet his expenses. One wishing to live modestly in Germany requires two hundred to two hundred and fifty marks or Rs. 150 to Rs. 175 per month. One must also be prepared for extra expenses for clothing, etc. It is made absolutely clear that there is no opportunity for any foreigner to earn a living in Germany. No foreign student can secure any opportunity for employment. It is practically impossible for German factories to make any special arrangements for him for practical training which may displace a German worker. In some cases foreign students who pay their own expenses may get the opportunity for the same. Adequate knowledge of German is very necessary for all in following lectures in classes. Every German student who does not devote four years' study in a University is not eligible for a degree. He must not only finish his studies satisfactorily, but will have to write a thesis in German and pass a difficult oral examination. An Indian student who has passed his Intermediate Science Examination may get along as a regular student in a German University, provided he is very diligent. Such a student will require more than four years, sometimes six years to finish a regular University course. So it is better that students have their B.Sc. degrees before taking admission into a German University. It is made clear that Die Deutsche Akademie has no special fund for Indian students other than those who receive stipends. To avoid any misunderstanding it must be said that German Universities welcome Indian students, whether they be beginners or research scholars.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise! Awake! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

(FROM THE DIARY OF A DISCIPLE)

“What is wanted is dependence on God. One must surrender everything to Him. It is absolutely necessary that one should have complete self-surrender in Him. Without that no success is possible; know it for certain, no success is possible. After having total self-surrender in Him, live contentedly in whatever condition He places you. The path of self-surrender is open for all; but none sees it, none follows it.”

“People always seek advantages: They are always after physical comfort—busy with how to live well or to eat well. Does anybody really want God? Here are these boys—they have come after passing their B. A. examination. But none is doing anything. One must be ready to lay down one’s very life for Him. You must give your whole mind and body to Him—even more than that if possible. Whenever He gives you any work to do, do that with all your heart and soul, concentrating all your powers on that. That done, He will perhaps give you another one to do. Finish that also to the best of your capability. This way, be ready to devote your whole life to His work. In that case only, He will grant you release, after a few works have been done.”

“If you want to be a Fakir, you must give up the habit of all planning and scheming for yourself. Fully you must depend on Him, you must completely surrender yourself to Him. It will not do to keep anything at your own disposal. Body, mind, heart and soul—everything should be given away to Him—to be done with, as He likes. If the body is to be looked after, He will do it.”

"While I was at Langel (a place near Hardwar), I fell seriously ill. G— wanted to send information to the Math at Belur. At this I warned him, 'Take care. If I learn that you have written any letter, then even in this state of health I will leave this place.' There it was that I said, 'Medicine is the Ganges water and physician is the Lord Himself.' Did I say that in any pretension?—Not at all. Really I felt that from within."

Disciple : "Diverse thoughts distract the mind—how to drive them away?"

Swami : "The more you think of Him, the more will other thoughts pass away. The Master used to say, 'The more you go towards the East, the further will the West recede from you.' As the waters of the Ganges flow in one continuous current, in the same way should your thoughts run towards Him. If you can continue this for some time, everything will be all right—mind will automatically flow towards Him."

"Write on your mind in bold characters, 'NO ADMISSION.' Then afterwards there will come a time, when you will be in a position to say, 'Come one and come all.' It is because I keep the doors open, people come to me. If I close them, how will they come? Why should you allow other thoughts to come to disturb your mind? It is because you allow them to come, they come. In the beginning, you will not be able to always perform meditation and Japam—other things are necessary; a little meditation, a little Japam, some reading of scripture, singing devotional songs for sometime—various methods to remember Him alone, as they prepare various dishes with the same fish. After practising this way for some time, you will be able to think of Him one-pointedly."

"Mere theoretical knowledge will not do. We know everything, but do nothing. Swamiji (Swami Vivekananda) used to say, 'We know so much that it would have been better to know a little less.' Do something—just do something. Nobody likes to take the trouble of doing anything. You must have to labour for yourself. It is not possible for another man to work as a proxy for you."

Quoting a Sanskrit verse he said, "You can be relieved of a load on the head by another person, but if you feel hungry, you yourself will have to eat—your hunger will not be satisfied by somebody else taking food."

"The Master used to sing, 'Mind, struggle unto death. Can any pearl be found in knee-deep waters? If you want to realise Him, dive down into the very depth of the ocean.'"

"At one time, we laboured much. Even now there is such a habit that at will we can get back that capacity over again."

Each individual has to work out his own salvation; there is no other way; and so also nations.

*

The only condition of national life, of awakened and vigorous national life, is the conquest of the world by the Indian thought.

—SWAMI VIVEKANANDA

WHERE IS HE?

BY THE EDITOR

I

A person enjoying all the material prosperity of the world and having no higher object in life than the gratification of senses will say, when any talk of God arises, who is He? For he does not care for God, nor does he feel any need to enquire about God. His hopes and aspirations are not in the field of religion. He wants material enjoyment or earthly prosperity and he finds, to his good fortune, that his labour brings ample return. So he does not feel the necessity of asking himself if there is any one behind the universe he sees. There is another class of people, and they are endowed with a philosophical bent of mind. They will judge the pros and cons of everything. A spirit of enquiry is dominant in them. For everything they see, they will seek to know the reason, they will try to trace the cause from the effect and follow the cause to the effect. When they see the universe they ask themselves, how came this universe into being and how does it go on? Is there any law governing it? If God is the author of this universe, what is His nature? What is His relation with earth and earthly beings? In short, their problem in regard to God is, what is He?

There is a third class of people. They have suffered much in life. Everything they put their hands to, fails or turns against them. They labour, but their labour brings them no reward. They try to succeed in life, but all their attempts end in failure and consequent disappointment. They

are as if born to pine in misery and sufferings. They find no help from friends, no sympathy from the world. They feel like an isolated being who is the object of contemptible pity but not of any kindness. When the whole world is thus against them, they naturally turn towards God. To them the problem is not whether God exists, or what He is like—to them the existence of God is an axiomatic truth and they have not the patience to waste time and energy in discussion as to the nature of God or the ultimate Reality; they with pangs and anguish ask, where is He? They instinctively feel that there is One whose sympathy never fails, whose compassion can tolerate any amount of human frailties, who judges not by outward action, but by the inner spirit, and being buffeted by the world they want to go straight to God for unburdening their minds.

Thus in the world we get three classes of people: first, those in whom any question regarding God has not arisen; second, in whom the problem of God is the object of philosophical enquiry or intellectual discussion; third, in whom God is the object of realization: who *feel* that God is the life of their life, but suffer from pangs that He has not been *realized* as yet.

II

Man can never be an atheist or remain so for a long time. If a man denies the existence of God, it is only due to his want of sufficient experience: he has not got experience enough—no matter if he be old in age—so that the

problem of God may be a problem of life with him. With sufficient experience, his mind is sure to turn towards God. So it is said that our sorrows are a greater friend to us than happiness. For it is only the shocks of adversity that impel us to live a deeper life and enquire regarding the Reality behind the universe. Having unflinching happiness, we live a superficial life; it beguiles us and does not allow us to feel the necessity of anything which does not concern our immediate, present enjoyment. When Buddha was rolling in luxury and comfort that was heaped upon him, the quest of Truth did not arise in him. But when he came into contact with the misery of the world, his mind turned away from its vanities to know and realize the ultimate Cause. In every man there is a Buddha shut up within the prison-walls of desire for selfish enjoyment. But when he finds that the world cannot give him real and ultimate happiness, when he feels utter disgust for the world, it is then that the Buddha within him bursts out like a lion from a cage, and the man realizes the Truth.

According to the Vedanta, for a very enquiry about Brahman one must possess certain qualifications. Without the fulfilment of those prerequisite conditions, one is not fit even to ask about the ultimate Reality. For, philosophy to become a practical problem of life must be accompanied by discipline; otherwise it will be simply a matter of barren word-wisdom or of intellectual quibbling. The real aspirant after Truth is he, whose mind and senses are under control, who is indifferent to the pleasures and pains of the world, who has withdrawn himself from all worldly desires, who has got tremendous faith in himself and in religion, and who has got good concentration. Besides he

must have the power of discrimination between the real and the unreal, he must not be moved by any desire of enjoyment in this or in the life to come and he must feel a real thirst for freedom from the bondage of this life. Not to speak of having these disciplines, ordinarily people talk of God as of things that do not concern their life intimately, and as such there is no wonder if they talk irrelevently. Here we should not go by the mere number. That the whole world can afford to remain forgetful of God, does not indicate that God does not exist or that He should not be enquired into. For, in the very nature of things, the spirit of genuine thirst for God is rare, as all our thoughts and energy are usually diverted to the phenomenal world, because of its so many attractions.

Descartes used to say, *Cogito ergo sum*—God exists because of the very question arising in me regarding His existence. The very fact that God is a problem of human enquiry indicates that God exists. Had not God existed at all, the question would not arise as to the possibility or impossibility of His existence. We do not discuss whether the will-o'-the-wisp has a real existence—whether the 'castles in the air' have got a reality except in imagination; that they do not exist is a foregone conclusion. But the case is otherwise regarding God. Since the dawn of humanity infinite attempts have been made to realize God; millions of persons have failed, perhaps only a rare few have succeeded to reach the goal. But as the latter form a class by themselves, they have not been understood by all. And the very fact that this search for God is as old as the human race itself indicates that there exists a real object of search. But if Descartes would think a little deeper, he would find that the proof of the existence of God is not

the fact that man thinks and enquires about Him, but that man exists: "God exists, because I exist." Man's own existence is the proof of the existence of God. And it is very strange that man strives all his life to know many things, but he does not long to know himself.

III

As we said before, it is only the shocks of adversity that turn our mind Godward. When our sufferings reach their climax, the existence of God remains no longer problematic with us; our heart gets the better of the intellect to affirm the existence of God, and we pang for help, guidance and strength from Him. But all our sufferings and fears centre round the idea that we are the bodies. The body perishes, the body suffers, the body has got the fear of danger and decay. Usually we live on the body idea, and as such we require the help of an external agency which is above all earthly changes. So we seek God outside of ourselves. We say that God lives in heaven, God awards punishment or reward according to our desert, he creates the world, preserves it and can destroy it as well. God is a being—at best a powerful being, whose will is law in the whole of the universe and to whom the whole world pays or should pay homage. He is omniscient, omnipresent, omnipotent and omnific. We attribute to God all that suggests power and strength according to our imagination. In fact, our God is the creation of our own thoughts, after our own image. It is said, not that God created man after His own image, but man creates God after his own image. Who knows if in the world of lower animals there is no conception of God which is totally different from the human conception but quite akin to *their* thoughts, hopes and

aspirations? Even in the human kingdom, do we not find different ideas of God? The savage people have a certain idea of God, which is different from that of the civilized and cultured people. And people in different grades of enlightenment have different ideas of God. So that with regard to the idea of God all stand on the same level—none can say that his conception of God is absolutely right. If a man in the civilized society laughs at the queer conception of God held by the savage people, he does so only on the strength of his superiority over the latter in many respects. Even the most civilized man will have to change his idea of God, if he develops, as for instance, a sixth sense. As such all our conception of God from the most cultured down to the aboriginal people (and should we include lower animals too?) is only a different reading of God on the basis of the central idea that He exists.

But none of these ideas can stand philosophically. If God is in heaven, where is heaven? If God creates the world, how did He create? If God is omnipotent, how can there be at the same time moral injustice and evil in the world? If He punishes man for his faults, why did He at all make human beings a prey to many weaknesses? If He is all compassion, why did He not make mankind immune from all miseries and sorrows? These are the questions with regard to the extra-cosmic idea of God, which cannot be answered rightly. In every religion we find there has been an attempt to patch up these problems and no real solution has been given. In the Middle Ages in Europe an edict was passed that philosophy and religion should be kept separate, the profane gaze of philosophy should not pry into the secrets of religion. But philosophy has no utility, if it has no relation to our practical life, and

religion has no real or permanent value if it cannot stand philosophical tests or human questionings.

With better discipline, however, man gets a different conception of God. It is only when a man lives with a body-idea that he thinks of God as an extra-cosmic being. But persons with better control over their senses feel that they are something more than a body. They are busy not with things of bodily enjoyment,—for they have transcended the desire for material enjoyment—they feel that they are the spirit, that there is something within them which is not material, which does not perish, though the whole world may perish. They feel that they are the individual souls, which are parts of the Great Soul, which is God. Their idea of religion is to *realize* that they are parts of the Great Being and thereby to get freedom from all the ills of life or the miseries that belong to the world. But here also a philosophical enquiry gives rise to many questions difficult to answer. If man is an individual soul, how was the soul created? what is the relation between the individual soul and the Cosmic Soul? what is the relation between man, God and the world? why the man was at all subjected to human weakness or thrown into the world of misery? and so on. These are the questions that require to be answered. Our heart says that we are the children of the Almighty Father, we are the parts of the Great Cosmic Spirit, we have got a proud heritage. These ideas are all right so long as our life finds opportunity for growth from them. But, then, doubt arises as to whether we are right. We are assailed by various questionings as we meet with various experiences in life. Fortunate are those in whom these disturbing factors do not occur, but for the majority of people—nay, for almost all

with rare exceptions—they are the great obstacles in the path of spiritual progress. Here also, therefore, people are not on secure grounds—here also people are not safe from the conflict between the heart and the intellect; the heart says we are the part of the Great Soul but the intellect denies it.

With greater development in spiritual life man feels that he is one with God; that there is only One Existence with which he is identical and in which everything else is superimposed; it is only “I” that exists, and whichever is not “I” has no real existence. There is only one existence, the Self, and all other things are but appearances. But in ordinary life we take appearances to be real and all our activities—our hopes and aspirations, joys and sorrows, misery and happiness centre round that illusion. Until we realize the highest state—*i.e.*, our identity with the Self, we are not perfectly immune from fear or sorrow. For wherever there are two, there lurks the cause for fear; where there is only One Existence, who will fear whom? And until a man realizes his complete identity with the Self, he does not very much differ even from lower animals. An animal is moved by fear or joy when it is approached with a stick or food in hand, similarly man is disturbed by the prospect of loss or gain. So long as a man does not realize that he is the Self, he is not completely above animal cravings—higher or lower, refined or gross. In spiritual life from all grades of realization there is a fall, but when one realizes one’s identity with Brahman there is no fall. Any state lower than this highest state is within the domain of Maya. Even the very Vedas are within that. The Shastric injunctions simply point out the way to go beyond Maya, but the Shastras themselves are within the limits of Maya.

IV

Now here also the question arises, How did the Self come to identify itself with the non-Self? If man is Brahman, how did he forget this fact and began to live in the world like a miserable crawling worm? Well, for one who has realized his real Self, it is no practical problem, and to those who have not transcended the state of phenomenal existence, the answer cannot be given. When we are in dreams, we cannot judge the origin of dreams. So the Vedanta says that it is only due to ignorance that man lost the vision of his real state. In other words the question cannot be answered.

But then why should we or how can we take for granted that we are really the Self? Well, here only the religious experience of those who have gone beyond Maya is our sole guide. That man only who has come face to face with Truth knows what it is like or what is the way to it; for others it will be only a matter of speculation. This no doubt seems to be a dangerous doctrine—that in the most important thing of life, in the matter of religion, we should take the words of another for grafted. But there is no other way. We may examine as best as we can if the man has really realized Truth in life; but what doubt is there that it is only he who knows Truth can give us light regarding that? So the scripture says that we must hear the word of wisdom from the right person, then reflect upon it—meditate upon it till that becomes a part and parcel of our being and Maya vanishes for us completely.

But discipline—internal and external—is the *sine qua non* of spiritual life. People forget this and this is the reason why there are so many conflicting opinions about religious ideals.

Religion is the most practical thing. When without undergoing any spiritual practice, people indulge only in speculations, there will be naturally a veritable babel of opinions. Many of the Western critics speaking of Indian religion say that it is not based on ethics. There cannot be any greater mistake than this. For, the Upanishads, the Gita and as a matter of fact all religious teachings of India have greatly emphasized upon a disciplined life for spiritual aspirants. Without proper discipline it is not possible for one to understand the highest truths of religion rightly. It is said in the Chhandogya Upanishad that once Indra, the king of gods, and Virochana, the king of demons, went to learn spiritual truths from Prajapati. But what Prajapati taught them they both misunderstood. Virochana thought that his body was the Self and engaged himself in ministering to its comfort and enjoyment. But a doubt arose in the mind of Indra that body cannot be the Self, for the body perishes whereas the Self is imperishable; so he returned to the Teacher for further light on the subject. Prajapati asked Indra to practise Brahmacharya for a longer period before he could expect to understand him. Indra returned after practising Brahmacharya for the required period. But this time also he could not rightly understand the Teacher. Again he was sent back for practising Brahmacharya, and when he returned, this time also he could not grasp the real meaning of what he was taught. Thus three times Indra was sent back to practise discipline, and it was only after that, he was fit to understand the teachings of Prajapati. The same thing we find in the Prashnopanishad. When the Rishi Pippalad was approached by six students for the knowledge of Truth, though these students were very sincere and devout, they were asked to spend

some time more in austerities, Brahma-charya and reverence. The Kathopanishad says, "The Self cannot be realized by one who has not ceased from wicked deeds, who has no self-control, who has not practised concentration or tranquillity of mind, simply through the help of mere intellect." According to the Gita, Yoga is hard to be attained by one having no self-control, but the person with self-control can obtain it when right means have been taken recourse to.

V

Thus persons fulfilling the requisite conditions in the shape of proper discipline will find that the Self is *within* themselves, whereas others indulging in sense-enjoyment will identify the Self with their bodies as did the king of demons. With greater and greater dispassion for the world, as the mind of an aspirant becomes more and more purified, he finds that the God whom he sought outside of himself, or of whom he thought himself as a part, resides within himself—nay, he is no other than He. At last he learns he is not to attain God, but he is already one with Him; he has simply to remove the ignorance, the obstacles that stand between him and God; he has simply to assert himself; he has not to weep

with a moping face for this and that, but he has everything within himself—the mine of strength, power and what not is within himself. He learns that like a musk-deer he was running a race of death in search of the musk which was within himself. This is the last word in religion: Knowledge culminates in knowing that there is only One Existence, Bhakti finds its fulfilment when the devotee finds himself identified with his Lord, Karma ceases to function for one who through disinterested work finds his self completely effaced and Yoga ends in controlling all the modifications of the mind due to which we see variety in place of Unity. Through Jnana, Bhakti, Karma and Yoga we reach the same goal—namely, our identity with the Existence, Knowledge and Bliss Absolute.

To reach this highest state of Monism, man passes through the stages of Dualism and Qualified-monism. The great devotee Hanuman said to Ramachandra when the latter asked him in what spirit he looked upon Him:

देहबुद्ध्या दारीऽस्मीति जीवबुद्ध्या त्वदंशकः ।

आत्मबुद्ध्या त्वमेवाहमिति मे निश्चिता मतिः ॥

"When I am conscious of my body, I am Thy Servant, when I think I am an individual soul, I am Thy part, when I know that I am the Self I am one with Thee—this is my firm belief."

SWAMI VIVEKANANDA IN THE MAKING

BY SWAMI SARADANANDA

Sometimes Sri Ramakrishna comparing his own nature with Narendra's, and pointing to himself, would say: "Who lives here has the female qualities, and

who lives within Naren has the male qualities." It is difficult to finally decide in what sense Sri Ramakrishna used these words. But we can find a

consistent meaning of the words, when we study the means they principally employed in realizing the highest Truth or God. We find that Sri Ramakrishna implicitly believed in all the different ways that were prescribed in the scriptures for God-realization as soon as he heard of them from the lips of his Gurus, and earnestly practised them. Narendra, however, assumed quite a different attitude in these matters. He would first employ his own intelligence in order to find out if there were not any errors in the holy books and in the words of the Guru; and then when through reasoning, he would become convinced of their truth, he would begin to practise. Though Narendra was born with a strong instinctive faith in the reality of God, yet throughout his life, there was this idea in his mind that since all men are subject to superstition and error, their words should not be accepted without keen discrimination. Whatever might be the consequence of such an attitude and whatever its origin, there is no doubt that in the present age, the attitude of controlling instinctive faith by means of reasoning and thus to proceed spiritually and otherwise in life, is considered masculine.

Environments exercise a strong influence on the human mind everywhere and at all times. They also guide man in the course of his life. It is no wonder therefore that their influence should be noted also on the life of Narendranath. Even before he met Sri Ramakrishna, he had mastered, through his great intellectual powers, English poetry, literature, history and logic, and had been deeply influenced by Western ideas. The fundamental principle of Western thought that one should investigate into everything with a free mind, was deeply fixed in his mind about this time. It was natural therefore that he should be sceptically disposed

towards the scriptures and even consider them false, and refuse to accept a man as Guru in any other sense than that of an experienced teacher.

He was helped in this attitude by the ideals of his guardians and the contemporary social conditions. Though his grandfather had been an earnest believer in the Hindu scriptures all his life and had become a Sannyasin, his father lost that faith as a result of Western education and free thinking. To him the poems of the Persian poet Hafiz and the sayings of the Bible appeared to be the acme of spiritual idealism. Evidently he had to resort to these books for the satisfaction of his spiritual thirst because of his ignorance of Sanskrit which prevented him from studying the Gita and other Hindu religious books. We have heard that finding Narendranath devoting himself to the study of religion, his father one day presented to him a copy of the Bible and said: "If there is any religion, it is in this book." But though he praised Hafiz's poems and the Bible so highly, it is not that he allowed them to guide his life. We do not think he ever felt the need of such guidance from those books. His aim in life was to earn enough money to keep himself in happiness and make others happy through charity. From this and from a study of his daily life it is clear that his faith in God, soul, or after-life was very weak. In fact in those days, Western materialism and secularity had raised profound doubts in the minds of Narendra's father and others of his kind as regards things spiritual,—they sometimes turned atheists—and convinced them that they had nothing better to learn from the ancient 'Rishis' and scriptures except weakness and superstition. They thus lost spiritual faith and their moral backbone, and gradually became selfish

and insincere with great divergence between their inner thoughts and outward professions. The Brahmo Samaj established by that great mind, Raja Ram-mohan Roy, tried for a time to turn this tide (of materialism etc.) which was sweeping over the whole land. But it also succumbed at last to Western influences and was divided into two parties and became weak. And at the time we are speaking of, the persons belonging to these parties also showed signs of surrendering themselves to the sweeping tide.

After Narendra passed his F. A. Examination in 1881, he became intimately versed in Western science and philosophy. He had mastered the philosophies of Mill and other Western logicians. He now became eager to ascertain Truth by studying the philosophies of Descartes, Hume, Bain, Spinoza, Darwin, Comte and Spencer. Having heard the praise of German philosophers, he acquainted himself with the philosophical opinions of Kant, Hegel, Fichte, Schopenhauer and others by means of different Histories of Philosophy. He also studied medical books and attended lectures on physiology at the Calcutta Medical College in order to know the constitution and functionings of the brain and the nervous system. Thus even before he passed his B. A. Examination in 1884, he became thoroughly versed in Western philosophy. But from this knowledge he could not ascertain any sure means of the realization of God, the Absolute Truth, nor did he have any mental peace. On the other hand, he felt a more profound restlessness in his heart when he came to know the limits of the human mind and intellect and their inability to reach the Transcendental.

From his study of Western philosophy and science, Narendra was con-

vinced that it was the activities of the senses and the brain that were creating mental phenomena every moment and causing the knowledge of happiness or misery. It is these sensibilities only which men were actually realizing through the categories of time, space, etc., but the real objects which were causing these sensibilities were for ever beyond their knowledge. Such was also the case with their own inner being,—that also was unknown and unknowable. That inner thing-in-itself was somehow producing self-consciousness and many other mental phenomena, but was in itself beyond time and space and as such beyond the reach of the human mind. Thus wherever the mind went in search of the Eternal Truth, inside or outside, it struck itself against the insurmountable wall of time and space and felt itself totally insignificant and helpless. Narendranath thus came to know that the instruments of senses and mind with which man was trying to unravel the ultimate mysteries of the universe, were totally useless and incapable; that the sense-perceptions on which man based all his inferences and conclusions, were full of errors; and that the Western scholars were totally unsuccessful in coming to any real conclusion as to whether there was any existence separate from the body. To him therefore, the final conclusions of the Western philosophy as regards the spiritual realities did not seem conclusive and rational. Narendra also felt doubtful as to whether philosophy should be constructed in imitation of Western philosophy—on the assumption that the experiences of the common men—so full of errors—were natural, or philosophy should be based—in imitation of Indian philosophy—on the assumption that the experiences of Buddha and such other men of realization and character, were true and

real, howsoever those might antagonize the experience of the common men.

Though Narendranath could not accept most of the metaphysical conclusions of the Western philosophy as correct and proved, he praised highly the discoveries of material science and the analytical method of the West; and always took help of them in testing the psychic, mental and spiritual realities. Henceforth he applied the Western scientific and analytical method to an understanding of the extraordinary realizations of Sri Ramakrishna and whenever he could thereby ascertain any truth, he accepted it as true and fearlessly practised it. Though he felt a great inner restlessness to attain to Truth, yet it was absolutely against his nature to practise anything without being convinced of its truth, or to respect any one out of fear. If the proper practice and application of his faculty of reason led him even to atheism, he was ready to accept it; and he was ready to exchange not only his prospects of worldly happiness but also his very life, if thereby he could know and realize the Truth. Therefore, he was during that time, devoted to the pursuit of Western knowledge and the acquisition of whatever he found good in it, with his mind firmly fixed on the single object of knowing the ultimate Truth. As a result he was sometimes led away from the straight path of simple faith in God and found himself entangled in various doubts; but his perseverance and great intellect brought him ultimate victory and blessed him with the attainment of Truth. People however thought at that time that Narendra accepted all that was found in Western books as true. In fact his partiality for Western conclusions was so well-known at that time to his friends that when one day he read the Gita and praised it highly

to them, they were amazed and spoke of it to Sri Ramakrishna. Sri Ramakrishna also asked whether Narendra was not praising the Gita because some Englishmen had done so.

Even before these changes came upon Naren under the influence of Western education, he had met Sri Ramakrishna and had some extraordinary spiritual experiences. We can well understand that now those experiences helped him much in retaining his belief in a spiritual Reality firm. It is difficult to imagine how far he would have been otherwise swept away by the Western outlook and agnostic philosophies. These would surely have weakened considerably his faith in an ultimate spiritual Reality, if not totally destroyed it. But that was not to be. Because he had come to the world to fulfil a special mission in it. The great Guru to whom Providence had brought Narendranath said to him repeatedly: "God always responds to the earnest prayers of man. And I can swear to you that you can hear His words, see Him and touch Him, more clearly than the way we are conversing with each other." He said also: "If you cannot put faith in the forms of God known to man, and consider them as evolved by human imagination, but if you believe that there is a God who is regulating the universe, then pray to Him, saying: 'O God, I do not know what you are; show yourself to me as you really are.' If you thus pray to Him earnestly, He will assuredly show you His grace." It is needless to say that these words of the Master consoled Narendra greatly and inclined him to more devoted 'Sadhana.'

The Western philosopher Hamilton concludes his philosophy by saying that the human intellect can at the utmost indicate the existence of God, but it cannot ascertain His nature; and that

where philosophy ends there religion begins. These words of Hamilton were greatly to the liking of Narendranath and he often quoted these words to us in course of conversation. Though he devoted himself to 'Sadhana,' he did not give up studying philosophical books. In fact he spent a greater part of the day at that time, in study of books, meditation and music.

It was at that time that he betook himself to a new mode of meditation. We cannot have any other than an anthropomorphic idea of God. Before Narendra realized this fact, he used to contemplate on God according to the Brahmo mode of worshipping the formless Brahman endowed with qualities. But coming to feel that even this idea of God was vitiated by human imagination, he gave up this method of divine meditation, and took to the following method: He would pray to God, 'O God, make me fit to see the vision of your real nature,' and thus praying, he would try to remove all thoughts from his mind and keep it unaffected and unflickering like a flame in a windless place. After sometime, Narendra's pure and controlled mind used to be so deeply absorbed in the meditation that sometimes he would become unconscious of his body and also of the existence of time. He thus passed many whole nights in his room in meditation, after other members of the family had slept.

As a result of this meditation, Narendra once saw a divine vision. He

himself told us of this in course of conversation:

"When I tried to make the mind free of mentations, I would feel a tide of calm joy flowing in my mind. Even after the meditation was over I would feel, as a result of that joy, a sort of intoxication for a long time; and I would not feel inclined to leave my seat of meditation. Once while I was thus sitting on after meditation, I saw a monk suddenly appearing and standing a little off before me, filling the room with his divine effulgence. He was clad in ochre robes and had a 'Kamandalu' (water pot) in his hand; and his face wore such a calm and intensely inward look, born out of a deep dispassion for all phenomenal things, that I felt deeply attracted by the sight. He began to advance slowly towards me, looking at me all the while, as if he wanted to tell me something. But at that I suddenly took fear, left my seat, opened the door, and quickly came out of the room. The next moment, however, I thought that there was nothing to be afraid of. I courageously re-entered the room to hear what the monk had to say to me. But though I waited a long time, I could not see him again. I felt very sad and thought I was extremely foolish in thus fleeing away without listening to the monk. I have seen many monks, but I have never seen such a wonderful face. That face is forever impressed on my mind. I may be mistaken, but I often think that it was Buddha whom I saw that day."

When you have men who are ready to sacrifice their everything for the country and sincere to the backbone, when such men arise, India will become great in every respect.—SWAMI VIVEKANANDA

PHILOSOPHY AND LIFE

BY JAMES H. COUSINS

I

"The present age," (says the present age in America) "is one of ruthless all-round questioning." The most widely circulated note in the currency of the mind is the note of interrogation.

"The modern mind," (says the modern American mind) "will not be satisfied with, or even interested in, traditional modes of thought and conduct." Views of life must be revised in the light of science, and given authority after test in the laboratory of life.

This demand for a revision of the mental conceptions that operate action strikes an obstruction in its first step in the fact that mental conceptions seldom if ever operate action; for the bulk of humanity acts by impulse and desire; and, when challenged, packs a jury of reasons to justify its action. The demand for the formulation of a philosophy that squares with modern occidental life, is, likewise, for all its assumption of superiority to philosophy, itself an exercise of the mental capacity of humanity from which philosophy arises; and the effectiveness of the demand will ultimately be tested by its own nearness to, or farness from, an ever-increasing knowledge of the ever-emerging actualities of thought and life.

By that test, applied backwards across history, the denial of tradition is already traditional. Since the first sleepless night when the first mental conception gave the first thinker the first attack of cranial expansion, thought, by reason of increasing capacity and materials, has forever been

engaged in the American pastime of pulling down its sky-scrapers and building higher. Thought and life play a never-ending game of enthroning and dethroning their "authorities," of doing reverence towards an image of clay, as in the Ganapati festival of India, and throwing the image into the village well when it has served its periodical purpose (and incidentally giving a cold douche to the traditional occidental notion of "oriental idolatry").

The tradition of anti-tradition began, indeed, a long time ago. It began, according to one tradition, when man (or, rather, woman) set the revolt of human impulse against the dictum of supernatural authority as to the effect of eating the fruit of a particular tree in the Garden of Eden. It is a recurrent phenomenon. It crops up in the uncompromising thought of the Orient at a date perilously near that allowed way down in Tennessee for the beginning of things,* and has kept cropping up ever since in the heterodoxies that compose the orthodoxies of India.

The sceptic philosophers of Greece kept the tradition of question on the move. In early Christian times, questioners like Gottaschalk and John the Scot, showed that the boldest of protestants were Catholics before protestantism was invented; and the first official protestant threw the ink-pot of anti-traditional question at the traditional Devil with epoch-making effect.

*A certain religious group in America holds to 4004 B.C. as the date of the creation of the world. A school teacher in Tennessee was dismissed for doubting the date as given in the margin of the Bible.

II

America has experienced anti-tradition severely many times. But this is not a history; and it must suffice to note as a historical example that William James showed the symptoms in 1906 when he hit high-browed Boston with the granitic, hard-mouthed word "Pragmatism," and claimed that "truth" (even the "hypothesis of God") should be tested by the simple standard, *Does it work?* Though just who is going to work the standard has never become quite certain.

The latest questioner of tradition in America is Humanism, a title which assumes the supersession of superhumanism. But Humanism is not permitted, according to certain of its sponsors, to be ranked as either a philosophy or a religion, notwithstanding its use of intellectual exposition and the emotional potency of Sunday church. "It is the name of a human attitude which revived in Europe about 1800, and it signifies the intention of men to concern themselves with the discovery of a good life on this planet by the use of human faculties."

Still, notwithstanding the renunciation of philosophy, a human attitude is a mental attitude and shares to some extent the activities of the deliberative or philosophical function of humanity. The emphasis on the use of the "human faculties" would be redundant, since humanity has no other faculties to use, but that it implies a stockade built against any means for discovering the good life other than the mental faculties of humanity which are generally accepted as normal. Alleged extensions of sight or hearing, such as clairvoyance or clairaudience, as media of knowledge, are taboo. Their age-long association with the religions which Humanism outcasts puts them in the category of the

supernatural, hence the superhuman, hence beyond the pale of a purely humanistic attitude to life. It is, however, a fact of history that the religions did not give rise to so-called supernaturalism: it was the allegations of the possession of supernormal powers that produced the religions. Such allegations are doing the same thing to-day. Before they can be banished beyond the horizon of a purely "human attitude" to life, the question has to be answered, Are they true or not? And Humanism, like the other isms that it seeks to displace, apparently does not mean to answer that question in the scientific manner.

The excellent utilitarian intention of Humanism places it among the social sciences. Not the pure sciences; for the qualification of "life" by "good" frays the edges of the revived fourteenth century "human attitude" with numerous wriggling tentacles of question, from the lineal descendants of the ancient Sophists, as to who or what is the new authority-denying authority who or which will decide what "good" is or is not, and see to the formulation of a new Amendment to the Human Constitution to compel persons at every stage of development from guämen to Gandhians to accept a duly authorized and guaranteed "good life." These questions will come, have come; so will the answers; and philosophy (which is the answering of questions), bowed out through the door, will return down the flue, picking up some heat (as well as smoke) on its way; for thought can no more escape philosophy than feeling can escape religion.

Two American scholars in philosophy (not protagonists of a system but observers of the "little systems" that "have their day") bear witness to certain other contemporary tendencies

in America in the attempted adjustment of philosophy to life.

Professor Harry Overstreet, of the College of the City of New York, writing in *Survey Graphic* of January, 1931, on "Why we are hungry for a philosophy," divides into three periods the history of "civilized man"—that wonderful being who inhabits history up to yesterday, and then disappears and leaves no available address at which we barbarians might call to gratify our curiosity: (1) an era of belief in the superhuman and in the unbroken continuance of individual life (a belief which Humanism does not think much of as a sign of civilization); (2) the era of scientific questioning now closing (so that all intending protestisms had better hurry up if they want to secure a place in history); (3) the era opening out of the failure of material science into an era of psychological science.

Philosophy, as Professor Overstreet points out, is now noting the biological aspect of science, and finds the world alive. But it is not sufficient just to prose around the fact of life. Philosophy takes from science the *Whats?* and *How's?* of things, but furrows its own forehead over the *Whys?* The advance into psychology will, says Professor Overstreet, satisfy man's hunger for meaning: "Meaning in the universe. Meaning in the life of man. Meaning in significant relationship." But if the "German Revolt against Modernism" which Mr. Albion R. King, of the School of Philosophy of the University of Southern California, reports in *The Personalist* of April, 1931, goes any further than it has done in its repudiation of the psychological interpretation of religion, it is not impossible that philosophy might join theology in treating the word *Psycho-*

logismus as "a familiar term of derision," at least in Germany.

The same emphasis as Professor Overstreet lays on the meaning of things was laid by Dr. Josiah Royce of Harvard in the introduction to his book *The Spirit of Modern Philosophy*. "You philosophize when you reflect critically upon what you are actually doing in the world. What you are doing is, of course, in the first place, living. And life involves passions, faiths, doubts and courage. The critical enquiry into what all those things mean and imply is philosophy. We have our faith in life; we want reflectively to estimate that faith. We feel ourselves in a world of law and significance. Yet we feel this homelike sense of the reality and the worth of our world is a matter for criticism. Such a criticism of life, made elaborate and thoroughgoing, is philosophy."

The words of Dr. Royce which we have underscored indicate the possibility of immediate participation in the process of questioning life for its meaning and so producing a philosophy of life. Professor Overstreet, on the other hand, views the matter historically in the article quoted, and visualizes a prospect of future philosophical disquisition when philosophy, having with the help of science made the amazing discovery that life is alive, will pass on to the further discovery, also with the help of science, that man not only exercises a faculty called reason, but may perhaps himself be a reason. And then occidental philosophy will have circled the square of mere fact that science would draw about it, and got back to ancient ideas of the relationship of man and the universe that oriental philosophy conceived millennia before "modern science" was born.

The need for philosophical revision has spread from the professors to at

least one of the paragraphers of the daily press who disseminate copy-right wisdom daily. Mr. M. E. Tracy sitting up and taking notice of the predominance in life of desire over philosophy, asks: "Why don't we study desire; its causes and consequences?" Why don't we, indeed? and not let the psycho-analysts do all the studying, as they have been for the last half century. Why don't we? and not let them get ahead of us in discovering (as Jung has recently done in regard to China) that the Orient knew a thing or two about many things quite a while ago, and that a Hindu Will Rogers* of two thousand or more years back uttered the "wisecrack," "The nature of Purusha (the Universal Life) is desire;" which being translated means that everything shares the universal impulse to want something or other.

That diagnosis of the cause of desire needs no laboratory paraphernalia and no prolonged technical study for the realization of the truth of it. A glance with open eyes at any embodiment of life tells us that, from mineral to man, any local organization of substance presenting the external appearance of, say, a mountain, a tree, a woman, or any work of man's hands, if denied the fulfilment of its desire for its proper sustenance and satisfaction, will cease to serve the deeper desire of the life that makes and sustains and continues it, and disintegrate before its due time. That desire in humanity has no "cause" at the purely human level. Man is born of desire and with desire. Life in general calls desire into action through the various capacities which it has evolved for its own ultimate satisfaction through the transient satisfactions of desire.

Life in particular causes the variety of quality and intensity of desire, but does not cause desire itself. The "human faculty" of desire is more than human, much more than a strictly humanist attitude might desire.

The suggested affiliations of philosophy with faith and feeling, extensions into experience, testings of how truths work, were thrown into an omnibus suggestion by Dr. Glenn Frank in the editorial pages of *The Century Magazine* in 1925. He asserted that modern knowledge needed the same service as Diderot and the Encyclopedists had rendered knowledge in the eighteenth century, by which service we might compile an inventory of the raw materials of social renewal. "The end of all research and analysis is synthesis and social application." He demanded that the major results of creative scholarship should be intelligently presented to the average man. "I should like to see some great publishing house or some great university sponsor such an enterprise, for, despite the almost insuperable difficulties that lie in its way, I cannot but believe that the victories of intelligence will be insecure, liable to periodic defeats by strange revivals of obscurantism, until . . . we match the evangelism of superstition by the equally earnest evangelism of scholarship."

This demand for the co-ordination of knowledge and life is reinforced from beyond America. Professor Arthur Eddington, in his "Swarthmore Lectures" (London, 1929), imagines a series of letters to the press by various people objecting to a statement, in a hypothetical obituary notice, that the deceased person had loved in his last days to watch the setting sun. One correspondent disputed the statement that the sun set. Another claimed to have seen it set, thus proving Coper-

*The most popular of America's humorists, gifted with a shrewd commonsense.

nicus astigmatic in his inner eye if not in his outer. A third (profiting by the presence of Einstein in the world) asserted that both were relatively right. "And," adds Professor Eddington, "the simple reader feels himself in an age of disquiet, insecurity and dis-sension, all because it is forgotten that what the deceased man looked out for each evening was an experience and not a creed."

III

Now the co-ordination of creed and experience, of philosophy and life, has two aspects, each of which tends to claim predominance for itself: (1) philosophy as a guide to life, (2) life as a test of philosophy.

But the reports of the mind, based on a science which must always remain as far from ultimate truth as an American newspaper "story," and formulated through a sensorium as far from the capacity to speak the whole word of life as a saxophone* to utter symphonic music, are not likely to produce a philosophy that humanity in its present mood of rejection will accept as a guide of life. On the other hand, philosophy is equally unlikely to accept as its test a "life" that, as at present lived, is directed mainly towards experience in the satisfaction of desires at lower levels than the desires of the mind; an experience that does not fit it to express an informed and balanced opinion on philosophy, much less to order it about. Yet thought and life are forever going on, and may reach a level on which they may merge. But since a whole cannot realize its wholeness while it allows itself to be dominated by a part of itself, life as a whole must be the ultimate test of that part

of itself whose job is to think its thought. Hence if life is to have a philosophical control (and God knows it needs it, even if God, according to William James, is only a hypothesis) the world would either have to be populated by a race so completely negative that it would accept the dictatorship of philosophy as readily as human gulls swallow slogans on the edge of the ocean of publicity; or by a race whose intellect was so developed, and whose philosophy was so fully carried into life, that the professional philosopher would be no more distinguishable from the high-browed multitude than mad Hamlet from the people of a certain country—or any country for that matter.

With no sign on the horizon of a race of amenable morons or a race of incorrigible sages the prospect of placing on the American market a guaranteed control for the engine of life does not seem unduly hopeful. The pull of the witch dance called "life" is on "human faculties" below the level of the brain, below even the level of the heart. Mankind, with a few heroic exceptions, marches cheerfully into mental, emotional and social slaveries under banners flaunting that blessed word Freedom, accompanied in the occidant by a jazz • band of clanking manacles and shackles provided (gratis for publicity) by the sponsors of inartistic art and irreligious religion.

Yet the situation is not completely hopeless. Mankind has in its possession at least the rudimentary or vestigial apparatus of thought and experience, with elaborately exploited opportunity for the latter. If some always possible renaissance of the human spirit, as an alternative to calamity, gave the occasion and impulse to live life more like the rational individuals that humans claim to be; to telescope philo-

*An instrument used specially in jazz bands.

sophy and life, instead of delegating thought to the universities and life to the theatre and press; humanity might leave the habitual philosophers to their elaborate exposition of what philosophy and experience really are; do some plain thinking themselves; enjoy some

adventure of the head as well as of the heart and limbs and nerves; and thus, before their obituaries record their gazing at the positively last appearances of the sun, make philosophy not merely an academical interest but a living joy; "an experience and not a creed."

RELIGION ON TRIAL

BY SWAMI NIKHILANANDA

I

An undeniable indication of the modern spirit is to look upon religion as a slowly dying phase of human thought. However much religion may try to hide, ostrich-like, its head in the sands of ecclesiastical dogmas and consider itself safe, there is no gainsaying the irresistible fact that the growth and the development of the scientific and the philosophical attitudes of modern times are gradually making the position of religion insecure. By religion we mean the institutional religions of the present day, associated with set dogmas and shibboleths, those crystalized and fossilized forms of thought which cannot brook the light of reasoning and cannot but stifle all free enquiry after Truth. In this age of doubt, the traditional formulæ have been withering in the mental environment created by modern knowledge and are being fast replaced by a wistful agnosticism. Most of the religious experiences, we hear nowadays, on account of their private and exclusive nature, cannot accept the challenge of reason. Therefore the modern educated mind, which always gives primacy to reason in determining the true nature of a thing, is fast losing its faith even in mystic experiences.

The attitude of religion towards the growth of human knowledge during the past few centuries has been unsympathetic and hostile. In Europe, the church with singular firmness ranged itself on the side of reaction and oppression. "When one looks back over history," as Mr. C. E. M. Joad writes, "one realises that there is scarcely any discovery which science has made for human advancement and which churchmen and theologians have not violently opposed. Not content with burning each other they burnt the men who discovered the earth's motion, burnt the men who made the first tentative beginnings of physics and chemistry, burnt the men who laid the foundations of our medical knowledge. When science made it possible to fight small-pox epidemic, churchmen opposed the necessary sanitary measures as an attempt to escape merited punishment, and denounced vaccination as an 'offence to God.' When chloroform was invented, they opposed its use, specially in child-birth—had not God laid a primeval curse upon woman?—and denounced it as an 'offence to God!' A hundred years ago, when the discovery of the steam engine made railways possible, the clergy preached against them as 'unnatural' and a sin against God. To-day they

are denouncing 'birth-control' as 'unnatural' and an offence to God. In the eighteenth century, they opposed the use of lightning conductors as an interference with God's intentions; in the sixteenth they opposed the introduction of forks for use at the table and denounced them from pulpit." Even the present generation has seen, during the great war, that Christians were exhorted by their clergies to hate and kill one another. During the period of Philosophical Enlightenment in Europe, many philosophers were condemned by the church as atheists or heretics. Naturally the rational mind of to-day asks if it would be possible for the ecclesiastical leopard to change its spots.

Rightly or wrongly, Islam is associated with a religion of set dogmas and unbending formularies. During the heyday of its political power, Islam not unoften tainted its fair name by carrying on everywhere, in the name of religion, arsons, murder, pillage and destructions of every form. How many temples and images expressing the finest sentiments of art have not been destroyed by its iconoclastic fury! There are not wanting sober thinkers among the Mussalmans who believe that Mullahs, the sole custodians of the Islamic religion, are at the root of illiteracy of masses, torture of women and the social evils existing in the Mohammedan society. It has been possible for Mustapha Kemal Pasha to inaugurate in Turkey an era of progress and reform only after dissociating religion from the State. Unfortunate Amanulla had to suffer at the hands of the fanatical Mullahs for his liberal and progressive views.

Can the present-day Hindu religion, however high and noble its doctrines in the early times, give a better account of itself at the bar of history regarding the help it rendered to its adherents for progress and enlightenment during the past

centuries? Natural doubt of man, which is the mother of philosophy, has been ruthlessly stifled in the name of unquestioning faith, old traditions and dogmas. Caste excesses, oppression and illiteracy of women, child-widowhood resulting from child marriage, persecution of widows and many such social evils are justified and perpetuated in the name of religion. The privilege of God-given air, light and water is sought to be withheld on religious grounds from the so-called 'untouchables,' 'unapproachables' and 'unseeables.' 'Birth-made faith' is a common phenomenon in many Hindu religious sects, and consequently an individual note of sterile philosophical conviction is built up. From the hatred that some sects show to-day to one another, one is led to think that the so-called toleration of the Hindus may be due to their inability to manifest their physical revenge on account of the existence of some form of law and order in the country. And what is more, even immorality in some forms of Hinduism, is justified on religious grounds.

Hospitals, educational institutions and various relief organizations, associated with different religions, lack in universal and catholic spirit. Many such institutions associated with a particular religion show little or scanty sympathy to the members of the alien faith. Many of the schools and colleges organized by missionaries, not unoften, engender a spirit of hatred towards other religions. In the direction of social activities, religion could not transcend its narrow and exclusive bounds.

The presence of a few saints in a particular religion can hardly raise it in the estimation of the critical public. There have been saints in every religion. "But when one is considering religion as a social phenomenon," as Mr. Bertrand Russel truly observes, "one must con-

sider its effects upon society and not upon few rare individuals." The claim of religious mystics does not satisfy the modern spirit. The mystic often asserts that his experiences, on account of their private and personal nature, cannot, like that of tooth-ache, be communicated to others. These experiences are outside the understanding of the profane rational mind. But this very personal and private character of the experiences of the mystics often makes others think that they may as well be the illegitimate projection into a passive universe of morbid imaginings of the sexually-starved, psychologically-unhinged and neurotically-eccentric. Rational people are often led to believe that the mystics do not dare face the tests of reason for fear of their rose-pink soap-bubble security being pricked. Whatever may be the genuine experiences of a few mystics—and we believe that they are never afraid to submit themselves to the tests of truth—the majority of mystics make religion a cloak for immorality. "Inspiration" and "intuition" are charming and charmed words which often give sanction to the play of inhuman instincts. Decorum and decency of society have often been marred by the fanatical claims of religious mystics. Burning of thousands of women as witches, dropping of innocent children into the boiling cauldron as changelings and murders of Shraddhanandas were the outcome of religious 'inspiration.' Even to-day thousands of innocent and credulous men are duped and ruined by the so-called religious mystics. There are, no doubt, in every religion some genuine souls against whom these charges cannot be levelled. But the mere incident of an individual saint here and there cannot justify this baneful aspect of religion.

II

Considering all these excesses of the religious institutions, many thinkers believe that there is not much that is holy or elevating in religion. They hold that religion originated from the tainted spirit of primitive men or it is derivable in part from the Oedipus complex. It is, in the main, rationalization of the frustrated sexual impulse of man. Others hold the theory that religion began with witchcraft, totemism and exogamy. Religion may even owe its existence to the feeling of loneliness and insecurity. God is at once the product of human terror and the prop of human pride. Some of the critics of the Vedic religion hold that the religion of the Indo-Aryans originated in their superstitious awe with which they looked upon the sun, the moon, the stars the nature of which, though unknown to them, cannot be rationally explained in the light of modern scientific researches. Thus these people think that religion, which is not a permanent need of human spirit, will disappear when finally we have left our savagery and superstitions behind us. We shall soon outgrow it altogether as we hope to do other savage practices. Science has already exposed many of the pretensions of religion. Free thought and rational attitude, the symptoms of the modern age, are not compatible with it. Mr. J. H. Tuckwell in the course of an article in an issue of *The Hibbert Journal*, writes, "The Youth of the country, by what seems to us indeed not as an unwholesome instinct, is leaving the church deserted but flocking to the universities. The days of the priest with his altar and the prophet with his 'Thus saith the Lord' are apparently coming, if they have not come, to their end, the teacher taking their place. Russia has already discarded religion.

Turkey seems to be moving in the same direction.

Though an imminent disappearance is prophesied about religion by thinkers, we are unable to subscribe to this view. There exists a confusion regarding religion and the churches. Though religion has to bear the brunt of attacks of the rational minds on account of its association with the churches, yet it seems hardly to be the fact that the generality of people want to get rid of religion itself. As the Archbishop of Canterbury truly remarks, "The Church repels but the religion attracts." Books on theological subjects are the best sellers next to fiction. Those who have given up religion in the West as superstition cannot find always corresponding substitutes for the expression of their emotional nature. They are taking to various enjoyments of "bear and skittles," and want to have a good time of it. But such enjoyment also has its limit, and human nature ultimately reacts against it. Along with the revolt against church and religion there has been, especially in America, an increase of insanity and suicide. Even the religious organizations must survive like other human institutions in some other changed forms. Humanity, constituted as it is, cannot altogether do away with the churches which are the media for attracting the common people to religion. Both religion and religious institutions are psychological necessities for most men excepting perhaps the philosophers who have transcended the need. Would it be a happy day for humanity if Mustafa Kemals or Lenins should, by fiat of the State, demolish all the churches, temples and mosques?

Whatever may be the nature of the pure religious impulse which appears to be an inseparable part of human mind, there can be no doubt about the part played by Satan in the evolution of

different churches associated with set dogmas and creeds. As an American writer truly observed, Satan failing to delude Truth in all other ways ultimately tempted it to *organize* and thus brought it down from its high throne of purity and holiness. Christ, Mohammed and Buddha who represent pure religions are essentially different from Christianity, Islam and Buddhism, those organized religions which are today prevalent in the world. A witty Christian once remarked, "For God's sake don't touch the Church of England. It is the only thing that *stands* between us and Christianity." We would like to substitute the word "Christ" for "Christianity." This holds true for all organized churches. The custodians of different churches from tainted motives and selfish considerations cover the original impulse of religion with dust and smoke. It is in the very nature of all organizations to discredit new truths and new thoughts that threaten to dislodge the churches from their authority. The directors of vested religious interests impelled by the motive of self-preservation and self-interest cannot but stifle the spirit of free inquiry and honest doubt in their adherents and engender in them an attitude of unquestionable submission to tradition, belief and authority. They have therefore systematically opposed the progress of science, philosophy, and education in general. Among the Hindus the very word "DHARMA" which originally meant the "sustaining power" is now identified with meaningless customs and superstitious practices. The word "SHRADDDHA" which originally denoted a reverent attitude towards 'Truth' now signifies blind submission to a man or a book. The attribute "DHIRA," which in the Upanishads was applied to the aspirant who possessed the sharp intellect to distinguish between the real

and the unreal aspects of things, is now used to denote a man of atrophied intelligence who follows the guidance of his teachers as meekly as a lamb. Illiterate masses form most of the adherents of a church. People of undeveloped mind succumb to the seductive and soporific influence of religion. The triumph of a church is now demonstrated by a display of its material prosperity. The temples of the Hindus excite the wonder of the devotees and create religious emotion in their minds by an exhibition of gold and diamonds on the persons of their images. The hard-earned tribute money of the pilgrims goes to swell the coffers of the temple and is dissipated in the pleasures of the Mohants while famine decimates the land without relief from those coffers. The more the rational mind feels disgusted with the snobbery of the custodians of the churches, the more the latter are trying to get back their influence through the colour and the movement of the church services. They also succeed to a great extent in their efforts. A Christian writer very aptly observes, "Go to an Anglican-Catholic Church, preferably in some poor district in the East End of London, and you will no longer feel surprised at their influence. The warm colouring and emotional ardour of Anglo-Catholicism glow like a flame against the background of squalid streets and pinched lives. The tapers flickering on the altars, the slow silences and sudden bursts of sound, the tinkling bells, the incense smoke, caught in the shifting light of a high windowed building, the moving figures clad in robes of flaming colours, the procession, how can these things not appeal to the dwellers in narrow courts and fetid slums whose outlook is bounded by sordid cares of poverty and disease, and whose souls, starved of beauty welcome any gleam of

colour to break the drab monotony of their lives?"

Undoubtedly religion is off its moorings. The churches are hide-bound and cannot move *pari passu* with the changed conditions of society. The irrational nature of the church is reacting upon religion itself; and people consequently have been losing all faith in it. But, as we have stated above, man cannot do away with religion during his lower stages of evolution. Religion must remain the medium of its emotional expression. The church also must remain. But the church must change its outlook to attract people imbued with the modern spirit. Now in order to understand the nature of the reform of the church organization, we should pause for a while to enquire into the origin and meaning of the religious impulse itself. We have already seen various views on this point. But none of these sufficiently explains the origin of the religious impulse though all of them might have materially contributed to the present evolution of religion and many of its dogmas and creeds.

III

What is religion? Why do people follow religious impulse at all? There is something inherent in the nature of man that furnishes useful help to the conception of religion and religious ideal in order to reach its highest destiny.

According to Vedanta Philosophy, the end of all human strivings is to realize Freedom. This instinct of freedom distinguishes the living from the dead. The living being is conscious of his freedom and he utilizes his intelligence to realize more and more the ideal of freedom till he becomes absolutely free, the master of nature and the lord of all around him. This striving after freedom underlies the conception of religion whether a

man is conscious of it or not. Man of undeveloped intelligence worships ghost, devil or departed spirits because he thinks that they are more free and untrammelled in their movements than the worshipper. A spirit can fly through the air or the wall which a human being cannot. Similarly man conceives other ideas of Godhead whom he believes to be, in some mysterious ways, greater and more powerful than himself. Man worships such deities that he may also, in an inexplicable way, enjoy more freedom by obtaining favour from God—freedom in respect of hunger, thirst and other physical limitations. A more enlightened man goes beyond spirits and ghosts and conceives of his God as a supreme being, the Ruler of universe, the Governor of nature, established in his own majesty and splendour, untouched by and far above the din and turmoil of nature. As the Ruler of the universe, he guides its destiny. The whole of nature obeys him. Man seeks to propitiate such a God and through his favour wants to rise above the limitations of the world which obstruct him at every step. Freedom is the song of the soul. Therefore, with the conception of God as a perfectly free being, the worshipper cannot remain satisfied with his bondage. He says to himself, 'I may be a slave of nature, a bound creature, but there is a God who is perfectly free and I can also, through his favour, rise above my miseries.' It is quite essential for such a God to be without a rival. Hence the monotheistic idea of God arose among the different races who looked upon their respective gods as the only God of the universe. But a curious historical phenomenon underlies the evolution of this monotheistic idea. People belonging to a race thought of themselves as the chosen people of their particular deity whom they invoked at the

time of war. Thus as a tribe or race defeated other tribes or races and gradually assimilated them, the God of the victorious tribe also became the Lord of the gods of the defeated. The Jehovah of the Jews became the supreme God over other Molochs, the gods of the tribes defeated by the Jews. Jehovah became the God of gods. So, too, of all the Greek gods, Zeus came to the front and assumed big proportions while others degenerated into minor angels. The Buddhists and the Jains raised one of their prophets to Godhead and made all other gods subservient to Buddha or Jina. It may be observed here, in passing, that the Hindus of the earliest times were also confronted by a similar problem of different gods. But they solved it without having recourse to fight, by declaring Reality to be one and different gods as its manifestations. Though this grand conception underlies Hinduism, it cannot be said that all different credal religions of the modern Hindus carry this ideal into actual practice.

IV

This is, in brief, the origin of religion. The conception of God, therefore, is as essential and as fundamental a part of human nature as is the idea of bondage. Both are the outcome of the ideal of freedom which man is striving after. All religions are essentially dualistic in conception and nature. As ultimate happiness which is the outcome of freedom, cannot be obtained in this limited world, every worshipper thinks of a Kingdom of Heaven, Swarga, Paradise, Vaikuntha or other heavenly worlds where he, after giving up the material body, would live for ever in perfect happiness by enjoying supreme freedom being liberated from the manifold miseries of the world. Because God is the master of the entire universe, its

creator, preserver and destroyer, His grace can alone enable man to enjoy freedom in heaven. People take to various means to propitiate such a God. Man creates his God after his own conception. He adopts various means such as the sacrifice of animals, offering of food, flower, water, music, temple, prayer, hymn, etc., for pleasing God. Highly evolved souls attach more importance to such moral qualities as purity, love, honesty, truthfulness, etc., than to material offerings. Self-surrender to the will of God is the acme of all religious worship.

All religions are essentially dualistic in nature. God is never one with the created being. Either he is a part of God or essentially different from God. And this God also is nothing but a conditioned being, equipped with noble human qualities, such as love, virtue and purity, etc., million times more magnified. He is after all a man endowed with human passions and emotions and the like. He rewards or punishes men according to their deserts. This is the last limit of religion. Religion starts with the crude idea of a free being represented by ghost or spirit and ends in an all-merciful, omniscient or omnipresent Ruler of the universe. A religious man finds the highest fulfilment of his ideal of freedom in the possibility of living in some kind of heavenly world in close proximity with God. Religion is thus an essential feature of human evolution. As science represents man's efforts after freedom in the world by the conquest of nature, similarly religion seeks to ensure his freedom from sufferings in the life to come. The generality of human mind feels itself satisfied with this ideal of freedom which religion affords. But a few thoughtful persons after careful analysis of the conception of the freedom of heavenly worlds, felt it to be conditioned by

time, space and causality and thus as impermanent as any material happiness on this earth. Even the so-called infinite happiness of heaven limited by space and time as conceived by the Hindu religion is extremely transitory from the standpoint of the Absolute. The Hindu Philosophy says that what is acquired as the result of a particular work can never be permanent. This doubt regarding the permanence of heavenly freedom led the ancient people of India to seek after another conception of freedom which is unconditioned by space, time and causality. This natural doubt of Indian mind which refused to be satisfied with a temporary make-shift gave birth to philosophy. As the idea of bondage suggested to the mind of man the idea of freedom, similarly the idea of a being caught in meshes of time, space and causality naturally suggested the idea of something which is beyond all those limitations. This is but natural. The ancient Hindu philosophers arrived at the conclusion that man, being, in reality, a perfect and free being, cannot rest satisfied till he gets back his perfection and freedom. All religions are based on this ideal of human perfection. The New Testament of the Hebrews admits man as a perfect being at the beginning. He has made himself impure by his own action. All religions, through allegories, symbols and illustrations preach the same truth. They assert that the perfection can be realized by knowing God. Another feature of religion is belief in the immortality of soul.

This enquiry about the ultimate freedom of man led to the discovery of certain startling truths which are imbedded in Vedanta. By critical reasoning the Hindu philosophers realized that if permanent freedom be the ultimate goal of man it cannot be an external or adventitious thing. That which is foreign

to a man and as such should be obtained, can never be permanent. Therefore freedom essentially belongs to human nature. Man is essentially free, free from the limitations of birth and death, hunger and thirst, ignorance and misery, time, space and causality. Otherwise he can never transcend these. Then, what is the nature of man? The Hindu philosophers held that Man is Absolute Existence, Absolute Consciousness and Absolute Bliss. This is his real nature. Ideas of bondage and misery are illusion. Man can realize his freedom by knowing his own nature. Then only he gets Moksha or liberation from conditioned existence. If God be the highest ideal of freedom then man is God himself. The phenomenal world which obstructs his freedom at every step is an illusion. It is like the world of dream which cannot affect the real nature of man. It is like the mirage which cannot soak a single grain of sand. The Vedantin designates his ideal as Brahman or Sat-Chid-Ananda and emphatically declares that Brahman is one with the embodied being. This Brahman is one and without a second. Nothing exists outside Brahman, and therefore It is complete in Itself. Man attains his freedom by realizing his own self as Brahman. And he is trying all along this evolutionary course to realize his own nature through science, religion and philosophy.

If the Brahman of Vedanta fulfils the highest ideal of freedom and therefore satisfies the conditions of Truth, as it is the most universal and self-explanatory concept, what will be the fate of the personal God? Is He not real? And if unreal, should He go to the wall? No doubt, from the standpoint of the Highest Truth, Brahman alone is real and all else is false. If the universe of time, space and causality be unreal, then the personal God, the ruler and

the sustainer of the universe, cannot be real. But those who have not yet transcended the limitations of phenomena, must have religion and a personal God too. Personal God cannot go to the wall. He will be a real entity, till a man reaches the highest Absolute. A personal God can be rationally understood and explained only in the light of the Impersonal. This universe in its various forms is but the different readings of the one impersonal Absolute. The personal God is the highest reading of the Absolute that human mind with its limitations can reach. A personal God is as real as the chair, but no more. He is not and can never be the Absolute. He is like one of the many photographs of the sun taken from different positions, but He can never be the Truth as even the most accurate photograph is not the Sun itself.

The conceptions of man as totally different from God represent only different stages in his evolution. Therefore dualistic and qualified monistic religions are but the partial expressions of the Absolute Truth, and as such they are necessary to satisfy the needs of partially developed human minds. Those who cannot conceive the immanent aspect of God, prays to the "Father which art in heaven." A more highly developed mind prays to God saying, "Ye are the Vine and we are the creepers" or "Thou art the whole and I am thy part." The most perfect man will say, "I and my Father are one" or "I am He."

Different dogmas and creeds have evolved to suit partial aspects of Truth. Different rules and formulæ of worship are designed to suit different types of devotees. The churches accepted different ideas of creation and the external universe following the prevalent beliefs of the time.

IV

So far can one understand the origin of religion and its place in the evolution of man. The Vedantic philosopher always assigned to religion its legitimate place. The Vedantic texts prescribe Upasana, that is the worship of the Saguna Brahman (God with attributes), as the absolute prerequisite for the student desirous of taking to the study of philosophy, because such worship trains the student in concentration and one-pointed devotion which are absolutely necessary to understand the subtle conclusion of philosophy. Therefore no one will ever question the utility of religion, if only it keeps itself within its legitimate bounds and understands its own limitations. One can, as one ought to, bear with such church creeds and conventions as are helpful to men for understanding philosophy. But the present-day religion has brought upon itself the opprobrium of reason by forgetting the contingent character of its dogmas and creeds, upon which the church puts the stamp of finality. A man must not only be born in a church but he shall die in it. Moral and ethical codes which held good in a particular state of evolution are often enjoined upon a man who has even outgrown them. A member of a church is required to shut his eyes to the expanding knowledge of the world simply because it is new. In a word everything that is contained in a book, written thousands of years ago, is sacred and sacrosanct, while any doubt regarding its applicability to life is an anathema. A man either must be a whole-hogger or an atheist. The exterior shell of the church has become so hardened that no new idea can penetrate into it.

This degeneration of religion is not a peculiar character of the present age alone. In this, as in every thing else,

history only repeats itself. Whenever people banished from their mind the philosophical attitude, superstitions set in and theology filled the country with its fanciful dogmas. The resuscitation of philosophy alone put the society into the right track of progress. The philosophy of the Upanishads came as a protest against the theology of the Brahmana and the Sahmita of the Vedas and gave a new lease of life to the Hindu nationality. Another protest against the meaningless dogmas and creeds was made by Krishna during the Epic Period, and the Gita restored the correct bearing of the paths of Bhakti, Karma and Yoga in the light of Jnanam. Buddha raised his voice of protest against the meaningless and superstitious religious dogmas of his time, and in the wake of Buddha followed a wonderful upheaval of Indian national life in all directions. And lastly Shankara revived the Hindu society by restoring the supremacy of reason and checking the wild extravagances of superstitious theology. But in the course of the past few centuries, we have again forgotten the lessons of Shankara's teachings, and this alone is responsible for the all-round degeneration of Indian life, the effect of which is most noticed in the realm of religion.

A little more of philosophy and reasoning will cure many follies of religion. The strongest point of religion lies in its appeal to human emotion which, if unchecked by reason, leads a man astray. Mysticism without careful self-analysis dupes not only the mystics but also others. A mystic must not be afraid to lay his experiences before the rational mind. Sri Ramakrishna Paramahansa, the great mystic of the modern time, readily submitted himself to the test of the scientists and the rational people of Calcutta. He converted the agnostic Vivekananda not by asking him to be-

lieve blindly what he said or did, but by satisfying the doubts of his mind from the standpoint of Truth. The life of Sri Ramakrishna furnishes us with the clearest example of how religion checked by reasoning at every step ultimately leads the aspirant to the highest Truth.

People following religion should always test their experiences on the touchstone of reasoning, which tells us that our highest ideal must possess a universal and self-explanatory character. If religion on the other hand makes a man exclusive and dependant upon external phenomena, then obviously he is on the wrong track. Superstition is the deadliest enemy of human progress. A little knowledge of science gives us the rational explanation of many things regarding which religion all along held dogmatic and erroneous views. Religion must no longer insist in teaching those ideas about the nature of the physical universe which science has demonstrated to be false. A knowledge of modern psychology will correct many of our deep-rooted notions regarding trance and visions and other mystic experiences. Lastly religion, must not forget its own limitation. Even the most rational conception of God is after all

a symbol of or an approach to Truth, but never Truth itself. Truth cannot be confined within the narrow walls of a church or the pages of a book however sacred that may be. Religion should always encourage in its student a healthy enquiry after Truth and bear with his legitimate doubts and guide his course to the realization of the ideal with the infinite patience of a teacher and the infinite love of a mother. "Rejection of a creed," as Prof. Eddington truly observes, "is not inconsistent with being possessed by a living belief." All men, whatever may be their avocations of life are but pilgrims wending to the shrine of Truth through various paths. It is not any particular avocation, but the attitude towards it combined with the universality of outlook, sincerity of purpose, purity of mind and a grim determination to realize the ideal, that determines the fitness of the seeker regarding his realization of Truth. If all pilgrims look upon one another as kinsmen and fellow-travellers and often compare their notes, it will serve as the greatest corrective of errors. This is the method followed by philosophy and science. The self-luminous Truth reveals itself only when error is removed.

EDUCATION WHICH WILL EDUCATE*

BY DR. G. S. KRISHNAYYA, M.A. (Madras); M.A., Ph.D. (Columbia)

No matter what the ideals of a particular people have been, the school has always been looked upon as the maker of citizens. History shows that nations

have made their education a training for the attainment of the things they valued most. Athens, prizing beauty,

* A fuller treatment of this subject, and of the ways and means of enabling the school to fulfil this all-important function,

will be found in the author's book, *Education Out of School, A Handbook of Extra-Curricular Activities*, shortly to be issued by the Oxford University Press.

symmetry and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the good and the beautiful. Rome, exalting law, authority and conquest, instructed her youth in oratory, so that they might advocate the claims of law, and trained them in war, so that they might introduce the Roman Eagle to the uttermost parts of the earth. The education of Monasticism was other-worldly, because the gaze of its adherents was fixed upon the hereafter. Training in arms, loyal and gallant service to the king and devotion to whatever was noble, brave and courteous, comprised the education of the Age of Chivalry, because these were the highest ideals of that period. And in our time the same thing holds true. England needed patriotic sons, valiant heroes, and dependable representatives to help her with her colonial expansion, commerce and administration, and so her outstanding schools set out to give an education which stressed courage, character and love of country. America, after her first struggle for liberty, shared with other countries of the nineteenth century an eager desire for material success, and therefore, the surest means of obtaining that treasure became the object of close study and effective practice.

INDIA'S NEED

But in India, education has not consciously sought to meet the needs of the times, much less to respond to the ideals of the nation, and therefore her citizens are not found in possession of the many qualities which a progressive people should manifest. Our schools have yet to devise a system of training which will aim at correcting inherent and long-standing defects and drawbacks. If it is true as we have been

told *ad nauseam*, that Indians do not co-operate with each other, that they lack initiative and practical-mindedness, that their critical faculty is never exercised, that a sense of responsibility is conspicuous by its absence, that enterprise, originality and independence are unknown—if they do not possess or exhibit these desirable and essential traits, it is evident that in India, the citizen-making institution has not yet been made to function effectively.

THE FAILURE OF THE SCHOOL

The Indian high school has yet to recognize its responsibility for this larger social control. Even when it gives comprehension, insight and perspective, and helps the student to become conscious of his ideals, it does little to relate them to the business of being good citizens. Unrelated to national thought, unresponsive to national needs, uninterested in home and community, our educational system moves on from one decade to another blessing neither him that gives nor him that receives.

The "regular" work of the school centres around knowledge, and comparatively few opportunities are provided for the practice of desirable ideas and attitudes. Education is usually treated as something stored up in text books, certified by tradition, guaranteed by teachers, meant to be taken by children willynilly in uniform fashion, in order that they may become good citizens! Or else, it is regarded as a process which can go on only in class rooms, under the supervision of school masters. But if man is to be considered as a whole his well-being means the well-being of his body, the well-being of his spirit as well as the well-being of his mind. The curriculum in its almost exclusive attention to one aspect has neglected these others.

This comprehensive work therefore at the present time, cannot be carried out in the class room, much less can it be left to chance. So long as the purpose of the school is supposed to be the teaching of "examinable" subjects prescribed by the ubiquitous syllabus, so long as the mastery of book information takes the place of the building up of the whole aesthetic, intellectual, moral and physical life, so long must most activities calculated to introduce pupils to a world of broadly varied and significant education, be regarded as "extra-curricular." It is this recognition that the school should seek not only to produce citizens who shall have acquired certain skills and abilities, but somehow to educate them so that they may take into life with them strong character, balanced judgment and robust physique, that has brought into existence, what are usually called "extra-curricular activities."

WHAT CAN BE DONE

From the point of view of the development of attitudes, the "life" of the school as distinguished from its courses of study has very large significance. This principle has long been recognized abroad. Indeed, the emphasis upon school life has probably been the chief factor in the unquestioned contribution of the great secondary schools of England, Eton, Harrow, Rugby and Winchester. Such schools, have an advantage over most of our high schools, in that the entire life of their students is under institutional control during the years of schooling. Though this advantage cannot be duplicated in day schools, a great deal can be done to overcome this handicap in some measure through the intelligent development of extra-class-room activities,

clubs, societies, games, sports, scouting, dramatic performances, school magazines, excursions, student councils, social service leagues and the like. The most valuable lesson, perhaps, which we may learn from English and American schools is their recognition of the value of the more purely social activities as a means of training youth.

Nor can it be forgotten that the school is the best and most appropriate agency for the promotion and proper regulation of this side of the pupils' life. Thrown together intimately during a large part of their working hours, the pupils most naturally form themselves into groups, and find in extra-class-room activities, wide possibilities for self-expression, self-realization and therefore real education. There is the added advantage of the presence of the teacher's authority which, if extended sympathetically to the social life of the pupils, assures a much better regulation of it than can possibly be secured in any other way. Besides, the social instincts of gregariousness, emulation and altruism are especially strong during this period. These urges will cause students to form organizations, good or bad in their ultimate effect upon their life and character. And the school cannot escape the responsibility of determining whether the good or the bad effects of this social urge shall prevail.

THE NECESSARY DISCIPLINE

SOCIAL EFFICIENCY. The student needs to be able to understand and judge other people and get on with them. Social efficiency is therefore an invaluable aspect of the training for life. If education is not primarily a matter of lessons and examinations, but of becoming acquainted with, and

adjusted to the world of men and affairs, extra-curricular activities have a large part to play in achieving this very desirable educational objective. In the place of the old-time maxims and sermons on good social behaviour, actual practice in right social action is afforded. Unselfish service, co-operation, toleration and true democracy are ideals which are encouraged by being forced to function in actual social situations. The pupil has to exercise them if he is not to lose his place and standing in the different organizations.

CITIZENSHIP TRAINING. There is no better method of training pupils for their rights and responsibilities as citizens. It has been said that "the good citizen is one who has sense enough to judge of public affairs; discernment enough to choose the right officers; self-control enough to accept the decision of majority; honesty enough to seek the general welfare, rather than his own at the expense of the community; and public spirit enough to face trouble or even danger for the good of the community." Not only do these activities develop the mechanics and devices of government, but they also give opportunities for the development of the true spirit of good citizenship. The pupil learns many civic virtues. He also learns many valuable lessons in the art of ruling and of being ruled. Preparing a student for membership in a democracy by training him in an autocracy or an oligarchy is an incongruity.

MORAL TRAINING. Experience has shown that there is no better way of teaching and applying lessons in ethics than through bringing about the participation of students in extra-curricular activities. Qualities such as justice, honesty, fair play are put to the test. "Every ounce of moral experience is worth a pound of ethical teachings."

Besides, it is necessary that wholesome recreation, within reach of all, should be offered to our pupils under the right kind of supervision and environmental conditions. The inner discipline developed through practice in directing his own affairs will abide with the pupil long after he has ceased to be a school boy.

PROPER USE OF LEISURE. Too long has the school ignored its responsibility for stimulating interest in avocations. The purpose of education should include the increasing in the pupils of the ability to utilize the common means of enjoyment—music, art, drama, literature and social intercourse, games, picnics, excursions, scouting and other out-of-door pursuits. The problem of adequate and wholesome recreation is solved to a large extent by these activities. Apart from their direct and practical value, they are invaluable for the enlargement and enrichment of personality. 'Bookworms' rarely acquire a broad culture.

DEVELOPMENT OF LEADERSHIP. Another badly neglected duty is the development of leadership. The regular curriculum is incapable of encouraging the qualities which leaders should possess. Every student who gets the training that is to be obtained through leading his fellows in some school activity, is preparing himself for leading his fellow-men in the social, civic and vocational activities of later life. The least that the school can do to promote leadership is to furnish the necessary opportunities.

The school too stands to gain by the introduction of extra-curricular activities and the provision of citizenship-training. Participation in the management of the affairs of the school tends to enlist the interest and co-operation of the pupil. This "we-feeling" towards the members of the school—the

headmaster, the teachers and the fellow-pupils—has far-reaching effects. It makes possible and available a public opinion which can enforce conformity to certain accepted and acceptable standards. It makes co-operative effort easy and natural. Self-control and discipline readily become matters of common concern. Such an attitude is an invaluable asset to the school.

CONCLUSION. Summarising, it may be said that through these activities, intelligently conducted, it is possible to secure the broader social, civic, moral and avocational improvement so essential for a successful well-rounded modern life. The regular work of the school offers comparatively few opportunities for the development of desirable ideals, habits and attitudes. It is therefore

necessary that attention be given to nation-building and citizen-making activities outside the curriculum. In countries and schools with well-established traditions, many desirable things can be trusted to happen naturally, but in others such things will largely have to be made to happen. Deliberate and detailed planning will have to take the place of happy blundering. Then and only then will the school have discharged its obligation to this and the succeeding generations, teaching people to practise fair-play, to live co-operatively, to shoulder responsibility, to think clearly and critically, to exercise initiative and independence, to build strong bodies and active minds and to serve their God by serving their fellow-men.

WHAT THE WORLD NEEDS TO-DAY

BY SWAMI MAITHILYANANDA

There is no grander truth than that man is man. Fundamentally humanity is one. But it has split itself into various divisions through mere conventions. Though time, clime and colour are but shadows, they have succeeded in creating a false barrier between man and man. From prehistoric times man has passed through varieties of experiences. They have given rise to different channels of thought that we find expressed in so many cultures of the world. These cultures are but types of human Civilization. The term, Civilization is a misnomer. What we call now Civilization might be looked upon by the posterity as Barbarism. As times roll on, ideas change and ideals differ. An old culture gives place to a

new one. What was a fiction some thousand years ago is now a fact, and *vice versa*. Despite all these changes, what is the fact of all facts? It is the unity of man. Man is a whole. He is one, undivided and eternal. But as a matter of fact, we find a thousand and one divisions in human society. Caste, creed, colour and country—these have separated man from his own brethren. The conceptions of "white" and "coloured," "East" and "West," which are at once superficial and unprofitable, have already destroyed the homogeneous whole of humanity. This is the reason why there are groups of men having various denominations. The consequence of such partitioning is that one group tries to dominate

another. One enjoys comforts and happiness at the cost of another. The greatest part of human intellect is often employed in devising plans and means for the exploitation of one another. The effect of such feelings has reached its climax in the tendency towards mutual bloodshed. To this act of co-operative self-destruction has been given the dignified name of War. It is also advocated as a potent factor of human civilization. The lessons of great wars have stirred the hearts of noble men and women in all ages. They have rebelled against the state of things. But who will cry halt? The dog's tail can hardly be made straight. The world still pursues its own course. But since every action has a reaction, men there are who try to do all they can, for the establishment of friendship and goodwill. But for their creative genius, the world would have been far worse than what it is now. The modern epoch has come to a stage which shows signs of efforts for a better adjustment of world movements.

II

The League of Nations has almost proved a failure in its attempt to better the condition of the world. The World Peace still appears as the deluded vision of a golden age. A great upholder of Modern Science like Mr. Haldane wrote a few years back, "We have already reacted against the frame of mind that endangered the League of Nations, but we have not reacted at all completely. The League exists and is working, and in every country on earth there are many people, who favour the idea in one form or another of a world-state. I do not suggest that a world-state will arise from the present League—or for the matter of that from the Third International. I merely observe that there is a widespread and organised

desire for such an institution, and several possible nuclei of it. It may take another world-war or two to convert the majority. The prospect of the next world-war has at least this satisfactory element. In the last war the most rabid nationalists were to be found well behind the front line. In the next war, no one will be behind the front line. It will be brought home to all whom it may concern that war is a very nasty business."

It is a problem whether the progress of Science will any day bring happiness to mankind.

If happiness means the gratification of senses or multiplication of wants, Science has done a great deal beyond any doubt. But the means adopted for the so-called happiness of man have lowered the standard of human taste and tendency. They have created in man not only an insatiable lust for luxury, but have also kindled a fire of desire for intensifying the same by a process which is at once inhuman and suicidal to the peace and comfort of man in general. The situation has reached the climax, when man has been made the worst enemy of man. Human lives have been made a target of destructive amunitions. The dignity of human labour has degenerated into criminal pursuits. The standard of culture having been lowered, ambition is ruling the vast human population.

The solution seems to lie not in the abolition of Modern Science but in that its outlook should be turned towards the uplift of humanity with reference to the supreme virtues of man. Knowledge is undoubtedly power. But if that is not rightly utilized, it may do incalculable harm instead of good. The pursuits of Science ought to be carried on for the betterment of the world so that they may add to the general well-

being and comfort of mankind. Therefore, the task of Science is not only to supply man with the needs of his body and mind but with those of his soul too. There should remain a moral and a still higher background behind all scientific labours. Else, it can never be possible for Science to work any good, so far as true happiness of man is concerned. In this connection, it is interesting to note the words of a Western savant like Bertrand Russell: "Science has not given men more self-control, more kindness or more power of discounting their passions upon a course of action. It has given communities more power to indulge their collective passions, but, by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly evil; for the strongest of them are hatred and rivalry directed towards other groups. Therefore at present all that gives men power to indulge their collective passions is bad. That is why Science threatens to cause the destruction of our civilization."

It is a good sign of the times that a certain section of people from all parts of the world is keenly feeling a need for the better understanding of human good as a whole. Although a very meagre effect is perceptible on the surface, yet it heralds the coming of a new era which may dawn after series of ceaseless attempts on the part of a select few. The triumph of a single good principle requires the labours of an age.

The noblest of men in diverse spheres of their activity have shown that the duty of man is far above the exploitation of man's natural rights. Love, goodwill and amity are the natural rights of man. As such, any endeavour conscious or unconscious that goes to deprive man of his natural rights is in

fact against the vital principles of manhood. Therefore the culture that Science represents in the modern world ought not to be dissociated from the higher interests of mankind. The aim of Science should not be lost sight of. And it is to seek truth in all its aspects. All arts and sciences are but so many modes of thought running towards the same goal.

III

The pioneers of Pan-Asianism proclaim that with the political independence of Asia, there is a considerable hope of World Peace. They say, there may come a time when Asia, Europe and America will shake hands with one another on the same platform of international brotherhood. Dr. Taraknath Das in an article in the *Modern Review* wrote sometime ago :

"The movement of Pan-Asianism is no menace to World Peace. It does not threaten any of the European or American states, but it is a movement for the recovery of sovereign rights of the peoples of Asia. World Peace with justice and liberty cannot be furthered without Asian Independence. Thus all efforts towards the achievement of Asian Independence through the instrumentality of a Pan-Asian movement are valuable assets towards the cause of World Peace." The proposition and conclusion of Pan-Asianism may appear to be very alluring but it is doubtful whether World Peace can ever come from any mutual understanding on a political basis. Politics is a fickle goddess. If she ever showers any blessing on mankind, it is doubtful if that would be of any avail for World Peace. The blessing may die in the very moment of its birth. Peace and goodwill are virtues too valuable to be got so easily. The problem of World Peace cannot be solved with any

amount of political device and speculation. The solution rests more on a cosmopolitan outlook than anything either political or national.

The world at present is greatly distracted with the effects of commercialism. The commercial greed is the parent of international rivalry. And the predominant tendency that incites the commercial instincts owes its origin to materialistic interpretation of human life. This is why the spirit of man suffers so much in the hand of Materialism. What the world needs to-day is an atmosphere where the message of peace can be propagated on the basis of cultural fraternity. Therefore, the sweetest fruits of human thought will be those that glorify the fundamental unity of all human beings and the greatest of men are those that transcribe the thought in the actions of their lives.

IV

Culturally, the East was isolated from the West in the remote past. But now through various communications, the two cultures have met for so many centuries. The task of the world to-day and to-morrow is how to work out the blending of the two for a wider outlook of man in general. The East is now influenced by the scientific culture of the West. Whereas the West is gradually being affected by the spiritual heritage of the East. Under these circumstances, neither the East nor the West can any longer remain completely aloof from each other. The future of the world badly needs the fusion of the two cultures. Sometime ago, Mr. A. Lobanov Rostovasky in a thought-provoking article wrote in the *Contemporary Review* of London that "the ever-increasing progress in means of communication the Europeanisation of Asia cannot be stopped or reversed and

the only thing to be done is to go through with it as quickly as possible in the hope that what can be saved of the beautiful achievements of Asiatic culture will eventually blend with what has been imported from Europe, to form a new original civilization of its own."

Whatever may be the form of a new culture as pointed out by the writer, the whole edifice of Asiatic culture is sure to be smashed into pieces, if the foundation of its spiritual aspect is removed from its central position. The advanced nations of Asia have got to carefully steer the ship of national existence to avoid this dangerous rock of Materialism. Because if there is to be any fusion of the two cultures of the East and the West, that can only be effected on the basis of the spiritual heritage of Asia. Therefore, it is the paramount duty of Asia to keep up the integrity of its culture side by side with what is imported from the West, so far as the material resources of life are concerned.

James H. Cousins in his well-known book, *The Cultural Unity of Asia* very rightly concludes, when he says: "The spirit of Asia and of India speaks in the Upanishad which says: 'Whoever beholds all living creatures as in Him, and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt.' The Lord Buddha said: 'Be like unto brothers, one in love, one in holiness, and one in zeal for the truth!' The Christ said. 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.' The Prophet said: 'Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for whoso is saved from his own greed shall prosper.' These are not four separate mutually exclusive truths, but one truth in its two aspects of principle

and practice—the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures irrespective of distinction. This truth is taught in the Asian religions, it is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life will come the abiding peace for which the war-weary peoples yearn.” This vision—the unifying principle that the sages of the Upanishads had proclaimed long long ago gives us a key to unlock the secret sources of friendship and amity among all nations of the world. This is the culture that can cover up all the alien cultures of the past and the future. Not only this—the ideal can give us a value of life that will lead us

to the promised land of all genuine systems of philosophy. Individually, life is a burden of miseries and a mirage unless an all-comprehensive meaning can be found out behind all diverse races, sects and nations of the world.

The more the ideal can penetrate into all aspects of life—the better for the harmony of the East and the West. The world will then shine in the luminous and lovely atmosphere where man will breathe an air of bliss divine, and every man will prostrate before another in awe and reverence, because of the fact that he will find his own Self resplendent in his brother. This is the goal of man individual and this should be the bedrock of any culture that will aim at the harmonization of all forms of life in the family of nations.

THE PRESENT-DAY CONFLICT OF CULTURES

BY PRAMATHA NATH BOSE, B.Sc. (London)

(Concluded from the last issue)

As I have shown elsewhere* the present-day superstitions ascribable to modern culture are proving more prejudicial to the well-being of man than the superstitions attributable to ancient culture. If he ceases to believe in the efficacy of charms and relics, of pilgrimages and ablutions, of Mantras and Yajnas to secure his salvation, he forthwith begins to entertain a belief, no less superstitious (and much more injurious) in the efficacy of steam and electricity and of other scientific developments as a cure for the ills of

life. . . . He pulls down old gods and goddesses such as Siva, Vishnu, Christ and Kali, only to instal new ones in their places, such as wealth, war, pleasure, or fatherland. If modern influences have shaken his belief in creation by the fiat of an Almighty Being, he has either ceased to believe in such a Being, or worse still, pays superstitious homage to a new deity denominated Evolution, and zealously propagates the cult of “*Might is Right*,” of ‘*Can I kill thee or canst thou kill me.*’ If he casts off a superstitious belief in the gospel of Duty and Renunciation, he instantly begins to entertain a no less

**Some Present-day Superstitions.*

superstitious and much more harmful belief in the gospel of Right and Enjoyment.

The whole world is becoming a seething scene of destitution, disease, vice, and malevolence. In the emphatic language of Frederic Harrison, "Kingdoms, constitutions, churches, peoples are in chaos." There is no surer indication of moral degeneration than the increase of the military spirit; and there is abundant evidence everywhere of such increase. The wars since the close of the last century have been far more devastating and destructive than all the wars of Medieval Europe. The empire of Enmity has been spreading, and that of Amity contracting. The conflict between nation and nation, between Government and the people, between class and class and between individual and individual has everywhere been gaining in volume, in intensity, and in animosity. The craven spirit of commercial greed is running riot all over the "civilized" world. Human vultures gloat over the big profits made by exploiting the helpless sections of humanity. Individual freedom even among the so-called free nations of the world is passing away, and man is becoming a mere cog of the great state wheel. Further proof of degeneration is afforded by increase in crimes, in divorces, in venereal diseases, and in suicides.

"Never," says Mr. Edmund Holmes, "was the standard of duty lower. Never was dishonesty rife. Never was the mania for owning things more obsessive. Never was the pursuit of pleasure more absorbing." "Europe three years after the war," observes Mr. A. G. Gardiner, "is like a derelict ship left helpless on the face of the waters. The storm has passed, and the waters have subsided, but the ship is a wreck. Its timber has parted, its

machinery is scrapped, helm and compass and all the mechanism of control are lost. Worst of all there is no captain."

The *Nation* (Dec. 24, 1920) discussing in a leading article whether Christians were really entitled to celebrate the birth of Jesus says :—

"It is impossible, we hope, for us nominally Christian folk to celebrate the birth of Jesus without a feeling of shame or even of hypocrisy. What, we must think, have we to do with him or he with us? What, in fact, should we do if he reappeared in our society? It is clear that we should not recognize him, and that long before three years of his ministry had expired State and Church would combine against him in the old Judean fashion, to bully, to betray and to kill. In truth, there would be no need for Jesus to essay a second travail. We are known by our fruits. For six years not a Christian deed has been done in the name of any Christian nation, nor, save in mockery of man's despair, or in vain appeal to the moral sense of his rulers, has one Christian word been spoken in their behalf. It may even be said that our Christianity, professed but not followed, does us more harm than good, for while we use it to consecrate war, and to cloak greed and polity as religion, we mask our souls with a new and deep falsification. The Christian world is a simple dwelling built for humble-minded men. We rear our proud temples on self-love and the depreciation of our neighbour. Worshipers of Moloch and Mammon, of Power and of Empire, would it not be better for us to own up, and, confessing that the God we worship lives not in the spirit of Jesus, follow a frank Diabolism, in place of a sham Christianity?"

The Rev. E. S. Tipple declared at a recent Methodist Conference in England

"that the world had fallen into a moral slump. Ideals had undergone amazing changes. Conceptions of primary gospel principles had been disturbed, truth had been perverted, Christian principles had lost their lustre, and physical force rather than moral law had been given the supremacy. There had been a universal recrudescence of sin, particularly in America, and the sense of sin had been dulled. And this is not all. Modern manners have deteriorated painfully. There is a growing vulgarity and recklessness in dress and behaviour, and an increasingly alarming disregard for the sanctity of the home. The world is groaning under industrial coercion, oppression, and antagonism, race-riot, ignorance, and illiteracy. There are millions of underpaid people in all lands, people who can scarcely provide the necessities of life, who live monotonous, colourless lives, who know nothing of the sheer joy of living; there are multitudes who live in filth and squalor and sin, people with stunted bodies, stunted minds and stunted moral perceptions." Frederic Harrison said, in an interview published in the *Times* about five years ago, that "the boom in education has not brought any nobler literature, any greater art, any purer drama, any finer manners, serious literature is being choked out by the increased cost of printing, the abolition of a leisured class able to study in peace and to produce from its learning, and by the mad whirl of modern existence. The result of this chaos in spiritual and moral training is a manifest loosening of the canons of moral life, the defiance of discipline by the young and ambitious, the mockery of age and all the lessons of age; worst of all, the sacrifice of family as a moral institution, and the degradation of marriage to be a temporary partnership entered into as a frivolous mode of

getting 'a good time' and to be cast off as easily as a lodging which is not convenient."

At a recent meeting of undergraduates of both sexes at Oxford, a number of speakers demanded reform of marriages upon the lines of those in Russia, and one young woman declared: "From women's view-point companionate marriage in the University should not only be tolerated but encouraged. It would be far better than living in lonely flats as at present."

The Archbishop of Canterbury speaking on rescue work recently at the Mansion House declared that "multitudes of our young people of both sexes, who are supposed to be perfectly respectable, are indulging sometimes habitually in a manner which would have shamed men's conscience in the past and brought most disastrous consequences to girls."

IV

The present unrest all over the civilized world manifested by political revolutions and the bitter antagonism between nations and classes is mainly attributable to the victory of modern culture in the present-day conflict of cultures. There are still followers and advocates of ancient culture in the West as well as in the East, as is evidenced, among other things, by organizations for the propagation of Vedantism, Buddhism and Theosophy. There are Western sages who strongly condemn industrialism, mammonism and socialism, three of the most noxious products of modern culture.

"It looks," says Dean Inge, "as if Plato and Ruskin were right when they urged that the wealth that comes from trade is morally poisonous, and that we ought to go back to being a simple agricultural country. If these prophets are right, nothing will put an end to social

discontent except the destruction of our great cities and great industries."

"Even the best of Modern Civilizations," declared Huxley emphatically, "appears to me to exhibit a condition of mankind which neither embodies any worthy ideal, nor even possesses the merit of stability. I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want with its concomitant physical and moral degradation amongst the masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation."

Referring to the industrial perfection of England, Ruskin exclaimed in his usual vigorous language: "Alas, if read rightly these perfectnesses are signs of a slavery in our England a thousand times more bitter and degrading than that of the scourged helot Greek. Men may be beaten, chained, tormented, yoked like cattle, slaughtered like summer flies, and yet remain in one sense, and the best sense, free. But to smother their souls within them, to blight and hew into rotting pollards the sucking branches of their human intelligence, to make the flesh and skin into leathern thongs to yoke machinery with—this is to be slave masters indeed; and there might be more freedom in England, though her feudal lord's lightest words were worth men's lives, and though the blood of the vexed husbandman dropped in the furrows of her fields than there is, while the animation of her multitudes is sent like fuel to feed the factory smoke and the

strength of them is given daily to be wasted into the fineness of a web or racked into the exactness of a line."

"The sucking power of the towns," observes Sir Rider Haggard, "I consider to be the most serious and vital problem facing civilization to-day. The supposed advantages of the cities are drawing our people off the land, and changing them from solid, steady, dependable men and women to a race of neurotics who will ultimately be unable to cope with the stress of modern conditions. We must at all costs, before it is too late, provide some means of preserving or recreating a class rooted in the land. The trend of people from the land to the cities has always preceded the downfall of nations, and there is no reason for supposing that Nature will alter her rule in this respect."

"Our country," says Mr. H. G. Wells, "is in a dangerous state of social disturbance. The discontent of the labouring mass of the community is deep and increasing. It may be that we are in the opening phase of a real and irreparable class war. It is idle to pretend any longer that these Labour troubles, are the mere give and take of economic adjustment. No adjustment is in progress. New and strange agencies are at work in our midst, for which the word 'revolutionary' is only too faithfully appropriate. . . . The worker is now beginning to strike for unprecedented ends—against the system, against the fundamental condition of labour. . . . The thing our society has most to fear from labour is not organised resistance, not victorious strikes and raised conditions, but the black resentment that follows defeat."

Herbert Spencer writing in the beginning of the current century, concludes a remarkable essay on "Re-barbarization" with the following significant words:—

"Thus on every side we see the ideas and feelings and institutions appropriate to peaceful life replaced by those appropriate to fighting life. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments, and an unceasing culture of blood thirst."

Another eminent observer, Alfred Russell Wallace, writing about the same time as Herbert Spencer, says:—

"The latter half of the century (the nineteenth century) has witnessed a revival of the war spirit throughout Europe, which region has now become a vast camp, occupied by opposing forces greater in number than the world has ever seen before. . . . And what a horrible mockery is all this when viewed in the light of either Christianity or advancing civilization! All these nations armed to the teeth, and watching stealthily for some occasion to use their vast armaments for their own aggrandisement and for the injury of their neighbours are Christian nations. . . . The state of things briefly indicated in this chapter is not progress but retrogression. It will be held by the historian of the future, to show, that we of the nineteenth century were morally and socially unfit to possess and use the enormous powers for good or evil which the rapid advance of scientific discovery had given us; that our boasted civilization was in many respects a mere surface veneer."

The havoc done by the demon of Greed even in England which enjoys the reputation of considerable commercial honesty is thus described by Froude and Lecky. "From the great houses in the city of London to the village grocer," says Froude, "the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman

can hardly hold his ground against competition. You can no longer trust that any article you buy is the thing which it pretends to be. We have false weights, false measures, cheating and shoddy everywhere. We Londoners are poisoned in the water which we drink, poisoned in the gas with which we light our houses, we are poisoned in our bread, poisoned in our milk and butter, poisoned in the remedies for which, when these horrible compounds have produced their consequence, we in our simplicity apply to our druggist, while the druggists are in turn cheated by the swindling rogues that supply their medicines." "It is much to be questioned," observes Lecky in his *Map of Life*, "whether the greatest criminals are to be found within the walls of prisons. Dishonesty on a small scale nearly always finds its punishment. Dishonesty on a gigantic scale continually escapes. . . . In the management of companies, in the great fields of industrial enterprise and speculation, gigantic fortunes are acquired by the ruin of multitudes; and by methods which though they avoid legal penalties are essentially fraudulent. In the majority of cases these crimes are perpetrated by educated men who are in possession of all the necessities, of most comforts, and of many luxuries of life, and some of the worst of them are powerfully favoured by the conditions of modern civilization. There is no greater scandal or moral evil in our time than the readiness with which public opinion excuses them, and the influence and social position it accords to mere wealth, even when it is acquired by notorious dishonesty, or when it is expended with absolute selfishness, or in ways that are absolutely demoralising."

Socialism is the rage of the day. "But all socialism involves slavery," declares

Herbert Spencer, one of the wisest men the West has produced. He has pointed out that "if an equal portion of the earth's produce is awarded to each man, irrespective of the amount or quality of the labour he has contributed towards the attainment of the produce, a breach of equality is committed. Our first principle requires not that all shall have like shares of the things which minister to the gratification of the faculties, but that all shall have like freedoms to pursue those things—shall have like scope. It is one thing to give to each an opportunity of acquiring the objects he desires; it is another, and quite a different thing, to give the objects themselves whether due endeavour has or has not been made to obtain them. Nay more, it necessitates an absolute violation of the principle of equal freedom. For when we assert the entire liberty of each bounded only by the like liberties of all, we assert that each is free to do whatever his desires dictate, within the prescribed limits—that each is free, therefore, to claim for himself all those gratifications, and sources of gratification, attainable by him within those limits—all those gratifications and sources of gratification which he can secure without trespassing upon the spheres of action of his neighbours. If, therefore, out of many starting with like fields of activity, one obtains by his greater strength, greater ingenuity, or greater application, more gratifications or sources of gratification than the rest, and does this without trespassing upon the equal freedom of the rest, the moral law assigns him an exclusive right to all those extra gratifications and sources of gratifications; nor can the rest take them from him without claiming for themselves greater liberty of action than he claims and thereby violating that law. Whence it follows, that an equal apportionment of the

fruits of the earth among all, is not consistent with pure justice."

"Equality," says Lord Avebury, "is a chimera of bookworms and visionaries who have never studied nature and humanity with their own eyes."

But the votaries of modern culture have scored a great victory over those of ancient culture, and the demon of industrialism continues its nefarious activities. As in the case of the individual so in that of the nation, ethical development counts more than material; and benevolence has from remote antiquity been recognized as the basic principle of such development. As long ago as B. C. 2435, the Chinese Emperor Kuh is reported to have taught that no virtue is higher than to love all men, and there is no loftier aim of Government than to profit all men. Gautama Buddha in India and Laotsze in China, and Jesus Christ five hundred years after them, enunciated the noble ideal of morality: "Recompense evil with good." It is self-sacrificing benevolence that binds the different classes and nations together, and directs the forces making for material progress to right channels, such channels as lead to the abiding happiness of humanity. Anything, therefore, that weakens it tends to social disruption and political disorder, and prejudices morality at its fountain-head; and industrialism has done this in various ways. As but a small fraction of the huge mills and factories in the West can be consumed there, markets must be found for them in Asia and Africa, and markets practically mean dependencies or "spheres of influence." The Greater Powers of the West are compelled by existing conditions to maintain them and thus keep alive racial antagonism and animosity. It is in the interests of her industries, that Great Britain is loathe to relinquish her hold upon India. "We did not

conquer India," observed Sir W. Joynson Hicks (now Lord Brentford) some-time ago, "for the benefit of the Indians. I know it is said in Missionary meetings that we conquered India to raise the level of Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword, and by the sword we should hold it." It is the interests of trade and industry that lead to international jealousies and animosities among the Great Powers, and the restrictive rules and regulations about immigration and segregation concerning coloured peoples in South Africa, Australia, Canada, etc., which form a perennial source of dissension between them and the white peoples. Moreover, the same interests raise formidable ramparts of tariff in most civilized countries, and foster an unduly intense national spirit, both of which are highly inimical to international amity. This nationalism or patriotism is one of the most baneful products of modern culture. "I am still—I am even more antinationalist to-day," observes Mr. H. G. Wells. "I see no good at all in people getting together into groups to exaggerate and overvalue their own peculiarities and run down, exclude and injure the rest of mankind. . . . I am all for cosmopolite and the high road; and when I find nationalism rising to intricate interferences with trade and money, and free movement of men and goods about this none too large a planet, boastings, hostilities, armies and the strangulation of the general welfare in the interest of the gangs exploiting patriotic instincts, my lack of enthusiasm deepens to positive hatred."

Patriotism and the physical courage it evokes are certainly good qualities, but no higher than what are displayed by some Carnivora that fight to the last

gasp, snarling with their dying breath, and, in some cases, retaining their hold even when a limb is cut off, or by certain species of ants that fight in serried masses giving no quarter and never hesitating to sacrifice themselves, or that "seize an enemy at once one by each of her legs or antennae, and when once they have taken hold, they will suffer themselves to be cut in pieces rather than leave go." "I have already several times expressed the thought," says Tolstoy, "that in our day the feeling of patriotism is an unnatural, irrational and harmful feeling, and a great part of the cause of the ills from which mankind is suffering; and that consequently, this feeling should not be cultivated, as is now being done, but should, on the contrary, be eradicated by all means available to rational men. . . . One would expect the harmfulness and irrationality of patriotism to be evident to everybody. But the surprising fact is that cultured and learned men not only do not themselves notice the harm and stupidity of patriotism, but they resist every exposure of it with the greatest obstinacy and ardour (though without any rational grounds) and continue to belaud it as beneficent and elevating."

The present-day exaltation of patriotism and nationalism above altruism and internationalism is proving a curse to humanity. In fact, it is one of the symptoms of the ethical perversity which, as we have seen before, is one of the worst consequences of the triumph of modern culture. It is true, that owing to improved means of communication, the bounds of international fellowship have been extended to the farthest ends of the world. But the beneficent results of the fellowship of a small band of humanists, Vedantists, Buddhists, Theosophists, etc., in the East and the West are overwhelmingly

counteracted by the baneful consequences of the international fellowship of immensely larger numbers of communists and other violent revolutionaries.

Under existing conditions it is not at all surprising that the attempts made during the last four decades for the establishment of durable peace have failed. In the nascent stage of modern industrialism, the Manchester politicians expected the Angel of Peace to "descend in a drapery of calico." But alas! there has descended the Demon of Discord instead of the Angel of Peace. The first comprehensive attempt to check the growth of the military and predatory spirit of the West was made by the international conference at the Hague. The Czar of Russia then suggested that the use in armies and fleets of any new kinds of fire-arms whatever, and of new explosives or any powders more powerful than those then in use either for rifles or cannon, the throwing of projectiles or explosives of any kind from balloons or by any similar means, and the use in naval warfare of submarine torpedo-boats or plungers, or other similar engines of destruction should be prohibited; and that the use in military warfare of the formidable explosives then existing should be restricted. Had these sensible suggestions been acted upon, there would undoubtedly have been considerable amelioration of the condition of humanity. But the peace conferences at the Hague gradually became "war conferences. The Hague became the inspiration of the new movements in armaments. The delegates came away full of suspicion one of the other. A new contest for force began. It was realised that the nations were antagonised and that each looked for safety not to treaties, but to its own armaments." Bernhardt rightly observes in his *Germany and the Next War*,

"that the judgment of the Arbitration Courts could never be enforced by existing public opinion, and real compulsion could only be employed by means of war—the very thing which is to be avoided."

The experiences of the Hague have lately been repeated at the various peace conferences which have been held since the conclusion of the great World War. The one man among the politicians that met at Versailles who could take a comparatively broad and statesman-like view of things, was Woodrow Wilson. But his was a cry in the wilderness.

In regard to his fourteen principles an American paper humorously recounts the fourteen points actually achieved as:—“(1) Secret diplomacy, secret covenants secretly arrived at; (2) Clique of Nations; (3) Annexation; (4) Indemnities; (5) Self-determination of nationalities whenever allowed; (6) International relations, blockade and militarism; (7) Domestic situation, repression, espionage, censorship, raid, deportation; (8) End the Great War and continue twenty-three small ones; (9) Victory without peace; (10) Peace treaty, the first step towards the next great war; (11) Camouflage; (12) Hate; (13) Revenge; (14) Prepare for the War that is to come.”

The solution of the disarmament problem is as far off as ever. The military correspondent of a recent issue of the *Sunday Express* says: “The world is not disarming. Twelve years after the war to end war, armaments are not only undiminished but are larger than in 1913—which was the peak of sixty years of military competition—in every important country in the world with the exception of Great Britain. Before the War the world's armaments cost £700,000,000 a year. To-day they cost £1,000,000,000. Since 1924 four great Powers—Italy, France, America and

Russia—have added £90,000,000, a year to their defence bills.”

“The comparative figures of the world’s cruiser tonnage are :—1918, 133,000; 1919, 64,000; 1929, 283,000. . . . Russia is steadily approaching as far as can be ascertained the strength of the pre-war Czarist armies which numbered 693,000 in 1918. The Red Army was 105,000 in 1919. To-day it is 562,000. . . . In the last four years the U.S.A. has increased her air forces bill from £8,000,000 to £18,000,000; Italy from £4,800,000 to £6,800,000.”

Diplomacy has proved a dismal failure, and so long as modern culture dominates the civilized world, we cannot reasonably expect any better result in the future. The truth is, though politics looms large in the public eye at present, the salvation of mankind lies in the now discredited field of ethics. The difficult work of establishing durable peace is to be accomplished not by politicians and jurists but by sages and seers inspired by the principles and ideals of ancient culture.

THE INDUSTRIALISM OF YOUNG BENGAL AND ITS ROLE IN WORLD-ECONOMY

BY PROF. BENOY KUMAR SARKAR

While enjoying the privilege of opening the industrial exhibition at Berhampore it is my foremost duty to begin with paying homage to one of her noblest and most patriotic sons, the late Maharaja Manindra Chandra Nandy of Cossimbazar, who it was that in 1905 helped forward the birth of Young Bengal by declaring the first historic Indian boycott at the nationalist meeting held in the Town Hall of Calcutta. Since then for over a quarter of a century Young Bengal has been achieving laurel after laurel, such as is recognized by the international world, in diverse fields of creative enterprise, cultural, political and economic. The little industrialization that the Bengali people has to its credit to-day,—in the form of cotton and jute mills, coal mines, chemical works, tea plantations, banks and loan offices, insurance companies, working men’s unions, etc., is in the main the outcome of the great Swadeshi

ideas of 1905. We must not forget that even in the line of constructing tools and machines Bengali engineers and mistris have also been showing some mentionable results.

The present exhibition like the Mela held the other day in Calcutta and like many other things in the industrial field that we have been able to accomplish is perhaps a child’s play in contemporary world-economy. But it is very desirable at the outset to fully realize that it is only in comparison with the industrial great powers that the Bengali people is backward in matters of modern technology and industry. But in the perspective of Bulgaria, Rumania, Poland, and other countries of the Balkan complex, Eastern and Southern Europe and Russia all of which are politically sovereign and some of which republican, the people of Bengal is not negligible. Indeed nearly sixty per cent of the peoples of Europe is in point of in-

dustrialism more or less in the same conditions as the Bengali people. An objective study of comparative industrialism is not likely to place Bengal in a very unfavourable situation.

Nor are the industrial conditions of the Bengali people specially discouraging by the Indian standard. So far as other Indians are concerned, there is hardly anything to choose between the Marathas or Deccanis and the Bengalis, the Punjabis and the Bengalis, and the Tamils or Andhras and the Bengalis in regard to industrial achievements. It is only the Gujaratis and the Bhatias as well as the Parsis who are ahead in this respect as much of the Bengalis as of the Marathas, Tamils, Punjabis and other races of India. Everybody will admit, however, in passing, that the industrial backwardness of the Marathas, Tamils, Punjabis and Bengalis does not as a matter of course imply an all-round backwardness of these peoples in comparison with the Gujarati-Bhatia-Parsi complex.

An intensive economic, statistical and sociological analysis will, moreover, indicate in any case that the industrial backwardness of the Bengali people, in so far as it is a fact, no matter by what standard, cannot be regarded as a backwardness in industrial "aptitude." All that it is rational to admit is that for one reason or other the economic initiative and energism of the Bengalis have as a rule chosen other fields to function in than those of modern industry. It is only recently that the Bengalis have begun seriously to attempt financial investments in industrial lines. It is chiefly this lateness in the emergence of effective interest that should account for the present backwardness of our people in modern industrial enterprises.

The backwardness can be explained, but I am not here to explain it away or excuse it. We have to combat this

regrettable defect by every possible means. In regard to industrial achievements Young Bengal has to-day but one objective before itself, namely, to catch up to the Gujarati-Bhatia-Parsi attainments, nay, to the extra-Indian heights as well.

The goal is definite. No less clear are the tactics. The most fundamental groundwork of Young Bengal's industrial policy is always to lie in the diverse activities embodying the epoch-making ideas of 1905. It is in the atmosphere of the Swadeshi Movement in all its aspects that the industrial enthusiasm of the investors can steadily deepen and expand.

In the second place, the industrial statesmen of Young Bengal will have to work energetically in order to compel the government to come forward in the function of pioneering and assisting industries under national auspices. State aid to industry will have to be re-defined according to the modern, post-War policies of nations, great, medium and small. It is to comprise not simply the theoretical investigations, propaganda work, experimental enterprises, etc., but actual Government undertakings, "public" ownership, management and control, constructive tariff, municipalization, and financial subsidies and credit facilities of all sorts as well.

The different branches of industry that may be attempted with or without State aid as thus defined, is legion. Young Bengal has already acquired solid experience in several. I am taking the liberty only to suggest that the construction of tools and implements of a simpler character but somewhat improved and rationalized, especially such as are connected with agricultural operations and the village arts and crafts, should be taken up immediately, district by district. The demand for these machines is extensive and keen, and

they can be easily manufactured by the available mistris and engineers of our country.

There is a third line along which the industrial energism of the Bengali people can and ought to be directed at the present moment. In each of the different economic regions of Bengal as well as in Calcutta the time is opportune for starting "Shilpa-Punji-Sangha" or Industrial Finance Corporations. These companies will have as their main function the financing of such enterprises as for want of adequate backing fail to show the expected results. The establishment of some half a dozen such corporations on a shareholder basis, say, @ Rs. 500 per share should enlist in its behalf the idealism and administrative capacity of some of the business heads of Young Bengal.

While discussing these three directions of industrial policy it is necessary to refer to another factor of great and almost universal importance in the socio-economic structure of Bengal. I am speaking of the non-Bengali Indian, in one word, the "Marwari" element in the capitalistic organization of Bengal. The industrial statesmen of Young Bengal will have to appreciate the Marwari financiers, industrialists and businessmen as their colleagues, and their co-operation is to be sought by us in every possible field of economic endeavour. It cannot be ignored that in the past the Marwaris, settled in Bengal, have worked hand in hand with us. In all Bengali movements, political, nationalistic, cultural, social and economic they have invariably taken an enthusiastic and active part in the same spirit as the children of Bengal. Their services will have to be still further utilized in our interest for some long time to come.

It is time to visualize in a scientific and unprejudiced manner the role of the Marwari in Indian economy. Ob-

jectively considered, his contributions to economic India are almost identical with those of the Jew in Eur-American business organization. Comparable to the "international Jew," the Marwari is an all-Indian personality. Not only the Bengalis, but the Marathas, the Punjabis, the Tamils, the Biharis and others,—all have to depend more or less on Marwari finance in almost the same way as the industry and trade of the different countries is largely controlled by Jewish bankers, banking institutions and trading houses. In my judgment intimate association with the Marwaris ought to be consciously and deliberately promoted as a fundamental tactic in the industrial policy of Young Bengal.

Let us not forget that we Bengalis have commenced the A. B. C. of modern industry and commerce rather late. We must not forget likewise that compared to the people of Great Britain the Frenchmen and the Germans were also late by nearly two generations in regard to modernization and industrialization. Late-comers in the same game have likewise been the Italians and of course the Japanese. I am therefore not indulging in mere bombast when on the strength of positive Bengali achievements in the different Vidyas and Kalas, in literature, arts, sciences, education, politics, handicrafts, agriculture, etc.,—achievements such as have stood the world-tests,—I dare foresee that like the Germans and the Japanese the Bengali people although late-comer is yet destined to demonstrate to the world that it is quite possible to catch up to the go-aheads.

The industrialism of Young Bengal will still be a source of inspiration to the backwards in India as well as in Asia from China to Mesopotamia and in Africa. Nay, the Swadeshi Movement of Bengal, although hampered as it has been by the conditions of political

serfdom, with which the ideas of 1905 are associated, is going to be appraised in the annals of world-economy as belonging to the same rank as the industrial nationalism of the Russian Gosplan and the economic patriotism of Fascist Italy.

It is in this faith and hope that I invite Young Bengal to a new epoch of self-sacrificing energism, practical enthusiasm, and constructive idealism so characteristic of our race but harnessed from now on to the pressing problems of technology, industry and commerce.

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

क संसारः क चाभासः क साध्यं क च साधनम् ।

आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥ ६६ ॥

आकाशस्य इव Like the sky सर्वदा ever निर्विकल्पस्य changeless धीरस्य of the wise one क where चाभासः reflected self क where च (expletive) संसारः round of birth and re-birth क where साध्यं end क where साधनम् means च and.

66. Where¹ is the reflected² self, where is the world, where is the end, and where is the means for the wise one who is ever changeless like the sky?

[¹ Where etc.—For, the realization of the Self as the Infinite One negates the existence of everything else.]

² Reflected self—The finite self is the reflection of the Real Self on the mind.]

स जयत्यर्थसन्न्यासी पूर्णस्वरसविग्रहः ।

अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥ ६७ ॥

स Whose अनवच्छिन्ने in the unconditioned अकृत्रिमः unaffected समाधिः concentration वर्तते is सः that अर्थसन्न्यासी renouncer of all desires पूर्णस्वरसविग्रहः who is the embodiment of Infinite Bliss which is his own nature जयति is glorious.

67. Glorious is he who renounces all desires and is the embodiment of Infinite Bliss which is his own nature,—he who has attained natural *Samadhi* in the unconditioned.¹

[¹ Unconditioned—The Absolute Self is beyond all limitations.]

बहुनात्र किमुक्तेन ज्ञातवत्तो महाशयः ।

भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥ ६८ ॥

यत्र Here बहुना much उक्तेन by saying किं what need ज्ञातवत्तः who has known the Truth महाशयः the great-souled one भोगमोक्षनिराकांक्षी free from the desire of enjoyment and liberation सदा at all times सर्वत्र in all places नीरसः devoid of attachment (भवति is).

68. In short, the great-souled man who has realized the Truth, is free from the desire of enjoyment and liberation¹ and is devoid of any attachment at all times and in all places.

[¹*Liberation*—He is free from the desire of liberation because he knows the Self to be free by nature.]

महदादि जगद्भूतं तं नाममात्रविजृम्भितम् ।

विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥ ६६ ॥

नाममात्रविजृम्भितं Manifested through mere name महदादि beginning with *Mahat* जगद्भूतं the phenomenal existence विहाय renouncing शुद्धबोधस्य of one who is pure intelligence कृत्यं which ought to be done किं what अवशिष्यते remains.

69. What remains to be done by one who is Pure Intelligence,—one who has renounced the phenomenal¹ existence beginning with *Mahat* etc., which is manifested through mere name?

[¹ *Phenomenal* etc.—The Sankhya Philosophy holds that *Prakriti* (the undifferentiated) is the primal cause of this universe. Out of *Prakriti* evolves *Mahat* (cosmic intelligence) from which *Ahankāra* (egoism) proceeds, from that again mind, five organs of sense, five organs of action and five *Tanmātrās* (fine elements) arise, and the five *Tanmātrās* produce five *Mahābhūtas* (gross elements) which make up this gross material universe. According to the Sankhya system, the universe is real, but according to Advaita Vedānta it is unreal and illusory, existing only in name and form, being superimposed on the Self which is the Indivisible, Infinite One.]

ध्रुमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।

अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शान्त्यति ॥ ७० ॥

इदं This सर्वं all ध्रुमभूतं produced from illusion किञ्चित् anything न not अस्ति exists इति this निश्चयी knowing for certain अलक्ष्यस्फुरणः to whom the Inexpressible is expressed शुद्धः the pure one स्वभावेन by nature एव indeed शान्त्यति enjoys peace.

70. The pure¹ one who has known for certain that all this is the product of illusion and nothing exists, to whom the Inexpressible² is expressed, naturally enjoys peace.

[¹ *Pure*—free from ignorance.

² *Inexpressible*—The Self is beyond mind and speech. It cannot be objectified. The knower cannot be known. But It is self-luminous, as It is consciousness itself.]

NOTES AND COMMENTS

IN THIS NUMBER

Swami Turiyananda, notes of whose conversation we publish in this issue was, in the last few years of his earthly

career, a great source of attraction to hundreds of weary souls thirsting for God and religion, who would flock to him to hear his stimulating words of wisdom. The *Conversation* will be con-

tinued in some future issues. . . . *Swami Vivekananda in the Making* is the English rendering of a chapter from Swami Saradananda's Bengali work, 'RAMAKRISHNA LILA-PRASANGA.' . . . Dr. James H. Cousins has been a student of the Vedanta for thirty years. From 1915 till 1918 he was a resident in India, and worked for the cause of India's culture as an educationist and author. He also spent a year in Japan, and was the first foreigner to be made a Doctor of Literature by the Imperial Ministry of Education. Since 1928 he has made two lecture tours through the United States of America, speaking mostly on the religion, art and philosophy of India, but also on art and literature in general as viewed from the highest standpoint. He has been appointed special lecturer in English poetry in The College of the City of New York for the academical year ending in June, 1932, after which he hopes to return to India to offer such cultural service as may be needed of him in the new era on which India is entering. The present article by Dr. Cousins gives an idea of some philosophical tendencies in the United States. We hope to present other studies from his pen later . . . Swami Nikhilananda is now engaged in preaching Vedanta in America and belongs to the Centre at Providence. *Religion on Trial* was an address given by him at a meeting of the Philosophical Association, Maharaja's College, Mysore, before he left for the West. . . . Dr. G. S. Krishnayya wrote in the *Prabuddha Bharata* last year on 'Education which does not educate.' . . . Swami Maithilyananda is a monk of the Ramakrishna Order. He is a new contributor to the *Prabuddha Bharata*, but we hope to publish other writings from him in future . . . The present article of Prof. Benoy Kumar Sarkar was the subject of a lecture delivered by him in

last December. Prof. Sarkar is one of the few Indians who have very closely studied the economic problems of the world. Though the present writing refers to Bengal, we believe, all India has something to learn from it.

SWAMI TURIYANANDA

An American disciple, Kalyâni, thus records her reminiscences of the Swami Turiyananda :

We have all felt the power of the presence of a redeemed personality, and our experience proves to us, that of all the reforming agencies, there is none equal to the contagion of such personality; for inspiration always counts far more than instruction.

It was my blessed fortune to meet with one, so endowed with this personality. I am writing of our dear and blessed Swami Turiyananda who came to America, to some few chosen students (I say 'chosen' advisedly) to demonstrate to them, in personal contact, the most trying of tests, viz., control of what is commonly called, the *personal nature*, using all its powers as agents for spiritual demonstration : calmness, patience and poise, under the most adverse conditions.

The students who partook of this spiritual teaching given at the Ashrama, California, by Swami Turiyananda, were somewhat prepared through attending some of the public lectures given by Swami Vivekananda, and by their spontaneous recognition of Vedantic truths seemed to give evidence of this same knowledge as having been obtained in former incarnations, and so it was in divine order that our beloved Turiyananda should be the one to father and mother this Divine Spark in us.

How can I put into words his patience and endurance through many

a rough and crude encounter with the Western material mind? He was so wise, seldom treating or using the same methods with any two students, but it was as he said: Mother showed him their different disposition, and also the best method of treatment.

It is needless to say, how we all loved this *Divine Mother*, shown forth in her blessed child Turiyananda.

It was good to stand aside, and witness some of the personal grievances betwixt student and student, and to observe how each one never wavered in his or her love and devotion to him, who was our authority,—and do you not think that even *this* was a cleansing process? For in contrast to our shortcomings, the blessed example of self-control, calmness, and clear-sighted guidance always opened to us an avenue by which we could regain our self-respect and spiritual poise.

Once, when in serious conversation, Swami said to me: "What is it that you wish for most?" I answered: "I wish and pray, Swami, that nothing will ever come to obscure my vision of Mother,—I want to keep awake *always* to the knowledge of Her presence." Swami was so pleased with my answer that he exclaimed: "That is good, that is good."

Swami was very much interested in a dream I once had. It was as follows: I found myself in a very large field, with mountains and sea in the distance. Upon looking round I saw a man, whose face was veiled. He was sowing seed, walking very deliberately. Part of the ground of the field was ploughed and prepared, other parts not. Yet this man sowed his seed as he walked along. When he came my way, I said to him: "None of your seed shall be sown in vain." And as I said, the wind rippled the veil he wore, and I saw the face of Swami Turiyananda!

I feel this way about Swami Turiyananda, and I am sure others are with me: that the memory of my association with his Spiritual Nature will follow me down the ages, and that I shall recognize his pure Spirit in whatever form he may for that time inhabit. He quickened me, and gave me a name, and I will tell it to you: It is "Kalyāni," and it means: "One who wills the good of all."

MR. HAVELL ON INDIAN ART

Recently, Mr. E. B. Havell in appreciation of Mr. Sris Chandra Chatterji's work for Indian Art has made some important observations. According to him, there will be a real revival of Indian Art, as soon as Indians take in their own hands the creation of their houses, using their own ideas instead of copying foreign ones. He greatly advocates the method of adapting the living traditions of Indian building to present needs by a real co-operation between the designer and the builder. He suggests that experts like Mr. Chatterji may discover in Bengal a survival of the fine craftsmanship in brickwork which distinguished the old buildings and help to keep it alive by making use of it.

"There is always something valuable," says Mr. Havell, "in the spirit and technique of a living tradition—which Archaeology fails to discover." These weighty remarks of a renowned authority may be of great value to those who are interested in the revival of Indian Art.

NEED WOMEN BE CHASTE AND MEN HONEST?

To-day the values of human life and pursuits are determined by the majority

in terms of money and sense-pleasure. It fares the spirit of man in modern trends of civilization. In schools and colleges, it has been a hard task for teachers to explain to their pupils the spiritual values of life. Recently, Dr. Cyril Norwood, the Headmaster of Harrow, while addressing a meeting at York remarked : "Even the War taught Europe very little, for it ushered in a carnival of materialism, a denial of God, and the laws of God the like of which

the world, in its history, has scarcely seen. The result has been the world situation with which we are confronted to-day." The learned Headmaster again and again laid stress on religion as the basis of true education. In course of his speech, he deplored that in some quarters it had come to be regarded as a debatable matter whether women need be chaste and men honest. A pity indeed !

REVIEWS AND NOTICES

THE LIVES OF A BENGAL LANCER.
By F. Yeats-Brown. Published by the Viking Press, New York. Price \$ 2.75.

Whether a man believes in the theory of reincarnation or not, one cannot deny that a man often passes through such experiences as may be regarded as "living many lives in one." From this point of view, the title, "The Lives of A Bengal Lancer" is accurate; because in this work the author has depicted the story of various stages of evolution of his life.

In 1905 F. Yeats-Brown, at the age of eighteen set sail for India to join the British Indian cavalry—the Bengal Lancers. He served in India until the World War broke out and then fought in the Western Front (France) and in Mesopotamia. He was wounded, as well as held a prisoner in Turkey. After the World War, he came to India and fought against the North-Western Frontier tribesmen. During this period of life, he played the role of a British officer, a sportsman—a polo player, a hunter, an aviator and at the same time a man who wished to know something of India and her people and also that phase of Indian life which is generally a closed book to the alien ruling class. The book has been described by many critics as a remarkable one; because of its colourful description of adventures as well as for an attempt of a Westerner—especially a British military man—to understand the inner life of the Indian people.

I shall not discuss any details of various stories in the book. I wish to emphasize the fact that for a man there is nothing like the East and the West as water-tight compartments. In the West, even among the military class, there are people who have genuine inclination to fathom the secrets of life and who long to find "peace in life," instead of the excitement of mere living.

Furthermore, the author makes it clear that all Western men and women are not mere superficial observers of things Indian. Mr. Yeats-Brown's observations regarding the significance of Benares, the temples of Juggernat and Madura and his search for a Guru are highly interesting and instructive for all—including Indians.

The English officer, who sincerely wished to know something of Indian spiritual life, some of the Yogic practices, after all found his Guru. He did so, when he ceased to care for sport and soldiery; and there came a desire for a higher life. His conversations with his Guru whom he calls "Bhagwan Sri" and his two disciples, Sivanand and Hastini, are of great value to those who wish to get an idea of Indian philosophical thought and spiritual life in practice. The appendix of the book is important. Here the author gives an interpretation of "Yoga" as he understands it from his own experience (pp. 291-295). Among other things he writes:—

"Yoga, as I know it, is monistic. 'All that exists is one, though sages call it by

different names.' Many centuries after these Vedic words were written St. Athanasius was made responsible for the idea that 'the reasonable soul and flesh is one man. One, not by conversion of Godhead into flesh; but by taking of the manhood into God; one altogether, not by confusion of substance, but by unity of person.'

"There is no notion in Yoga, as I know it, of a divinity distinct from Self, no doctrine of a Creator ruling His Universe from outside heaven. Such a possibility may be admitted or implied in some Hindu scriptures, but my *guru*, at any rate, concerned himself entirely with Man and his Becoming.

"Yoga is the study of You . . ." (p. 291).

The author is convinced that Jesus Christ was a Yogi. He thinks that some of the biblical healing miracles such as the story of Lazarus can only be explained from the standpoint of the Yogic practice. He says:—

"I am a Christian myself, and it seems to me clear that Christ based His teachings on a tradition existing in His time and country, and the tradition originally came from India, and is still being followed there, passing from father to son, from *guru* to *chela*, with some accretions and superstitions perhaps, yet still one of the most ancient languages 'in which men have spoken of their God.' Consider, for instance, the healing miracles of Christ from the standpoint of the aphorisms of Patanjali. In the vivid and mysterious 11th Chapter of the Gospel according to St. John, the disciple whom Jesus loved, would appear to have been prepared for an ancient exercise, no doubt practised by the Essenes of that time as it is by the Copts to-day, and known in India as *Kali-mudra*." (Pp. 296-297).

The author thinks some of the processes of meditation practised by the Jesuits are something like *dhyana*. "The Jesuits, whose exercises, Loyala may have borrowed from the Moorish mysticism, possess the nearest approach to *dhyana* in the West." (pp. 295-296). The author thinks that from the standpoint of medical science serious investigations should be carried on about Yogic practices, which might lead to discovery of important facts in the field of medical science. (P. 296).

Mr. Yeats-Brown keenly feels that the people of the West, especially Englishmen who are ruling India, have not tried to find out the real India. If they did, they would have found many persons of genius in the country. He recognizes the greatness of the people which can produce men like Bose, Raman, Shah, Tagore and Gandhi, even under the most adverse circumstances. He says: "There are philosophies in India which the nations need . . ." (p. 266).

I may say that the real value of the book lies in an unbiased appraisal of the ideals of life behind Hindu Philosophy by a British military man. This book will remove much misconception about India and Hinduism. It will therefore aid the cause of better understanding between the East and the West. The book should be read by every British official, English man and woman in India, so that it may help to remove some of their prejudices which are after all based upon their ignorance and assumed superiority. The people of India must learn all that is best in the West and the leaders of the West should lead the way for proper appreciation of all that is best in Eastern life. In this lies the salvation of the present-day world full of conflicts.

Munich, Germany

TARAKNATH DAS

DRG-DRSYA VIVEKA. Translated by Swami Nikhilananda with a Foreward by V. Subrahmanya Iyer. Sri Ramakrishna Asrama, Mysore. 63 pp. Price, Re. 1.

This is a Prakarana treatise of the Vedanta Philosophy, ascribed to Shamkara-charya. It consists of 46 Slokas which give a detailed description of the various kinds of *Samādhi*, the identification of Jiva and Brahman and theories about the conception of Jiva. It is undoubtedly a great help for a higher study of the Vedanta Philosophy.

Mr. V. Subrahmanya Iyer has written a learned Foreword to the book. The translator has made the English rendering lucid and at the same time accurate. He has added exhaustive notes with copious references. It is really a pleasant and profitable reading. The paper, printing and get-up of the book are all good. We recommend it to all lovers of Vedanta.

NEWS AND REPORTS

FAMINE IN TANGAIL

RAMAKRISHNA MISSION'S APPEAL

The Secretary of the R. K. Mission sends us the following for publication under date 18-1-32:

The public is aware of the devastating floods of the last year that overtook several districts of Bengal and Assam. The Ramakrishna Mission undertook relief work in three districts, Pabna, Dacca and Mymensing, covering as much area as its funds would allow, and opened a number of centres, all of which except one have been closed. This one, viz., Shabazpur, in Dacca, is distributing hut-building materials on a very small scale.

Owing to our very limited means we were compelled to leave untouched vast areas that were severely affected. One of these was in the Tangail sub-division of the Mymensing district, from which piteous cries for help have reached us. A preliminary inspection has shown that due to the after-effects of the floods a large number of villages are faced with starvation. Considering immediate relief necessary we are deputing our workers to organise the work. Details of the situation will be published as early as possible.

We are embarking on this onerous task relying on the generosity of the public. Though the balance of our Provident Relief Fund is very small, yet we felt that something must be done for those thousands of starving people. We appeal to our kind-hearted countrymen to help us promptly with funds. Contributions, however small, will be thankfully received and acknowledged at the following addresses: (1) *The President, Ramakrishna Mission, Belur Math, Dt. Howrah.* (2) *The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.*

THE RAMAKRISHNA MISSION (CEYLON BRANCH)

The Second Annual Report from July 1st, 1930 to June 30th, 1931 shows that the centre

at Colombo, being the headquarters of the Mission in Ceylon, is spreading its activities all over the island. At the Colombo Ashrama, regular weekly classes on scriptures, devotional music and lectures are held as usual. The Swamis spread the teachings of Vedanta by discourses and lectures during their tours in various parts of Ceylon. There is a Free Library and Reading Room attached to the Ashrama. The Ashrama requires funds for a permanent building and its maintenance.

The Mission manages thirteen schools, twelve of which are registered and one recognized. The total number of children in all the schools is just over 2,000 and the total number of teachers, 60. The schools are situated in Batticaloa, Trincomalee and Jaffna districts. They afford scope for an all round education to boys and girls of Ceylon. Strenuous efforts are being made for making all the institutions model in kind. The organizers of the schools look up for public co-operation and sympathy without which there cannot be any stabilization of the work already started.

SWAMI DAYANANDA BACK TO INDIA

Swami Dayananda who in 1926 went to preach Vedanta in America returned to the headquarters at the Belur Math on the 3rd January last. He worked in San Francisco and became the President of the Vedanta Society there. Through his amiable personality, deeply religious life and a true understanding of the needs of the students, he became a source of great help to many in their spiritual progress. While returning he visited many countries of Europe including Russia, where he was greatly impressed by what he saw. We hope his experience in the West will make him more capable to work for the cause of India. We understand he has a plan to start some social service work in a new line. We offer him a hearty welcome, and wish him success in his contemplated work.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

A HYMN TO SRI RAMAKRISHNA

BY SWAMI ABHEDANANDA

I

बिम्बस्य धाता पुरुष स्त्वमाद्यो-
ऽव्यक्तेन रूपेण ततं त्वयेदं ।
हे रामकृष्ण त्वयि भक्तिहीने,
रुपाकटाक्षं कुरु देव नित्यं ॥ १ ॥

Thou art the first cause
The Lord as well ;
Pervading all Thou art,
Thy state none can tell.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

II

त्वं फासि बिम्बं सृजसि त्वमेव,
त्वमादिदेवो विनिर्हंसि सर्वं ।
हे रामकृष्ण त्वयि भक्तिहीने,
रुपाकटाक्षं कुरु देव नित्यं ॥ २ ॥

Thou, the primeval Lord,
Thine equal there's none ;
Creator of all Thou art,
Protector, Destroyer, still in one.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

III

मायां समाश्रित्य करोषि लीलाम्,
भक्तान् समुद्धर्तुमनन्तमूर्तिः ।
हे रामकृष्ण त्वयि भक्तिहीने,
रुपाकटाक्षं कुरु देव नित्यं ॥ ३ ॥

Thou playest Thy sport,
Thine loving souls to free,
Under Maya's "mystic veil"
In many a form Thou holdest Thee.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

विधृत्य रूपं नखचक्षुषा वै,
 विज्ञापितो धर्म इहातिगुहाः ।
 हे रामकृष्ण त्वयि भक्तिहीने,
 कृपाकटाक्षं कुरु देव नित्यं ॥ ४ ॥

तपोऽथ ते त्यागमदृष्टपूर्वं,
 दृष्ट्वा नमस्यन्ति कथं न विज्ञाः ।
 हे रामकृष्ण त्वयि भक्तिहीने,
 कृपाकटाक्षं कुरु देव नित्यं ॥ ५ ॥

त्वन्नाम श्रुत्वात्र भवन्ति भक्ताः,
 वयन्तु दृष्ट्वापि न भक्तियुक्ताः ।
 हे रामकृष्ण त्वयि भक्तिहीने,
 कृपाकटाक्षं कुरु देव नित्यं ॥ ६ ॥

सत्यं विभुं शान्तमनादिरूपं,
 प्रसादये त्वामजमन्तशून्यं ।
 हे रामकृष्ण त्वयि भक्तिहीने,
 कृपाकटाक्षं कुरु देव नित्यं ॥ ७ ॥

जानामि तत्त्वं न हि देशिकेन्द्रं,
 किंवा स्वरूपं कथमेव भावं ।
 हे रामकृष्ण त्वयि भक्तिहीने,
 कृपाकटाक्षं कुरु देव नित्यं ॥ ८ ॥

IV

Like a man in form
 Down the earth comest Thou,
 To speak the secret
 Words of Truth in religion how !
 Oh, Ramakrishna ! ever cast Thy
 glance of grace
 On him, who hath not devotion's
 trace.

V

Thy penance, unforeseen
 Sacrifice there's none to parallel,
 Inspire the wise
 To salute Thee,—why not, tell ?
 Oh, Ramakrishna ! ever cast Thy
 glance of grace
 On him, who hath not devotion's
 trace.

VI

Verily Thy name
 Maketh devotee of Thee,
 We still lack
 In love even though we see.
 Oh, Ramakrishna ! ever cast Thy
 glance of grace
 On him, who hath not devotion's
 trace.

VII

Omnipotent 'Thou art !
 Truth, Peace, beginning 'Thou
 hast none.
 Oh Birthless and Deathless
 All we pray Thy compassion.
 Oh, Ramakrishna ! ever cast Thy
 glance of grace
 On him, who hath not devotion's
 trace.

VIII

What art Thou ?
 We know not, the "Greatest
 Teacher,"
 What Thy measure,
 The depth of wisdom or nature.
 Oh, Ramakrishna ! ever cast Thy
 glance of grace
 On him, who hath not devotion's
 trace.

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

(FROM THE DIARY OF A DISCIPLE)

17TH NOVEMBER, 1920

Disciple : "How to give a right direction to the senses?"

Swami : "What do I know?" and kept silent for a while. Then he began to sing to himself, "My only refuge is in Thy name, Oh Mother Shyama," "Never forget the name of Sri Durga. . . . Why dost thou forget Her, Oh my mind? Just utter the name of Sri Durga. . . ."

He was rubbing oil over his body. It was just finished, and he stood up as he said, "Can you once stop all talks and vigorously repeat only the name of God? Well, you see, you cannot expect to accumulate unless there is something already in the store. The man who lives from hand to mouth, cannot store up anything. But if anyhow by hard labour he can once lay by something, his store goes on increasing rapidly. Similar is the case even in the field of religion. For a period work hard and try to store up something. Always repeat the name of God—while taking meals, while at bed, or when you are at your seat. Just close your lips and be busy only with the repetition of the name of God. The Master would cite the example of the compass. The needle of a compass always points to the North. You may turn it away, but as soon as you let go the hold, the needle again points to the North. Your mind also should be so moulded. If somebody comes and turns your mind to any other direction, as soon as he leaves you, the mind should be again repeating His name. Just see—so long I was talking with you; but as soon as I have stopped speaking, the song is going on

within, 'Why dost thou, my mind, become forgetful? Just repeat the name of Sri Durga'—exactly what the case was before the conversation began. Only to make the thing clear to you, this example from my personal life. And you must do everything very secretly, so that nobody may know it."

"People say, 'What He wishes, will come to pass.' Well, will the wish arise in Him, without any struggle on your part? Only when the wings are tired, does a bird sit on the mast of a ship for rest. Only when you have struggled your utmost, real resignation will come."

Disciple : "What method should I follow as regards repeating His name?"

Swami : "There is nothing to be bothered about methods. Just think, 'I am Thy child, Thou art my Mother.' Talk with Her in the same way as you are talking with me. She knows your heart. She is indeed within all."

Disciple : "Should prayer also be made?"

Swami : "Yes, you should be much praying too."

Disciple : "I would like to ask in my prayer for nothing else : my only prayer is that my mind may always remain fixed on Him—that I may never forget Him."

Swami : "Surely you should have that kind of prayer—most certainly you should say, 'Why should I forget Thee? I have given up everything only with the object of praying to Thee. May Thou in compassion for me see that I do not forget Thee?'"

Disciple : "Should I take to devotional songs also?"

Swami: "Yes, you should have songs also, and of the above nature. Else you may feel monotonous. But then in the beginning special stress should be given on Japam. You should practise one thing at a time."

While I was taking leave, he said, "Greatly be up and doing. Once the mind is brought under control, there is no more fear. It is the mind which creates all troubles. You may be working with hands, but the mind should always be repeating His name. Only the lips are repeating His name, while the mind is wandering—this method will not do. Mind and lips both together should take His name. This is what is called making the mind and speech at one with each other. Mental Japam is the best."

Disciple: "If we mix with people, everything becomes upset."

Swami: "Avoid company so long as the mind is not under control. And when the habit has once been formed, there is no harm in one's associating with people."

Then he began to narrate some of his experiences during the period of his Sadhana. He said: "It was the rainy season. I had to go a distance of a mile or more for begging my food—wading through waist-deep waters over the ridges of the field. Once I fell down, and this led me to blame God. The Sadhus of the place would forbid me to go. They would say, 'We shall bring you your food.' And sometimes actually they would do that."

"We have done enough of what could possibly be done. Now, if you do something in turn, it will be a joy to us to live to see that."

"That was altogether another kind of life we lived during that time. Now also we are happy—enjoying the company of you all."

"To pray to Him also is a form of

work. You should do that with all your heart and soul. Let it be that He is robbed of peace, as it were, because of your constant and incessant prayer. When the child weeps only a little, the mother does not think of coming. But when the child cries itself hoarse and knows no stopping, then the mother comes and holds it in her loving embrace."

"Everything is at His will. 'Praise or dispraise, honour or dishonour—everything comes from Thee.'

"Regarding my illness, Srijut Ramdayal Mazumdar, Editor of the *Utsav* (a Bengali religious monthly) said, 'It is all due to Karma.' At once I replied, 'It is said in the *Chandi*, Thou art Karma, Thou art Dharma, Thou art non-Dharma.' Karma etc., all come from Her. She alone is without beginning and without end. Is there anything else without beginning? It is only to give an explanation to the people that one has to say, Karma is without beginning, etc. Health or disease, good or evil—everything comes and goes according to Her will. This is the final truth. He only can understand this, to whom She Herself reveals this truth. If you are determined not to understand, I have no power to make you convinced."

"We should not desire for anything. For some time past I have been noticing that whatever desire arises in the mind, comes to pass. Finding no effect from scraping the ulcer even for three times, I thought it would be nice if Dr. Suresh Chandra Bhattacharjee would come. Then I had a premonition that he would be coming. And actually, you know, he did come. I had similar premonitions in a few other cases also."

"That everything happens at Her will, one must realize actually in life: else a mere intellectual belief is of no avail. That is our resting place, as it

were; when we receive blows from the world, we get peace from there.

"What is meant by spiritual practices? It is nothing but an attempt to identify oneself with the one ultimate Reality, which alone exists. There is only One without a second. Perception of Unity is Knowledge, perception of variety is ignorance. Because we have separated ourselves from That, all troubles ensue. If one can surrender oneself wholly to Him, there is real peace. Peace is nowhere else. The more you go towards Him, the greater is the peace. Ultimately you will have to rest in Him. Are you in fact separate from Him? You find yourself separate, because you think so; else you are nothing but He.

"Success or failure everything rests with Him."

One was there who had lost his wife. The Swami greatly consoled him and said, "Think of God." He also narrated the following parable of Sri Ramakrishna: A man lost his son through an attack of Cholera. He had to sit up many nights and in the one, in which the death occurred he fell into a little sleep. His wife woke him up and said, 'How cruel you must be. Not a drop of tears from your eyes? And sleeping soundly?' The man was then having a dream that he was a king—he had a queen and ten sons, etc. So he said to his wife, 'Tarry a little. Let me first think for whom I should weep—for this your one son or for my those ten sons?'

Then he told the story of the fight between Satan and God. Satan was greatly vaunting of his power. So God sent him to tempt Job. Satan went to Job and said, 'Just worship me, and I will give you greater wealth and prosperity.' Job replied, 'Get thee hence, Satan.' Enraged at this Satan destroyed his all; one by one he lost his children and finally he himself fell a victim to leprosy. Even then Satan did not cease from tempting him. At this Job said, 'The Lord giveth and taketh away. Let His will be done.'

Then the topic turned to spiritual practices and the Swami said, "Don't be under dependence on anybody. Very secretly you should pray, so that none may know it. As soon as people will come to know of that, they will be after you and your independence will be gone."

With regard to continence the Swami remarked: "The Master would say that one will be born as many times as he has got sex-connection. And one cannot say for what a large number of births seeds already have been stored up behind a single birth. There is, however, one remedy. If one sincerely feels repentant and prays to God, everything that stored up in the past vanishes away. But then if one does not mend his conduct and simply offers a lip-prayer to God, he will have to pay a penalty with compound interest. Swami Vivekananda used to say that one cannot afford to play the hypocrite in religious life."

THE FUTURE OF INDIA

By THE EDITOR

I

It has been very often dinned into our ears, that India was not in ancient times a nation, she had no national consciousness, she was only a conglomeration of various tribes, states and principalities. We are asked to believe that it is only under the educative influence of the British rule that Indians are now gradually awakening to the idea of nationality and, therefore, demanding national emancipation. If Indians are at present demanding and fighting for political rights, it is due to the spread of English education amongst them. The education that the people have received and are receiving has opened their eyes to the things happening in the West, has brought them in close connection with the thoughts and aspirations, ideas and ideals of the Western nations and as a result in the Indian mind also new political ambition—altogether foreign to itself, has arisen. What is most deplorable and injurious is that some Indians also have been led to believe that formerly there was no national unity in India, that for building up the Indian national life we shall in vain look to the past for any guidance and what is required is that we should lay ourselves at the feet of the West for inspiration.

Now, what constitutes a nation? What is the connecting link behind a people—what is that which easily unites a people and makes them rise and fall in unison? It will be found that it is one of the following :—(1) geographical position, (2) common culture, (3) common religion, (4) the same political

goal. People inhabiting a portion of land which subjects them to common joys and sorrows, or which by providing a natural boundary cuts them off from the rest of the world will soon fuse together; people having common culture or common religion have got a natural tendency to sympathize with one another and form into a unit. Sometimes people having different cultures and religions also form into a nation, when they have got a common destiny. But in the last case there is a great chance for the nation to disintegrate very easily—for the difference in their culture and religion will always tend to separate the people into different groups and if anyhow suspicion grows that one group is trying to take advantage over the others, or if any conflict and clash of interest happens between different groups, easily the nation will be divided against itself and become weak. Of all the bonds, those of culture and religion are the strongest. In India it will be found that all the above mentioned forces existed in ancient times, the cultural and religious relation being by far the most prominent.

II

The physical geography of India is most conducive to unite her people into one nation. With the great protecting wall of the Himalayas on one side and being sea-girt on the other sides, she is cut off from the rest of the world and forms a geographical unit. So it was that the Aryan civilization could easily spread from the distant North to the very corner of Cape Comorin. Even in the early days of the Aryans, when they were confined to the Aryavarta, if any

over-lord arose, there was always a tendency that his victorious army would cross the Vindhya—the dividing line between the South and the North, and overflow the plateau of the Deccan just to reach the farthest limit of the natural boundary. And the Aryans immensely developed the consciousness of the geographical unity of the land they lived in. When they were confined to the North, their river hymns were limited to the rivers of the Punjab. In the Rig Veda there is one such prayer. And when the Aryan conquest spread over to the South, the rivers of the South were included in the prayer till at the present day the following Shloka is repeated in every Hindu household on ceremonial occasions :

गङ्गे च यमुने चैव गोदावरि सरस्वति,
नर्मदे सिन्धु कावेरि जलोद्भिन् सन्निधिं सुर ।

—*Oh ye Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Cauvery, come and abide in this water (offered by me).* Thus all the rivers of the North and the South were invoked on sacred occasions, and would not that conjure up the vision of one united India before the minds of the devotees? It had another effect also. The linking of the whole of India this way and the consciousness being refreshed on ceremonial occasions, India was gradually deified till every mountain became sacred, every place with a beautiful natural scenery or any marked physical peculiarity became holy and a place of pilgrimage—nay, the very dust of India became sacred to the Aryan mind, and India was deemed ‘a sacred land.’ Thus the consciousness of the geographical unity of India being woven into religious beliefs, the love of their Motherland was deepened into the minds of all and the verse arose : जननी जन्मभूमिश्च
स्त्रौहोपि गरीयसी—*Mother and Motherland*

are better than even heaven. The Bengali song,

वेदिन सुनौल जलधि हृदये उठিলে জননী ভারতবর্ষ,
উড়িলে বিশ্ব সে কি কলসরব উড়িলে জননী হৃদে ।

—*When Thou Mother Ind emerged from the blue deep, what a great tumult of joy and ejaculation arose in the whole world!*—which reverberates nowadays the plains of Bengal evoking patriotism in the heart of her children is but the distant echo in time of what the Vedic bards sang in ages past :

गिरिवसो पर्वता हिमवन्तोऽग्रम् तै पृथिविषो नमस्तु
—*Salutation to the land where there are the high mountains and beautiful forests.* (Atharva Veda, XII. II.)

It has been said that India is a land of different sects and tribes professing different creeds and speaking different languages. According to one authority there are more than 500 spoken dialects in the country. But behind this astounding phenomenon there is no difficulty to trace a cultural unity. For many of the dialects are but offshoots from the one main stock, namely, Sanskrit, and the origin of many creeds can be traced to the one supreme scripture—the Vedas. Even when a new creed or a new race has entered into India, that has fallen under the influence of the ancient Hindu culture. The catholicity of Hinduism and the all-absorbing power of Hindu civilization have led to the assimilation of anything foreign to India. Buddhism which was a rebel child of Hinduism at last became almost identified with it. At first Buddhist literature would be written in Pali, but the Buddhist savants in later days had to take to Sanskrit in recording religious thoughts. Thus from the farthest North in the Himalayas to the southernmost corner in Cape Comorin the influence of Sanskrit culture and the Vedic religion deeply pervaded.

The greatest of all the unifying in-

fluences has been that of religion. The Rishis of the Vedas conjure up new visions and new hopes in the minds of people throughout India. Rama, Krishna and others are worshipped as incarnations by the Punjabis in the North and the Tamilians in the South; Chaitanya of Bengal is a sacred name, also in the province of Guzerat. San-karacharya of Malabar receives reverence from one and all transcending all provincial patriotism. He founded four monasteries to connect the four quarters of India. In fact, almost all religious preachers would cross provincial boundaries and preach their gospel of salvation to the distant corners of the land. Benares might be called the religious capital of ancient India. For it is holy with the sacred dust of almost all the saints and sages of India who proceeded there to preach their new doctrine. Other important places of pilgrimage may claim the same share to some extent.

Practice of going on foot on pilgrimage to holy places would bind people of distant parts in one common bond of religion, and the places of pilgrimage are scattered all over India throughout its length and breadth. Even the places of pilgrimage visited by Yudhisthira, as recorded in the Mahabharata, covered a vast portion of India. And every pious Hindu deems his life incomplete if unable to visit some important holy places. A man in Coromandal Coast considers no pains too much to visit the snow-covered shrine in the Himalayas; people from Kashmir come all the way from there to offer worship at the temples at Puri. The desecration of a Somnath Temple would be as much painful to a man in Assam as to one in Sindh. Does not this indicate how the whole country throbs in unison and its people are linked together by an underlying bond of unity?

Even in the field of politics this unity was realized from time to time. There had been attempts even in prehistoric age at overlordship of the whole land. The Rajasuya and Ashwamedha sacrifices denote the attempts of powerful kings to subjugate all other minor principalities and to establish one rule and one empire. Even the Vedic literature furnishes a long list of kings who performed Ashwamedha sacrifice or aspired after overlordship in other ways. It is well known how Yudhisthira performed the Rajasuya sacrifice and after his triumphant victory at the battle of Kurukshetra became the supreme lord of the whole of Bharatavarsha. Ramachandra, who preceded him, carried his victorious army long before beyond the borderland of India in the extreme south, and he also performed Aswamedha sacrifice. Coming to the historic age we find that Chandragupta's dominion extended from "Herat in the North-West to Madura in the South" and "diplomatic relations existed about this time between India on the one side, and China and the Central Asiatic powers on the other." Under his descendant, Asoka, this vast empire reached its zenith of splendour. Another great name in ancient India after Asoka was Kanishka. According to one tradition his territory included the whole of Northern India comprising Kashmir and Magadha and "his power extended up to the borders of the desert of Gobi in Central Asia." Coming to the Christian era we find that Samudragupta and Harshavardhan also ruled over vast empires.

Not only that. The influence of Indian civilization was felt far beyond the boundary of India. We hear of Indian colonization in the far eastern countries like Siam, Malay Peninsula, Annam and the Islands of Sumatra, Bali, etc., and the monuments of Indian

glory still exist in some of these lands in the shape of architectural works. The latest excavation indicates that there were Indian colonies even in Khotan in Central Asia. According to one authority "the whole of Northern, Eastern and South-Eastern Asia imbibed Indian culture and civilization to a considerable extent."

The remembrance of the past glory however does not mean that we should exhaust our energy in idolizing the past. That will indicate but the degeneration of a people who want to hide the shame of their unworthiness in the glory of their forefathers. But there is also a necessity to look into the past just to see if any clue can be got therefrom as to the solution of present problems. If India in modern times seems to be hopelessly disintegrated with so many clashing interests—so many communities fighting with and living in suspicion of one another, the solution as to how the contending forces can be unified will be furnished by the past history of India. If it has been possible in the past to bring the whole of India under one influence—cultural, religious and political, it will be possible even in the future.

III

The insurmountable barrier against the national unity in India, according to some, is that the fight between different communities in India is too strong and there is fight even between the different sections of Hinduism itself. The problem of Hindu-Moslem unity has defied solution attempted by even the best minds of India, and the caste-system is a lasting blot to the Indian people. To-day the Hindu-Moslem question has come out on the surface, and there is no certainty that the Christians will be at common with other people in building up one Indian nation. And there are other com-

munities who will always try to safeguard their interests. Such being the case, how will there be any national unity in India?—asks the sceptic mind.

To take one by one, the Hindu-Moslem problem has become prominent only in recent years and it has been created only by artificial means. as a matter of fact, Hindu-Moslem problem is not a religious problem. It is not even like the conflict which raged not very long ago between the Protestants and the Catholics in the West and the lingering remnant of which even now sometimes embitters the feelings of the people of these two wings of Christianity. This conflict has not stood permanently in the way of forming any united nation in the West. Christianity itself has got a few hundred churches and the relation between them is not always very happy. But in the West religious question always yields to national question. The Jews who have been hated for hundreds of years by the Christians, do not hesitate to fight shoulder to shoulder with Christians against a common foe. If that has been possible in other countries, it will be possible also in India to round the differences between various communities—if they exist at all, in the presence of any great national problem.

As regards various tribes, communities, religions, languages standing in the way of national unity in India, even Modern History furnishes ample proof that it is not an insurmountable barrier. As for instance, Canada, according to the opinion of a British labourite and member of the Parliament, is not a country but a continent, a continent as varied in climate and as vast in extent as Europe. (Could we say "as India" instead of "as Europe?"). Nay, something more. According to recent statistics Canada has 178 languages, 53 nationalities, and 79 religious faiths though it has got a population of only

8,788,488 as against India's 357,986,876. Need we despair of India?

And as we said before, Hindu-Moslem problem in India is of recent growth and it is not at all a religious problem. For the best religious minds of either community are not so much engaged in it. Sometimes it is the pests of either society who are engaged in communal riots which are not again unoften fomented by people who want to have their personal aggrandisement therefrom. The problem has received political importance because of the circumstances through which India has been passing nowadays.

Till recently the Hindus and the Moslems lived very amicably and the relation between them was most cordial in many parts of the country. In far off villages where the wave of misdirected political enthusiasm has not reached there can be found even now instances, that the Hindus give homage to Mahomedan 'Pirs' and 'Dargas' and the feeling is reciprocated by the Mahomedans by their showing reverence to Hindu saints and teachers and directly or indirectly joining their religious festivals. Early in the last century Mr. Hamilton wrote in the *East Indian Gazetteer*, with reference to a district in Bengal, that "the two religions are on the most friendly terms, and mutually apply to the deities and saints of the other, when they imagine that application to their own will be ineffectual." According to him, "For almost a century past, the Mahomedans have evinced much deference to the prejudices of their Hindu neighbours, and strong predilection towards many of their ceremonies." Sometime after him, Dr. Taylor wrote about a district of Bengal which has recently received much notoriety for its Hindu-Moslem fracas, "Religious quarrels between Hindus and Mahome-

dans are rare occurrences. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same *hookah*."

Lord Meston, when Lieutenant Governor of the United Provinces—another place notorious for Hindu-Moslem riots—said, "From time immemorial Hindus and Mahomedans have lived together at Ajodhya and Fyzabad in peace and amity. As a symbol of their happy unity you see Mahomedans worshipping at Babar's Mosque and Hindus paying adoration at the shrine of Ramachandra's birth place within a few yards of each other, and within the same enclosure wall." Every thoughtful Indian ought to deeply ponder over the problem why and how things have now taken different turns.

As regards the caste system, this also cannot be considered as an insurmountable barrier. No doubt the tyranny of the caste system and the bigotry of the higher class people at places are oppressive and foolish, but we need not think that on them simply the whole of Indian problem rests. If boiled down, the problem of the caste system resolves itself to the two things—(1) absence of inter-dining and inter-marriage, (2) ineligibility for admission to certain temples. But neither of them has got any immediate connection with political question. The systems of inter-dining and inter-marriage do not of necessity combine different people into a united whole possessing cordial relation. And even amongst those groups within Hinduism which do not observe the system of inter-dining and inter-marriage, relations have not been *always* uncordial. As mutual shake-hands always do not make friends, similarly the right to marry and dine with mutually is not always a guarantee as to the amicable

relations amongst persons of different groups. How often do we find even brothers fighting with one another most despicably? And how absurd, then, is the talk of establishing a cordiality by any artificial means! As regards the question of eligibility to enter temples, we do not know of any temple, the gate to which is a gateway to heaven or even to political emancipation. It will be a most foolish thing if any one believes that political salvation of India will be reached through the gates of any temple in the country. These are the questions of social rights, and political amity can be established in spite of them. We unequivocally and with all the emphasis at our command condemn the gross disabilities to which some of our people have been subjected, but what we do not admit is that on them and them alone does rest the political future of India. These are but the outward symptoms of another bigger and fundamental problem—namely, the absence of liberal education and culture on either side. What is most needed is the spread of education, so that the people will awaken to national consciousness and strongly feel that they should compose all their differences to ensure national unity. With the spread of the right type of education the higher class will more and more realize how foolish and inhuman has been their treatment to the backward section of the people of their own faith and the latter also by reason of education will be able to build up a culture which will compel the higher class people to shake hands with them on equal and friendly terms.

IV

The communal problem will find easy solution, we think, in the broad catholicity which is an inherent characteristic of Hinduism and the Hindu society. Of all the religions in the world it can be

said only of Hinduism that it has not been guilty of persecuting other faiths. It has carried the banner of peace outside the boundaries of India, it has extended warm hospitality to the victims of religious bigotry in other countries, but it has itself persecuted none. In religious matter it has shown remarkable tolerance and liberalism. Though in course of time society in India became rigid and fell a prey to hide-bound conventions, still religion was free.

This process, if allowed to go on, will bring about the end of all communal problems. What we expect is due to the influence of catholicity in Hinduism all faiths in India will shake off bigotry and fanaticism, all religionists will live in peace and goodwill, and people in general will be benefited by the truths found in all religions. The Hindus will profit by good things existing in Islam, as the Mahomedans will appreciate the good points in Christianity. Each religion will retain its individuality, but there will be collective influence upon the whole population. Hinduism realized in ancient days the unity in variety in religion, it will serve as an agent to co-ordinate the variety into one collective whole in national life also.

The future of India will not be a rule of the Hindus, or the Mahomedans or the Christians. If the national bark can be properly steered, it will be like the rule of a patriarch in a joint family system, in which the interests of all the members not only do not suffer, but are so carefully looked after that the question of the clash of interests does not arise at all.

If this can be realized in India, it will be a good day for the whole of the world and humanity. For at present the world civilization is under the grip of a death struggle,—mutual fights and distrusts having robbed man-

kind of all its peace and the various nations undergoing a delirium of co-operative suicide. In the conflicting and destructive forces that have been let loose in the world, we are witnessing at present the battle of another Kurukshetra, which, when ended, found the mutual destruction almost complete.

We believe that the impending crisis may be averted only by India.

Up India then and raise the olive branch of peace. Humanity demands it—the world needs it. It is your God-given task. For did you not send the message of peace and goodwill to the whole world once also in the past?

A NEW REVOLUTION IS UPON US!

BY DR. MARIA MONTESSORI, M.D. (Rome), D. LITT. (Durham)

A new world is ours, but we have not learnt to walk therein as masters. The scientists have fashioned it for us, we have helped to mould it ourselves, but we are still tragically blind to the wider, happier life it offers us. Only an educational revolution can establish us in our new kingdom.

Beneath our feet we tread the earth that science has revealed to us, earth which can be fertilized and exploited in a way undreamed of by our grandfathers, earth which yields metals of infinitely greater value to our modern world, than gold. Yet how unadaptable we are. We cling to the habits of thought of a past confined civilization.

Around us is the atmosphere—a new heaven harnessed for our pleasure. To-day any man who pleases may listen to the antipodes, to-morrow television will extend our sight to the farthest ends of the earth. But do we adapt our lives, our habits of thought to these new wonders? No, we still think in the same local terms as when the horizon bounded our eyesight, and radio was unknown.

We recognize our new kingdom when it is pointed out to us, we are very clear scientifically speaking of its newness. We agree that it holds possibilities yet undreamed of, but we have not yet

learnt to adjust our civilization to our material circumstances.

To-day the world is full of muddle-headedness and unrest. Each nation is of course concerned chiefly with its own troubles, yet each is only part of a world-wide movement of unrest and adjustment. We are in the throes of a new revolution, a revolution neither civil nor social, but one which embraces both, and stretches far beyond. We are in the throes of an *educational* revolution which is so adapting our methods of thought, so changing our old ideas of living, that soon we may enter as masters upon the new world we have made for ourselves.

No wonder that in this period of transition from an old civilization to a new one, we are full of social unrest, political unrest, and most significant of all, deep personal unrest.

We can read the signs of a new civilization in ourselves and the men and women about us. Humanity is in process of changing its ideals. Instead of seeking after purely personal ends as was the general custom only a generation ago, there is a more universal ideal abroad in the world to-day, for which men and women are willing to give up their pleasures and even their comfort.

There seems to be an enjoyment of effort for its own sake. We are eating less and exercising more. Often not because it gives us any particular personal pleasure, but because we are aiming at a definite ideal of fitness and hygiene. In transcending the old personal and local ideals for something less tangible and more universal, we are preparing—all unconsciously perhaps—to enter upon our new civilization. The educational revolution is already begun!

Politically we are beginning to think in international terms. With every year the earth becomes closer knit. Aeroplanes can take us anywhere without the necessity of first building roads. National frontiers are no obstacle in the air. And once we are able to go beyond the atmosphere to the stratosphere, where gravity is less, and discover the means to use this for communication, we shall be able to travel a hundred times faster than we dream of now. . . . imagination cannot keep pace with the possibilities that are opening before us for the transcending of national and social differences—another Jules Verne Dream is about to come true!

Although we understand these things when we think about them, yet we cannot shake off our old habits of political thought. These new discoveries which have harnessed the ether for every man and have turned the desert places into pasturage, should be the most valuable allies the League of Nations could have, if only we would learn to adjust our thoughts to their international possibilities. But we find it hard to think in the new terms. Wars in the past have been caused by the localized riches of the earth, property still means so much to us. This is a heritage of thought we must slough off as a snake discards its last season's skin, if we are to enter upon our new kingdom as the rightful owners of its riches.

We still think of equality of opportunity as a social dream of the future. True, there are great advances to come, but we have only to remember back fifty years to see that we are travelling in the right direction. It is only by clear thinking and rational adjustment that we shall add speed to our heels.

It is the duty of this generation to discover methods for the education of our children, which shall free them from the old prejudices, that they may build the new civilization with open eyes.

Schools should be scientific laboratories of child psychology if we are to get the utmost for our children out of the educational revolution. Education when it functions properly, should teach a child how to work without tiring, sustained by the interest of the matter in hand. We need schools which teach the children how to educate themselves. Deep graven on every teacher's desk should be the words, "Help me to act by myself alone."

When the children that we have trained thus, grow up, then may we expect clear thinking. They will think scientifically, and in international terms. Privileges will then be seen for what they are worth—the right of the worthy. Wars will disappear with the understanding of the localized origin of wars. These children of the educational revolution will give up the old habits of local thinking, they will give up our worn-out thought forms and take up instead the weapon of clear thought with which each may carve his own way towards a new civilization.

I look to the children of this revolution to deliver us from our muddle-headedness, from our miseries, our personal, our political, our social unrest.

The future lies with the children of to-day, but it is we who must see that they are given every opportunity to benefit by the revolution. We must

educate them to think clearly, to stand by themselves alone—we must equip

them to fashion boldly for themselves, a new civilization.

SRI RAMAKRISHNA'S DISCIPLES AND NARENDRANATH

BY SWAMI SARADANANDA

I

We have mentioned before that the Master came to know through supernatural vision that certain disciples would come to him at Dakshineswar. They all came to the Master before the end of the year 1884. For Purna came to him towards the beginning of 1885, and after the Master had blessed him he said, "The coming of those whom I had seen in a vision before is ended by the coming of Purna. After this, none of this class would come here."

Of the disciples referred to, most came between the middle of 1883 and the middle of 1884. Narendra was then busy fighting his family wants and Rakhal had gone to visit Vrindavan for some time. Even before any of these devotees came, the Master used to say to the persons near him: "To-day some one of this place is coming from this (pointing to a certain direction) side." In some cases, when those disciples came to him for the first time, he said that they were his own men and behaved with them as if they had been long known to him. For some fortunate ones, he would feel a strong desire to see them again, to feed them and talk with them alone on spiritual matters. In some cases, having observed their nature keenly, he would introduce them to disciples who possessed similar natures, so that they would spend their leisure hours in conversing with them. Sometimes again, he would visit the

guardians of some disciples, uninvited and having pleased them with his spiritual talks, remove the obstructions from the way of those disciples to visit him.

Either directly on their coming or a short time after their first visit, the Master would call them to a solitary place and having asked them to sit in meditation, touch their chest, tongue or some other part of their body in an exalted mood of divine ecstacy. By this Divine and powerful touch, the minds of the disciples would be withdrawn partly or wholly from external objects and directed inwards, their latent spiritual tendencies would be suddenly enlivened, and they would earnestly devote themselves to the attainment of the Divine vision. Thus through the influence of that touch, some saw Divine Light; some saw effulgent forms of gods and goddesses; some were plunged into deep meditation, and realized an unprecedented bliss; some felt the knots of their heart suddenly rent asunder and a profound eagerness to see God; some went into ecstacy and 'Savikalpa Samadhi'; and a very few felt themselves on the threshold of 'Nirvikalpa Samadhi.' Innumerable were the cases in which people saw the visions of effulgent gods and goddesses after coming to Sri Ramakrishna. By Sri Ramakrishna's touch, Tarak felt an intense eagerness for the sight of God with uncontrollable weeping, and he suddenly perceived that the cords of his heart had been rent asunder.

Naren junior by that touch became very soon absorbed in Samadhi as a result of meditation on the formless God. These we heard from the Master himself. But it was only Narendra who reached the threshold of Nirvikalpa Samadhi by that touch. Besides touching in the above way, the Master also initiated some of them with Mantrams. While initiating a disciple in Mantram, he would not like an ordinary Guru study the lines on the palm of his disciple or consider the stars under which he was born; nor would he engage in any preliminary worship. But having ascertained through his supernatural powers the spiritual tendencies of the disciple, he would give him a suitable Mantram. We have heard from Niranjan, Tejchandra, Vaikuntha and others that they were thus given Mantrams by Sri Ramakrishna. Sri Ramakrishna's choice of the Mantrams did not depend on what were the family deities of the disciples. He chose the Mantram for a disciple by looking into his inner spiritual tendencies. He gave according to the need and fitness of the disciples.

It is recorded in the scriptures that great saints can communicate their own spiritual powers, through mere touch or will, into others and thus direct the course of their life upwards. This power of great saints has not only changed the lives of their intimate disciples, but even of prostitutes and sinners. This power was more or less manifest in all those lives which are considered as Divine Incarnations, *e.g.*, Sri Krishna, Buddha, Jesus, Sri Chaitanya, etc. Though this is recorded in the scriptures, the world, not having directly seen this, has become thoroughly sceptical of its possibility. What to speak of believing in Divine Incarnations, even belief in the existence of God is nowadays considered a sign of

mental weakness born of superstition. To remove this scepticism from the human mind and to make people spiritually-minded again, it was absolutely necessary in the modern age that an extraordinary person like Sri Ramakrishna should be born. Having seen the manifestation of the above-mentioned power in Sri Ramakrishna we have now regained our faith in the previous Incarnations as well. We may not think Sri Ramakrishna to be a Divine Incarnation; but the presence of that wonderful power in him surely points that he belongs to the same rank as Sri Krishna, Buddha, Jesus, Sri Chaitanya, etc.

II

The group of disciples whom Sri Ramakrishna saw long ago in a super-conscious vision included boys and old people, householders and non-householders, worshippers of God with form and formless God, Shakta, Vaishnava and believers in other creeds. Though they were so different in many respects, in one respect they were one. All of them were ready to sacrifice their all for God-realization, with earnest faith in their own chosen paths and aspects of the Deity. The Master bound them all with the cords of his love and respected their individual spiritual moods and outlooks; and he would so behave with them in all matters, great and small, that they thought that though Sri Ramakrishna was a master of all spiritual paths, he was specially inclined to their special spiritual ideals. As a result of this, their devotion and love for him knew no bounds. And again, when through his holy company and training, they transcended all sectarian narrownesses, they found the perfection of religious liberalism in him, and then their wonder would be immeasurable. * * * *

Besides the devotees whom Sri Ramakrishna had seen in his vision, many men and women came about this time to Dakshineswar to have spiritual peace by seeing Sri Ramakrishna. Them also Sri Ramakrishna accepted with great affection. To some of them he gave spiritual instructions; some others he blessed and fulfilled by touching in a Divine mood. Thus with the passing of days, a great body of devotees spontaneously grew about him. Amongst them, he devoted greater care to boys and unmarried young men in order to mould their spiritual life. The reason of this speciality he pointed out many times by saying: "None can ever have the full vision of God unless he devotes his *whole* heart to it. Boys have their entire mind still in their possession,—it is not yet scattered over wife and children, wealth and possessions, name and fame. If they try from now, they can give their whole heart to God and be blessed by seeing Him. That is why I am specially eager to guide their life into the spiritual path." Whenever he found an opportunity, he would take each of them into a solitary place and instruct him on the higher mysteries of Yoga and meditation; and would advise him not to marry, but to observe unbroken Brahmacharya. He would indicate to each of them the special aspect of God that he should worship according to his fitness and spiritual outlook. He would also tell him what kind of relation—that of a servant, or son, or friend, etc.,—he should establish with God in order that his spiritual progress might be quick and easy.

From our reference to the special care that the Master gave to his boy disciples, let no one infer that he was less kind to his householder disciples. The reason why he did not ask them to practise the higher aspects of Sadhana was

that he found that most of them had no time or capacity to practise them. But he always so guided them that they might gradually get rid of their attachment for lust and gold and proceed along the path of Bhakti in order to have the vision of God in proper time. His first advice to them was that they should live in God's world and perform their duties, with an unattached heart, even as servants live in the households of rich men. He would also encourage them to practise Brahmacharya as far as possible;—he would say: "After one or two children are born, husband and wife should live in the world like brother and sister, devoting their heart to God." He would also make them ever hold to the path of truth, behave frankly with all, give up luxury and be satisfied with simple dress and food, ever have their eyes fixed on God, and take the name of the Lord every morning and evening, worship Him and repeat His names and sing His praise. Those among the householder devotees, who could not do even these, were asked to take the name of God every evening alone with the accompaniment of the clapping of hands, and to sing the praise of the Lord in company with friends and relatives. When he instructed many men and women together, we often heard him giving the above advice in the following way: In this Kaliyuga, the only effective way is Bhakti as preached by Narada,—people will be saved if they only sing the names of the Lord in a loud voice. Men and women in this Kaliyuga have not enough vital powers, without sufficient food they cannot live, their span of life is short, and their energy is also limited. Therefore this easy path has been prescribed for them. Again, lest the householder devotees should feel dejected on hearing of the austere Sadhana such as

Yoga and meditation, etc., he would sometimes say : "He who has become a monk must call on God. It is for this that he has renounced the duties of the world.—If he thinks and meditates on God, there is nothing uncommon in that. But with him who, while bearing the heavy responsibilities of parents, wife, and children on his shoulders, remembers God even for once, God is highly pleased. God thinks : 'This man, though shouldering such a heavy burden, has been able to call on me, for howsoever a short time it may be. This is no small credit. This is a heroic devotee.' "

III

Not only among these devotees, but even among those special ones whom he had seen in his vision, the Master used to give a very high place to Narendra. We cannot describe the high estimation in which he held him among them. He would point out a few among the latter class of disciples, and say that they were 'Ishwarakotis,' and that they had come to the world to fulfil some special mission of God in the world. Comparing Narendra with those few devotees, Sri Ramakrishna once said to us : "Narendra is, as it were, a thousand-petalled lotus. Though these others may be the same species of flower, yet they have not more than ten, fifteen or utmost twenty petals." On another occasion he said : "So many persons have come here, but none like Narendra." We also found that none were so able as Narendra to grasp and express the significance of every word of the Master and of his superhuman doings. From that time onward, we often used to be amazed on learning the words of the Master from the lips of Naren and think : "We also heard these words from the Master, but never

thought they contained such profound meaning!" We shall cite one instance here :

Sometimes during the year 1884, Sri Ramakrishna was seated on the small cot in his room at Dakshineswar, surrounded by a number of devotees. Narendranath also was present in the company. Pleasant conversations on spiritual topics with occasional outbursts of merriment and jest were going on until the topics drifted to the Vaishnava religion, and Sri Ramakrishna in a few words explained to his audience the gist of Sri Gouranga's cult. "That religion," remarked the Master, "enjoins upon its followers to adhere with scrupulous attention to the three primary injunctions, namely, a relish in the sweet name of the Lord, kindness to all creatures, and unstinted service to the Vaishnavas. God and His Name are inseparable. Make no distinction between the Name and the Named, and always utter His Name with a passionate love. Again God is inseparable from His devotees. There is no distinction between Krishna and Vaishnavas. Know this and serve the pious devotees with reverence. Prostrate before them respectfully and always tend to their joy and happiness. This universe belongs to Krishna. Know this in your heart of hearts, and show kindness to all creatures—." "Kindness to all creatures—," before he could hardly finish the sentence the Master suddenly fell into a trance. The remaining portion of the sentence was drowned in the onrush of a tremendous feeling which, welling up from his full heart, bereft him of all outward consciousness. It was some time before his mind could again partly descend to the plain of the phenomenal world, when in a state of semi-consciousness Sri Ramakrishna uttered, "Kindness to all creatures." He took up the thread of the topic and

said, "Kindness to creatures! Fie upon thee! An insect, vile and insignificant, how canst thou show mercy to God's creatures! Who art thou to show mercy? No, no, it can't be mercy. Rather serve them as Shiva."

The people assembled there heard, no doubt, those inspired words of Sri Ramakrishna uttered in a state of semi-consciousness, but few could understand or enter into their deep significance. Narendranath alone realized what he meant. After Sri Ramakrishna regained the normal state of mind, Narendranath came outside and addressing others said, "What a wonderful illumination I found from those words of the Master! The principle of the Vedanta philosophy hitherto known as dry, rigid and stern, has been beautifully reconciled in a luminous *rapprochement* with gentle devotion, and made to appear in a tender relief so sweet, so soft and so suave. So long it has been given currency that people, in order to acquire the Advaita knowledge, must ostracise themselves from the world and society, retire to the forest, and root out from their hearts, with stern determination, love, devotion and other noble impulses of man. They generally strive after such an attitude and as a result abhor the world and every member of humanity as great impediments in the path of their spiritual progress. Here is a potent factor to lead the Sadhakas astray from the true path of religion. But to-day it is clear from the inspiring message of the Master that the Vedanta, the property of the forest recluse, can be brought into human society and made the central theme of the transaction of the everyday business of the world. Let a man do what he is doing. There is no harm in that. But let him realize and believe it with all his soul that it is God alone who is manifested before him in the shape of

the world as well as all beings. The people with whom he is coming in contact every moment of his life, upon whom he is pouring the entire love of his heart, whom he is adoring with respect and reverence or for whom he is feeling pity and kindness—all of them are parts of God, nay, the very manifestations of God. If he can, thus, look upon all as embodiments of Shiva, how can he think of himself with superior airs and treat others with haughtiness, malice or arrogance or even imagine them to be the objects of his pity? By thus serving the Jivas as Shiva, he himself would be purified and thus be able, in no time, to think of himself as a part of God, the Absolute Consciousness and Bliss, and realize himself as ever pure, ever wise and ever free. These words of the Master, moreover, throw a flood of light on the path of devotion. So long as the Sadhaka does not see God manifested in all creatures, he cannot be said to have even touched the fringe of Parabhakti or Supreme Devotion. Serving all as the embodiment of Shiva or Narayana, the Sadhaka realizes God in all beings. And it goes without saying that such a rare devotee is blessed with true Divine Love and in no time comes to the consummation of his Sadhana."

"Those, again," continued Narendranath, "who follow the path of work or Yoga (Raja Yoga) will get a new enlightenment from those words of the Master. For it is a fact that the embodied soul cannot even rest for a moment without work. Such being the case, everybody should resort to it by way of service to all creatures, looking upon them as the manifestations of Shiva. And that alone would illumine his path for reaching easily the goal of his journey. However, if the Lord wills it, I will preach to the world this sublime truth from door to door and

carry the balm of this sweet message to everybody—the learned and the ignorant, the rich and the poor, the Brahmana and the Pariah.”

The Superman of Dakshineswar would always plunge in Samadhi and attain the holy communion with God, and from its unfathomable depth hold before the benighted humanity gems of

precious truths to illumine its darkened path. Unfortunately we could not, at that time, appreciate the great value of those words. But it was Narendra Nath alone who with his prodigious intellect could really evaluate the deep significance of those inspired utterances and astound us by explaining, now and then, their true imports.

THE DIVINE INCARNATION

BY SWAMI SHARVANANDA

I

In the course of the third chapter Sri Bhagavan spoke to Arjuna incidentally, as if to show him a perfect example of motiveless action, that even though He had no duty to perform in this universe, nor anything unattained or attainable, still He was ever engaged in action. If He would give up working, the whole world would go to ruin and all beings following His example would bring forth self-destruction. Indeed, God has created this universe and is still holding it on in its path, without any motive or purpose of His own. He is incessantly active in this creation, yet He is maintaining His transcendental tranquillity within Himself! He is active, yet He is not active; He is moving, yet He is in His eternal stillness—that is the grandest of all mysteries of His being. This creative process of His has been designated in the Vedas as *Purush Medha*—that is, the *Yajna* of the Virat Purusha, in which He sacrifices Himself for self-manifestation and self-realization. If we ponder over the activities of nature, we cannot fail to notice this grand cosmic *Yajna*

that is constantly going on around us. And man being part of this creation, must contribute his quota to this cosmic *Yajna* in the same selfless spirit as the Lord of the creation is Himself doing. This is another aspect of Karma Yoga.

But before He takes up the various aspects of *Yajna*, He likes to tell us something about His own self. He has been constantly telling Arjuna to dedicate his actions to God—to Him. He used the first person when He said, “You think of Me and fight.” Further, at the beginning of the fourth chapter, He tells that it was He who taught the secrets of this wonderful Yoga to ancient sages. This evokes a question from Arjuna as to His antecedents and His real nature. Perhaps it was subconscious in Arjuna’s mind that Krishna was only a human being, born in Vasudeva’s family, although he might be endowed with almost superhuman powers and as such, at best, he could be some higher being incarnate in flesh. How then the dedication of mind to him would bring salvation in life? Or, at best, he could be a personal deity, but he could never be the impersonal immanent Paramatman or Parabrahman whose grace alone

can give man the emancipation from the fetters of life. Moreover, it is also a great enigma that presents itself to all thoughtful minds when they go to understand the persono-impersonal nature of God: Logic demands that He be a strictly impersonal immanent principle; but human feeling and human religion want Him to be a person to receive all the devotion and worship of the human heart. Therefore we notice the conflict in understanding the true nature of God—God as He Himself is and as He appears to us. So Bhagavan proceeds in this chapter to remove that kind of misconception in Arjuna's mind, and asserts with all the emphasis He can command that His Being is eternal and He is no other than the cosmic Soul; only the ignorant knows Him as Krishna, the son of Vasudeva. In this connection another great truth He speaks out here for the enlightenment of the whole humanity: It is the much disputed theory of the Divine Incarnation. He says: "Though I am birthless, of the nature of the immutable Self and Lord of the whole creation, yet I do incarnate again and again by My own Maya." By Maya Bhagavan means no doubt that mysterious power of His which produces this phenomenon of creation.

II

It is sometimes questioned, how an infinite God can incarnate, how can the principle that is transcendental take a body under the limitations of matter and appear as an individual being, and again what is the necessity of His doing so? These are the two most pertinent questions that can be raised against the incarnation theory. Some of the principal religions like Hinduism and Christianity do accept the theory of incarnation of God,

and others again there are like Zudaism, Islam, Buddhism, Jainism and Zoroastrianism, which deny the possibility of such incarnation. They hold that God being infinite in His power and wisdom can do things without undergoing any kind of limitations—without suffering any kind of bondage of the flesh. So according to these the incarnation theory is wrong; those whom the other party call Divine Incarnations are only Prophets or Divine Messengers. But the incarnationists hold that God does incarnate in flesh and blood out of His own sweet will and through His infinite power. The reason of their belief is only faith in the words of their Prophets. If you ask me the rational basis of this incarnation theory, I may tell you that logically speaking we neither can maintain the incarnation theory nor the non-incarnation theory; both are illogical. The strict logical position is the absolute non-creation theory—what is called Ajatavada by the Vedantins. It means that there has been no real creation at all, so no question of incarnation or non-incarnation can arise. But if this incarnation theory is to be substantiated by logic, it would be of this wise:

When we speak of the infinity of God, we should remember that it is not of the mathematical kind, but it is the philosophical infinity. There are two kinds or conceptions of infinity—one is the mathematical conception, another is the metaphysical. The mathematical conception denotes an entity that is very difficult to comprehend by human mind and so it is called infinite. Here is this table before us, which has definite dimensions. Suppose you go on multiplying this table to an infinite degree piling table upon table until the whole sky is filled up with it. You would call that great concourse of tables as infinite, simply because your

mind is incapable of comprehending the huge dimensions that infinite series would produce. But logically speaking that cannot be really infinite, because all the dimensions, *i.e.*, length, breadth and thickness, of this table, which constitute its limitation, will still continue to be there, although multiplied to an infinite degree. When X is multiplied by infinity, the quantity becomes infinite for all practical purposes and therefore mathematically; but X remains there all the same, it is never annihilated. X means limitation here. So that infinite mathematical series is really limited in the eye of logic. When we say, 'Matter is infinite,' 'Space is infinite,' 'Time is infinite,' we mean that all these infinities are mathematical in their value.

But there is the other kind of infinity which we call transcendental infinity—an entity that is beyond all limitations of time, space and causation. And such an entity alone can be really free from the least tinge of finitude, or limitations of any kind. Hence that entity is rightly and logically called infinite. This sort of infinity can be termed as the metaphysical infinity. It is a transcendental entity beyond all matter, therefore beyond time, space and causation. When that transcendental infinity appears through the screen of matter in a particular way, we call it the individualized expression of that infinite Being. It is something like the solar light or the sky. The light or the sky is infinite in its own being, but when we open the door of a room and look at the infinite sky or light beyond through the door, it appears in the shape of the door, although what is visible through the door is really the infinite sky, and not a fragmented piece of it, as the sky cannot *really* be broken into pieces. As in this case the limitation of the aperture puts, as it were and

not really, a kind of limitation upon the sky, so when God does appear through the aperture of matter, through material bodies, He only assumes those forms and is not really conditioned by them. And exactly that is what Bhagavan says of Himself :

अवजानन्ति मां मूढा मानुषीं तनुमश्विनां ।

परं भावमजानन्ती मन भूतमहेश्वरम् ॥

"Only fools consider Me to be an embodied person without knowing My inner reality which is transcendental and Lord of all creatures."

The possibility of incarnation then becomes clear. This incarnation, like His creation, as we shall see later on, has real substantive connection with His real being. It is only an appearance, a phenomenon that He puts on Himself. Though He assumes this limitation of form, yet His transcendence never suffers the least, and this truth is well borne out by the fact that those great personages whom humanity worships as Divine Incarnations, exhibit in them a perfect model of human life and bring a mass of spiritual energy that revolutionizes the human society. They come like huge tidal waves and make epochs in the history of mankind. Nay, these Prophets and Incarnations become the perennial sources of inspiration for good for men and thus elevate them to a higher state of life.

When such persons who fascinate the soul of man so much with their knowledge, power and purity say that they are incarnations, either we must reject them wholly as liars and impostors or accept them in their own words as incarnations of God. There is no other alternative left for us. When Rama, Krishna or Christ comes and tells us with all their wonderful manifestation of power, piety and wisdom that they are God incarnated,

can we really think that they are impostors? If they be so, how could they exhibit such power on human society? Thousands of years have passed away through the corridor of time since their advent, yet we see that these great souls still hold the mind of man under sway and sublimate his life for the attainment of the Kingdom of Heaven. Hence man naturally accepts them as truly Divine. So Bhagavan Krishna also says: "I am the same Eternal Principle which is the basis of all life and creation, and again I create Myself by subjugating My own Maya."

III

Then He gives the reason why He incarnates. He says, "Whenever there is the decadence of virtue and the rise of impiety, I take birth. From age to age I incarnate to emancipate the virtuous, to punish the wicked and to uphold Dharma—the path of spiritual salvation." Here is the wonderful formula that He gives out to the world, regarding the necessity of God-incarnation. God has some duties, as it were—such as creation, preservation and destruction of the universe. He creates it from its primordial condition, He maintains it, and at the end of the Kalpa, when time comes for final dissolution, He draws it back to Himself. So, creation, preservation and destruction are His three-fold duties. Then again, He has two other kinds of work, namely, the protection of the virtuous and the punishment of the wicked. The virtuous have to be protected for the maintenance of the society. It is from the virtuous that man can learn the true value of life and know of the goal towards which he must wend his way up. And the wicked must be punished, so that they

must understand that there is a law of justice in this universe and that too is ultimately for the redemption of their souls.

Now, it may be questioned here, cannot God do those very things remaining in His transcendental state, why should He incarnate? The answer that the Incarnationists give is that God is no doubt perfect and infinite, and as such there is no need for Him either for incarnation or creation. God being perfect, strictly speaking He needs nothing, as Bhagavan Himself has said, "I have nothing to do and there is nothing that I have not done. I being immanent, all are in Me and all belong to Me." Under such circumstances He has no need, no purposiveness whatsoever. Yet He does these things. Then you come to the very fundamental question: why should He create the universe? If He is perfect, He must not have any necessity for creation either.

The answer is given by Vyasa in his Vedanta Sutra:—

लोकवत्तु लीलाकोव्यम् ।

He creates out of His sheer inner joy. Just as a child dances not for any necessity but out of his mere inner joy which is expressed by the dance, just as a musician, when his heart is filled with the joy of music, bursts forth into music, similarly the Divine Musician, the Divine Artist, out of the very fulness of His inner bliss, bursts out His joy in the form of the creation. The great Nataraja is dancing His celestial ecstatic dance and from his foot-fall springs forth the creation. This creation again is His song, and is His poem! All these figures are used in our ancient scriptures. So His coming down in physical form and playing with His devotees is also a part of that great Leela—not for any purpose

but simply to lead and shape the evolution of life. In one form He is the leader and in another form He is the led—that is the wonderful mystery of His creation. Is He not Himself the Jiva, Jagat and everything that is?

And perhaps that is why in the Puranas a theory is maintained that at every stage of evolution of life God incarnates to direct the process of evolution. When the earth was filled with water and there was no living creature except fish living in that aquatic region, God incarnated as fish to guide the evolution at that primary stage of life. Then, again, when there emerged a little of solid earth beneath the water, there came the next stage of evolution, and perhaps it was fit for God to incarnate as tortoise. At the third stage of evolution, when the earth became still more manifest in the form of marshy soil, He incarnated as Varaha. At the fourth stage, when dry land emerged and mammals began to grow, there arose the necessity of God's incarnating in the form of Narasingha (human lion). Next, when man emerged on the face of the earth in the process of evolution, God appeared as Vamana (dwarf man). Then, as the evolutionary process proceeded and man became more and more evolved, we find greater and greater manifestation in the form of Rama, Krishna, and others. There is a very great philosophical significance behind these allegories of the Puranas. It means that there is no life without God in immanent form, nor can there happen any evolution in it without the guiding hand of the Divine Being from behind as it were.

Sri Bhagavan further tells Arjuna that He incarnated Himself many times before and Arjuna also had many past lives. But Bhagavan remembers them all, being conscious of the past, present and future. His being

the cosmic mind, past, present and future all are blended into one eternal present. With God, there is no past, no future, but only one eternal present.

IV

There is another important point to be noted here. When Bhagavan speaks of Himself, sometimes He speaks of Himself as a person, sometimes He speaks of Himself as an immanent principle, and sometimes He speaks of Himself as the Absolute. In fact, in the Vedas, God has been described in these three aspects :

God the absolute or transcendental,
God the immanent; and
God the personal.

All these three are true, and they are the three aspects of one and the same principle. So Bhagavan says,

यै यथा मां प्रपद्यन्ते तांस्तदेव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पाथे सर्वशः ॥

"In whatever way man worships Me, I fulfil his desire accordingly. It is My path that all people verily follow in devotion." He knows the intention of every being and so He appears to every one as one desires Him to appear. This is a wonderful gospel of harmony which again is peculiar to the Gita.

There is another truth that Bhagavan speaks of Himself in this chapter, which is also very vital to have a correct comprehension of the deity. First he says, "I am the one creator of all divisions and pluralities in life." Thereby He distinctly means that He is the active agent—both the efficient and material cause—of this universe. But in the very next breath he denies it by saying, "But know Me essentially as an immutable and actionless being." Here Sri Krishna speaks again in an enigmatic language.

What He really means is that He has both transcendental and relative aspects. In the relative aspect, *vyavaharik rupa*, He is certainly the First Cause and the

First Principle. But in His absolute aspect, *paramarthik rupa*, He is ever immutable and inactive, and is perfectly unconcerned with the affairs of the creation. In a transcendental being which is beyond time and space, there can be no action. All actions, motions, and changes are conceived only in time and space. Therefore, truly speaking, the transcendental intelligence (the Paramatman) is immutable and actionless. Yet He appears as the Karta, the doer of all actions; that is the beauty! He is really an Akarta, non-agent, in the absolute sense, but from the standpoint of the relative existence He is the Karta as nothing else can be an agent save an intelligent entity. For instance, when rice is cooked in hot water which is being boiled by the fire

in the hearth, we all know that it is being cooked by the heat of the water, the fire of the hearth does not directly cook the rice. Yet, it is the fire that is heating the water. So in one sense the fire does not cook the rice, but in another sense it is the fire that really cooks, by boiling the water. Similarly this creation that has proceeded from the primordial non-intelligent Energy derives its power of working from God—from that transcendental Intelligence. Even mind, which is material according to the Hindu psychologists, derives its light of intelligence from the Atman, and thus in a reflected light it assumes the role of an active agent. So in one sense the Supreme Intelligence, God, is the Karta and in another sense He is an Akarta.

RESPONSIBILITY OF INDIAN STUDENTS ABROAD

BY DR. TARAKNATH DAS, PH.D.

In 1905 I left India as a student to get an idea of what made Japan so great and powerful that she could defeat Russia, the Power which was feared by Great Britain. I was a student in Japan for some time and then went to the United States. I studied in five different universities of the United States. In 1914 I was a student in the University of Berlin. I have travelled in the Far East and the Near East and have carefully observed tendencies of cultural life in continental universities, including those of Italy. For more than 25 years I have taken active part in Indian student movements abroad; and as an observer I wish to make a few remarks which may be of some value to you.

I

There was a time in the history of India when Indian teachers were sent out to foreign lands to spread the best fruits of Indian culture; and thousands of foreign scholars from the East and West came to India to acquire knowledge. Indian savants of those days did not limit their activities to the field of Philosophy and Religion, (as it is generally supposed), but they made distinct contributions in the field of pure and applied science. I feel that every Indian student has a responsibility of mastering the history of the glorious past of his own country and he should spread the story of India's national heritage to the people of the world to the best

of his ability. In this connection, I may say that those Indian students, who are in foreign universities to study Indology, have a very grave responsibility of learning the Western methods of research and at the same time they are duty-bound to correct some of the pre-conceived and unfounded notions regarding Indian History and Civilization, cherished by some of the most celebrated Western orientalists. This can be accomplished only by producing valuable works on Indian History and Culture by Indian scholars which will throw new light on the subject.

During the last two decades several excellent works have been published by Indian scholars—*Positive Sciences of the Ancient Hindus* by Dr. Brajendranath Seal, the work of Prof. Benoy Kumar Sarkar on the same subject, *History of Hindu Chemistry* by Sir P. C. Ray, *History of Indian Shipping* by Prof. Radha Kumud Mukherjee, works on *Indian Political Theories and Administration* by Professors Majumdar, Iyengar, Sastri, Ghosal, Jayswal, Law and others. History of Indian Civilization should be interpreted by Indian scholars and in an authoritative way to remove ignorance on the subject among the people of other nations as well as India. Here I may note with great satisfaction that the work of editing the Mahabharat, undertaken by Dr. V. S. Suktankar of the Bhandarkar Oriental Institute at Poona, may serve as an example and inspiration to students of Indology. Dr. Suktankar studied in Indian, British and German universities. He visited the United States of America and came in contact with American orientalists. On his return to India he has started this great work which is a matter of credit to Young India. The work of Professor Sir Radhakrishnan and Prof. Das Gupta in interpreting Indian Philosophy has

removed some of the prevailing misconceptions.

I feel the necessity of carrying on research on Indian History and Civilization by Indian scholars, but I am not one of those who are most interested in glorifying Indian past and neglecting the need of the present. The evolution of new India must have historic continuity. The history of Indian thought and culture should be interpreted not as isolated incidents but as a current with its origin in the past and flowing through the present towards the goal of a better future.

French scholars do not go to England to study the History of French Civilization, nor do the Italians have to go to foreign lands to study the history of their glorious past. German, Swiss, Scandinavian, British and American universities have full and adequate facilities for studying the history of civilizations of various lands as well as that of their own. It is in India only the situation is such that Indian scholars feel the need of going to foreign lands to study the history of civilization of their own country. This is a matter of standing shame and a blot on Indian educational system. This should be changed; and the responsibility for it lies upon the shoulders of those Indian scholars who have studied in European universities. They should devote their best energies to bring about such a revolution in this field that Western scholars, interested in studying Indian History and Civilization, will have to go to India, to study under the guidance and direction of Indian savants. This will not be brought about through mere pious wishes on your part. India will have to produce profounder scholars in Philology, Archæology, Art, Architecture, Music, Comparative Religion and Philosophy as well as World History

than we have now in the West. The work of the late Prof. Banerjee of Benares Hindu University in the field of Indian Archæology and that of Prof. Dr. Suniti Chatterjee of Calcutta University in Philology, indicate that possibility. Let us hope that Indian scholars, by their creative works, will be able to bring about the desired change in Indian universities and at the same time serve as a source of inspiration to the future generation.

II

In the glorious days of India, her sons and daughters went out as teachers and not as mere colonizers or conquerors. They were the standard-bearers of Indian civilization. Traces of their marvellous work are to be found in all parts of the world—all over Asia, Southern Europe, Africa as well as the American continents. With the degradation of the Indian people, there came a period of cultural isolation and stagnation. Some may hold that the degradation of the Indian people was the result of cultural isolation and stagnation. Whatever may be the case, with cultural isolation and foreign domination, for a time being, migration of Indians to foreign lands came to an end. Here it may be emphasized that the time has come for a comprehensive study of History of Indian Colonization before the advent of Muslim rule in India in various parts of the world. This will be of great inspiration to those who are believers in Great India of the future.

Furthermore, recent history of Indian migrations in various parts of the world should not be overlooked. Indians, under the British rule, did not leave their country as teachers, traders, pioneers and standard-bearers of a great civilization; but in most cases

they went abroad as "mere coolies," "indentured laborers or semi-slaves," for their Western masters. For this reason, the people of the West in general began to think of the people of India as "a nation of coolies or slaves." However from the latter part of the nineteenth century, representative Indian scholars began to visit the Western world and they by their work and achievements have succeeded to bring about a change in the attitude of the West. Here one may mention of the late Keshab Chandra Sen, Swami Vivekananda, Pratap Chandra Majumdar, Dharmapala, Swami Ram, Bose, Tagore, Lajpat Rai, Raman, Radhakrishnan, Sarkar and others.

More than a century ago, the late Raja Ram Mohan Rai, the greatest of modern Indians, realized the importance of interpreting India to the world. Since then much has been accomplished, but much more yet remains to be accomplished by Young India.

Indians are held in disrespect in British colonies and Great Britain more than any other part of the civilized world. This is due to the fact that the people in general in British colonies have come in contact only with Indian indentured labourers and some traders. When the Rt. Hon. Sastri went to South Africa, as the Agent General of the Government of India, from certain section of South African public he received the title of "the leader of the Coolies." In Great Britain, Indians are not treated with great consideration, because hundreds of thousands of British people have seen India as members of the British Army of Occupation and others as "heaven-borns" of the Indian Civil Service. In France, Germany, Scandinavian countries and other parts of Europe Indians receive better treatment, because the people have not come in contact with the degraded condition of the

Indian people. Furthermore it is a fact that the British attitude towards Indians is that of the conquerors towards the conquered or that of the superior race towards the inferior. Indians cannot expect to change this condition, unless they, by their own efforts, raise themselves to the status of equality.

The day has come for Indian expansion on a world scale. This work should be undertaken by the very best type of Indians who will not only be able to hold their own in competition with others but must be superior to the average persons of any and all the civilized peoples. This can be achieved by the work and activities of Indian students abroad, who should be in every important culture-centre of the world, to perform the double function of assimilating all that is best in various countries and interpreting what is best in India.

III.

There are thousands of Indian students in Great Britain and other countries. Are they the best representatives of Indian Culture? If they are not, they should never have come out of India. It is my considered opinion that Indian students should do all that is in their power, to discourage ordinary students from coming to foreign lands. It is a very serious problem; because many rich Indians desire a career for their sons and they feel that their sons should be sent to England so that later on they may obtain good positions in India. This is due to the fact that a British Degree has a greater commercial value in India. This method, however, is lowering the standard of Indian universities and humiliating the Indian people. It has spread the impression that the Indian people rather like to send their children to Great Britain to get a superior brand of education, than to raise

the standard of educational institutions of their own land. This has also led to the increase of the number of less serious and degree-hunting Indian students in British and continental universities. I am strongly of the opinion that India should send only the very best type of post-graduate students to foreign countries and at the same time concentrate in raising the standard and removing defects of Indian universities.

Here I may say that Indian educators, especially university professors, have a great responsibility about the raising of the standard of Indian universities. It is a fact that many of the Indian professors draw higher salaries than French, Italian, German or Japanese professors. Whereas German and French professors devote their best energies to research, in India the majority of professors are quite satisfied with their jobs and do not fulfil the obligation of a real scholar by doing necessary research work in their respective fields. This must be changed. Indians must demand higher standard of service from Indian professors.

IV.

Complete overhauling of Indian educational system is India's greatest need. Those who have studied in progressive foreign countries have the full realization of this. But it is a fact that rather than overhauling Indian educational system, many of these Indians are content with sending their children to foreign universities to study Medicine, Engineering, Science and Law. They show a form of selfishness by their inactivity and neglecting the work of improving the educational system of India. There is not even one first-class Engineering University in the whole of India. There is no adequate facilities for scientific and industrial education in the secondary schools of India. Thousands

of Indians, who have been in foreign lands should have been able to accomplish something through their private initiative; but very little has been done in this field. Indian masses are allowed to grow up in ignorance and without any opportunity even for simple education.

Whenever one tries to impress upon Indian educators, students and public men, who have foreign education and good position, as to their responsibility in spreading proper kind of education in India, he is told that the degradation of Indian people is due to foreign rule. There is much truth in the assertion. Yet it is a fact that by self-help and systematic effort much can be done to improve the condition of Indian people in all fields, especially in the field of education. There are many noble examples of the result of self-help in India, in the domain of educational progress. The Science College of Calcutta University, which has produced so many brilliant young scientists and which afforded Prof. Raman the opportunity of becoming the foremost Indian scientist and one of the greatest scientists in the world, is the product of self-help. The National College of Engineering and Technology of Bengal at Jadavpur, is the result of self-help. The Bose Institute, the Visva-Bharati and many other institutions are the examples of self-help. In spite of all that has been said of the example of self-help, it must be acknowledged by all who wish to recognize the truth, that the Indian people, especially those of the more fortunate and educated class, should have done more to raise the so-called "depressed classes."

V.

The standard of Indian efficiency is far lower than that of the progressive Western countries. It is far lower than

that of Japan. There is considerable agitation in India for the attainment of freedom; but very little attention has been paid by Indian leaders to the fact that the first and one requisite for the real greatness of a nation is its efficiency. For 350,000,000 people of India, there is one Tagore, one Raman, one Bose, one Shah. While in Germany with her 65,000,000 population there are at least twenty times more efficient men and women than what India has. How the defeated Germany is making a victory out of her defeat is evident to all who are familiar with the figures of international commerce. German export trade has surpassed that of the United States. It is an amazing fact that during the recent years more German scientists have received Nobel Prizes than those of all other nations.

One thing often strikes me, that every year hundreds of Indians come to England to study Law; but these men generally do not study International Relations and International Law, nor do they after their return to India do anything that the Indian people—the educated class at least—may have knowledge of International Relations. Indian leadership in politics is impotent, because these leaders do not have the full grasp of world events and they fail to realize that Indian Freedom will never be attained without making India a factor in World Politics.

It is evident that many of the Indian leaders who have studied in Europe and America, have not even assimilated the first principles of building a nation. They do not even give expression to the fact that national interests should have precedence over communal matters. They show that they do not possess any broader vision regarding political life than what was cherished by the people who believed in theocracy and the Crusades.

There is much to be accomplished, by the Indian people, so that India will be able to attain her nationhood and make her proper contribution to the cause of human progress. Every Indian man and woman has a definite responsibility in this matter. Indian students in foreign lands have a very great respon-

sibility for undertaking such work as will raise the people of India to a higher level. It is my hope and prayer that they all, at least some of them, will contribute their share in serving the cause of uplifting their own people and serving humanity.

TWO PROPHETS : ONE PROPHECY

BY ERIC HAMMOND

A medal finely wrought in silver by an eminent artist of France, carries two portraits delineated with sympathetic care and capability. On one side are shown the features of Sri Ramakrishna, "February 20, 1833—August 11, 1886"—on the other side, Swami Vivekananda, "January 13, 1862—July 4, 1902." Here then in miniature, appear before us the graven countenances of two of India's most remarkable personages of modern times and indeed of any period. Two persons get one personality, although the inspiration and the aspiration informing and sustaining each was merged in twain appearances.

"My Master," a vibrant and vivid appreciation, written in 1901 by Swami-ji, is dedicated in these words, "Salutation to Blessed Ramakrishna." Later, in the book itself, we mark this very pregnant pronouncement:—"If there has ever been a word of truth, a word of spirituality, that I have spoken anywhere in the world, I owe it to my Master." In that statement we are furnished with positive proof that one and the same spirit permeated the preceptor and the pupil.

The mission and the message with which each was embodied in order to deliver, were, like the spirit, identical.

When uttering the purport of his Master's teaching, the disciple, the renowned exponent of it, said, "This was his Gospel; do not care for doctrines or sects or churches or temples; they count but little compared with the essence of existence in each man, which is spirituality; and the more this is developed in a man the more powerful is he for good. Earn that first, acquire that, and criticise no one; for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words nor names nor sects, but that it means spiritual realisation. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be teachers of mankind. They alone are the powers of light." Placing himself in bondage for a while to each law, Islamic, Christian, and other, he found the freedom of that greater law which is the centre and core of all creeds, whether revealed in Sanskrit or Hebrew, or embroidered by experts in modern theology. He recognized, whether in the New Testament, the Koran, or the Talmud, the essential Divinity, the inseparable unity. "God," he affirmed, "His works and his devotees are all one and the same."

He spoke fearlessly and frequently of the union between the individual soul and the Universal Soul. "I look," he was wont to say, "upon all human beings as the incarnation of the Deity, I see God involved into all things, manifested in everything, in man and nature. In a potter's shop there are vessels of different shapes, but all are made out of one clay. So God is One, but worshipped in different forms, in different ages and climes, under different names and aspects." "The first part of my Master's life," says Vivekananda, "was spent in acquiring spirituality, and the remaining years in distributing it." All worthy of preservation and of putting into personal practice, many of Sri Ramakrishna's precepts were noted as they fell from his lips even when his tongue suffered cruelly because of the disease which released him from the body; such as—

"The soul enchained is man, and freed from chains is the Lord."

"If you say you are a sinner, you will remain a sinner till the end of the

chapter. One who says he is bound to the world, is bound to the world indeed; but that man is free who says, 'I am free from the bondage of the world.' Is not the Lord our Father?"

"Be diluted in the Lord, as crude medicine is diluted in spirit."

"Do you believe in God, Sir?" queried the disciple of his Master. "Yes!" was the reply. "Can you prove it, Sir?" "Yes," again. Then came the crucial question, "How?" followed by the memorable and unfaltering statement, "Because I see Him just as I see you here, only in a much intenser sense." Therein, of a surety, lay the Gospel of Sri Ramakrishna; the Gospel which was acclaimed by Swami Vivekananda, uttered by two tongues, vibrating through two voices, the music of this evangel made itself heard from India's holy places to its remotest fastnesses; to Britain and the isles of the seas; to the far-off but receptive regions of America. Its secret revealed itself through these twain, permeating the philosophies and theologies of the modern world.

THE FIVE-YEAR PLAN OF SOVIET RUSSIA*

BY A STUDENT OF HISTORY

THE FUNDAMENTAL POLICY

Russia was, and still is, a predominantly agricultural country with backward industries and transportation. In 1927 the present Socialistic Government

of Russia set before itself the task of modernizing and socializing the entire economic life of Russia within the shortest possible period. Hence a detailed plan was drawn up for the period, 1928-29 to 1932-33, mentioning in detail the economic goals, on different economic fronts, to be aimed at and achieved during that five-year period, as also during each of the years comprising that period. The present Five-

* Except where some other source is expressly referred to, the information and statistics contained in this article are taken from *The Five-Year Plan of the Soviet Union* by G. T. Grinko (Martin Lawrence Limited, London—The Writer.)

Year Plan would be succeeded by two other Five-Year Plans, it being expected that at the end of the fifteen-year period Russian economic life would be raised to the same technical level as that of the most advanced capitalist countries, though on a socialistic basis.

The significance of the Five-Year Plan cannot be better expressed than in the words of Mr. Stuart Chase, an American economist, whom we quote here :

"Sixteen men in Moscow to-day are attempting one of the most audacious economic experiments in history. As the presidium of the State Planning Commission, responsible to the Council of People's Commissars and popularly known as the Gosplan, they are laying down the industrial future of 146,000,000 people and of one-sixth the land area of the world for fifteen-years. They are making a careful and immensely detailed plan for a year in advance, a careful but less detailed plan for the next five-years, and are blocking out the general economic development for the next fifteen-years.

"It is an experiment so immense, so novel and so courageous that no student of economics can afford to neglect it. Whether it transcends 'the limits of human' administrative capacity and fails, or whether it meets this challenge and succeeds, it has much to teach us. It is something new in the world."¹

Why does Russia want to modernize her industries and agriculture? She wants to modernize her industries first, because it is by that alone that the class of the proletariats for whom the new Russian economy principally exists, can expand; secondly, because without industrialization she would have to depend upon capitalist countries for the development of every aspect of her

economic life, that is, her industries, agriculture, transportation, etc. She wants to modernize her agriculture, because thereby she can raise the productivity of the soil and thus bridge the gulf between the standard of living of the peasants and the industrial workers. There is another reason for developing her agriculture at a fast pace—Russia does not possess all the money necessary for speedy industrialization; she requires agricultural products to be exported in order to get machineries and other industrial equipments in return.

Russia is the first country in the world to adopt the socialistic form of economy on a nation-wide scale. Whether her fears are justified or not, she does not appear to consider herself safe in the present capitalistic world. Hence, she wants to be economically independent of the other foreign countries, as far as possible. This does not necessarily mean the extinction of all foreign trade or the cutting off of all connection with foreign countries, for, the present Five-Year Plan as a matter of fact contemplates that the Russian foreign trade is to expand two-and-a-half times by the end of the five-year period. Besides, Russia has been freely resorting to foreign mechanical equipment and foreign technical assistance in order to raise the technical level of her economic life. Whatever economic relations, however, Russia may have with foreign countries, it appears to be intended that these must be made subservient to the fundamental principle that 'the balance of the trade relations between the Soviet Union and the world market shall be of a nature as to contribute to the strengthening of the economic independence and the national defence of the U. S. S. R. against the capitalist world.'²

¹ *The Five-Year Plan of the Soviet Union* by Grinko, pp. 14-15.

² *Ibid.*, p. 306.

THE DEVELOPMENT OF INDUSTRIES

Though the Five-Year Plan contemplates an all-round development and modernization of industries, agriculture and transportation, the greatest stress is laid on heavy industries and electrification. Electrification will provide the necessary power-basis for the industrialization of the country. And the independent provision of machines and mechanical or electrical power for use in any line of economic enterprise is not possible, unless the necessary metal and machinery industries are established within the country. "The machine building industry forms the pivot upon which rests the solution of the major task: the raising of the productivity of labour in all branches of agriculture and industry by means of equipping the workers with the necessary mechanical power."³ "Metallurgy and machine-building represent that link in the chain of development in the Soviet Union upon the strengthening of which the most strenuous efforts and immense resources will be concentrated under the Five-Year Plan."⁴

The amount to be spent for industrial development during the five-year period is 16 billion rubles, out of which 13.5 billion rubles will be spent for large-scale industry. Out of the latter amount, 10 billion rubles will be spent in heavy industries, i.e., industries producing producer's goods and 3 billion rubles in light industries, i.e., industries producing consumers' goods. The expenditure on state electrification will be 3 billion rubles, that on agriculture will be 23.2 billion rubles and that on transportation, 10 billion rubles. The total investments of all kinds would amount to 64.6 billion rubles, subsequently

raised to 86 billion rubles. In 1927-28, industry, electrification, transportation, agriculture, urban housing and 'other branches' claimed 14, 1.4, 16.6, 41, 17.2 and 9.8 percentages respectively in the total basic capital of the U.S.S.R. in that year, and they will respectively claim 22.8, 4.1, 17.2, 30.4, 12.0 and 13.5 per cent. of the total basic capital in the year 1932-33. These figures show that while agriculture and transportation are not neglected, greater stress is laid on industrialization and electrification.

It is significant that more than a billion rubles are being spent on the machine-building industry. An equivalent amount is being spent on the turning out of agriculture implements.

Some idea about the contemplated expansion in the production of electricity and of the various fundamental commodities may be formed from the following figures:—

	1927-28 5.1 billion kilowatt-hours	1932-33 22 billion kilowatt hours
Electric-power		
Wood	50.5 million cubic meters	59.8 million cubic meters
Peat	7.2 million tons	16.0 million tons
Coal	35.5 ,,	75.3 ,,
Crude oil	11.7 ,,	21.7 ,,
Fuel oil	8.3 ,,	12.5 ,,
Copper	28,300 tons	150,000 tons
Zinc	3,150 ,,	125,000 ,,
Lead	2,900 ,,	100,000 ,,
Aluminium	...	20,000 ,,
Cement	11 million barrels	40 million barrels
Bricks	2 billion units	10 billion units
Asbestos	26,000 tons	150,000 tons
Sawed timber	142 million cubic meters	350 million cubic meters

Forty electric stations will be established at convenient spots throughout

³ *Ibid.*, p. 100.

⁴ *Ibid.*, p. 98.

Russia. Each station will be the centre of important productive activities, of big industrial combines, or of big agricultural or irrigational ventures. Coal is the main fuel on which the electric plants as well as the industries will mainly depend. Peat is being used as a fuel at centres where coal is not available.

The importance of the chemical industry is also realized. "During the five-year period an entirely new industry, the chemical, will be established in the Soviet Union. It is impossible to exaggerate the significance of chemical production for all other industries: agricultural reconstruction, the rationalization of forestry, the defense of the country and the general cultural development. Through the increasing utilization of waste substances, the application of chemical methods for the most efficient use of raw materials, the development of power consuming processes, and through the absorption of waste products of power plants, the chemical industry is organically linked with the others. It is one of the most important factors in the development of the country's economic system."⁵

About 1.4 billion rubles will be invested in the chemical industry during the five-year period. The contemplated expansion in the annual out-turn of chemicals will appear from the following figures:—

	1927-28	1932-33
Ground phosphorite	65,000 tons	2.5 million tons
Nitrogen fertilizers	5000 tons	800,000 tons
Acid phosphate fertilizers	150,000 tons	271,000 tons

The annual outputs of Thomas slag, potassium salts, and chemical fertilizers will reach 95,000, 1.5 million and 8 million tons respectively by the end of the five-year period.

In this connection it would be interesting to observe some other statistics relating to the industrial development of the U.S.S.R. In 1927-28 the consumption of mechanical and electrical energy per industrial worker amounted to 2,421 kilowatt hours, by 1932-33 it will rise to 4,677 kilowatt hours. As a result, the productivity of industrial workers is expected to rise 110 per cent. Besides, production costs would be reduced 35 per cent, and the cost of manufactured goods at least 25 per cent. The annual industrial production has been rising and will rise at the rate of 20 to 30 per cent. "No capitalist country, however powerful, can cite a single instance in its economic history of a similar rate of economic development, especially in the field of industry."⁶

To what extent will the working class expand? In 1927-28 there were 11.8 million proletarians constituting 14 per cent of the total population of working age. By 1932-33, the percentage is expected to rise to 17. It must be considered along with it that the total population of the U.S.S.R. has been expanding at the rate of 3.5 million annually.

It is to be noted that the various newly-constructed enterprises will contribute 35 per cent of the industrial output at the end of the five-year period. During the present five-year period the entire industrial output will come from the old establishments.

In the field of large-scale industry Russia has been establishing big factories and has been adopting the method of mass production adopted in the U.S.A. The tractor factory at Stalin-grad turning out 50,000 tractors per year and the automobile factory at Nizhni-Novgorod producing 140,000 automobiles per year, can compare

⁵ *Ibid.*, p. 107.

⁶ *Ibid.*, p. 69.

favourably with the biggest American factories.

All the industries being owned and controlled by the State, Russia is in a position to introduce a greater degree of rationalization in production than even the most advanced of the capitalist countries. Grinko's remarks in this connection are worth quoting—"The nationalization of land and mineral resources and the socialist character of the industrial construction open up opportunities here for rational and planned organization of consolidated industrial enterprises which are entirely out of the range of capitalist society. The consolidated electro-chemical-metallurgical plant at Dnieprostroy, the combined coal, coke, metallurgical and chemical works in the Donetz Basin, a similar, but even more, extensive consolidation of plants in the Ural region (where there are available, in addition to coal, iron, chemicals, timber and non-ferrous metals), the erection of an immense consolidated electro-chemical plant in the Central Industrial Region, which will receive its power-supply from the Bobrikov central power plant—these are only the most significant milestones on the new road of technical development which the national economy of the U.S.S.R. has entered."

THE INDUSTRIALIZATION AND COLLECTIVIZATION OF AGRICULTURE

In modern Russia 3 classes of farms exist: state farms, collective farms and individual peasant holdings.

The state farms are scattered throughout the territories of the U.S.S.R. They serve 'as centres of attraction for the individual peasant holdings and as sources from which flow agricultural knowledge and social in-

fluence.' "Some of these new large-scale farms, using mechanical power alone, provided with motor transportation facilities, equipped with all the required agricultural machinery, and directed by enthusiastic workers for the socialist reorganization of the village, offer a fascinating picture, marking the beginning of a new chapter in the economic and social history of the Soviet Union." Grinko says that the state farms which have been started till now have been eminently successful.

The collective farms are formed on the basis of the unification of a large number of individual peasant holdings. The unification is said to be due to the initiative of the peasant masses, but the State helps the collective farms with money and machineries. In some cases peasant holdings in entire districts and villages have been collectivized.

The state and collective farms constitute 'the socialized sector' of agriculture. In 1927-28, only 2 p.c. (or 2.8 million hectares) of the total acreage under cultivation was covered by the socialized sector. According to the Five-Year Plan, by 1933, 5 million hectares must be covered by the state farms and 22 million hectares by the collective farms. But by 1930, the State farms covered an area of 5 million hectares. And the collective farms reached 5 million hectares by 1928-29, and it was planned that the collective farms would cover 22 million hectares by 1930. On October 1928, there were 38,000 collective farms. The Five-Year Plan had provided for 80,000 collective farms. But the number 61,000 was reached in 1929, and the figures for 1929-30 anticipated an increase to 89,000. At the beginning it was planned that the socialized sector will include 18 p.c. of the total area under cultivation or

¹ *Ibid.*, pp. 64-65.

² *Ibid.*, p. 152.

20 million persons by 1933, but as the operation of the plan advanced it was estimated that 60 p.c. of the total area or 40 million persons would be embraced by that time. Thus, it appears that so far as the socialization of agriculture is concerned, the actual achievements are far in advance of the figures aimed at.

Nevertheless, agricultural production as a whole is not advancing with sufficient rapidity. The Five-Year Plan estimates that by 1933 the total planted area will increase by 26 p.c. and the crop yield by 35 p.c. It is doubtful whether those figures can be reached. For, whereas it was anticipated that the total area under cultivation would increase by 7 p.c. by 1929, actually it increased by 6 p.c. Further, according to the Five-Year Plan, the total crops were to rise by 5 p.c. by 1928-29. Actually the crops increased by 2 or 3 p.c.

The reasons why the figures aimed at relating to agriculture could not be reached, as stated by Grinko, are :—(1) that the *Kulaks* (the capitalist agriculturists in the villages) systematically destroyed the crops and resisted the execution of the Plan in various ways; (2) that there are as many as 26 million small peasant holdings in the U.S.S.R. which it is difficult to direct according to plan from a centre and (3) that agriculture by its very nature is subject to various uncontrollable and fluctuating natural factors.

It has been pointed out above that the socialized sector has advanced beyond what was aimed at. Hence, it will be realized that the backwardness of agricultural production is due to the fact that the private sector of agriculture has fallen behind.

After the Revolution of 1917, private ownership in land was abolished, land was nationalized and the landless pea-

sants were provided with land. As a result, the number of peasant holdings increased very much after the Revolution.

Various steps are being taken for the welfare of the individual peasant holdings run by the poor or the middle peasantry. Industrial prices are being lowered, but agricultural prices have been kept steady, so that the agriculturists may be benefited by the fall in the price of industrial products. The holdings of the poor peasants constituting 35 p.c. of the total have been exempted from taxation and the taxes on the other peasants have been strictly graduated according to capacity, the taxes on the *Kulaks*, i.e., the richer peasants, being the heaviest. Big tractor stations run by expert workers are being established throughout Russia in order to aid the peasants in the cultivation of their land, the State taking a part of the produce in exchange for the services rendered. A thousand such stations are to be established by 1933 to serve an area of 40 million hectares. Lastly, co-operative marketing has been introduced to save the peasants from capitalist middlemen and to establish a direct link between the agriculturists and the state industries. Thirty-five p.c. of the peasant holdings are already included in the co-operative organization.

Though the individual peasant holdings are thus being helped in diverse ways, it will appear from the figures relating to the advance of the socialized sector that the future of agriculture in the U.S.S.R. rests on socialized agriculture.

Agriculture in the U.S.S.R. is not only being socialized, but the productive capacity of agriculture is sought to be raised through the use of machine tractors, chemical and mineral fertilizers and the best varieties of seeds.

In 1927-28, Soviet Russia consumed only 360,000 tons of fertilizers. By 1933 her production of mineral fertilizers is expected to reach 8,000,000 tons. In 1927-28 the number of tractors used in the U.S.S.R. was 30,000. By 1933, 350,000 or 400,000 will be in use.

Further, land having ceased to belong to individuals, the farmers have no longer to pay rent for the use of land. Scattered strips of holdings are being consolidated. Arid or waste tracts are being drained, vast irrigation projects have been taken in hand, better methods of cultivation are being adopted, agricultural experts are being invited from abroad, and Russian workers are being sent abroad for training in order to help in the modernization of Russian agriculture.

Agriculture and industry in the U.S.S.R. are developing *pari passu*, each helping the progress of the other. Agriculture cannot be modernized without up-to-date machineries and tractors. Hence, the manufacture of tractors and of other agricultural machineries and implements is being pushed ahead. And the production of grain, cotton, etc., is being speeded up because it is with agricultural products that Russia wants to purchase from abroad the necessary equipments for her factories.

Not only is the production of crops sought to be advanced, numerous plants are also being erected for the utilization of the agricultural products. Numerous new industries such as sugar refining, flour-milling, etc., are being started and plants are being set up for the industrial treatment of meat and dairy products.

THE DEVELOPMENT OF TRANSPORTATION

In pre-revolutionary Russia certain districts were provided with more railways than they needed, while in

others there were less than required. As a result, railways in some districts worked below capacity, while those in others had to undergo undue strain. This defect is sought to be cured, as far as possible, during the present five-year period. The different means of transportation are being so developed that the economic requirements of the different regions may be well served.

Russia has at present two important trunk lines: the first is the Donetz-Basin-Moscow-Leningrad line and the second is that connecting Siberia with the European centres of the Soviet Union. Both these are being converted into super-trunk lines, and high-powered locomotives and freight cars are being introduced on these lines. Besides, automatic couplings and automatic brakes are being introduced. As a result, the operating costs and handling expenses are expected to fall by 20 to 30 p.c.

58,500 Kilometers of railways existed in the U.S.S.R. before 1927-28. 18,500 Kilometers were added to in 1927-28. The railways would be further lengthened by 22,000 Kilometers by 1932-33. Of these, 48 p.c. would be trunk lines connecting different economic regions and 52 p.c. will be local lines operating within certain economic regions. Of the new lines, the Turkestan-Siberian Railway, 1,500 Kilometers in length, which has been already completed, is the most important.

The tonnage capacity of the Soviet Merchant Marine will be doubled by 1932-33, and the proportion of Soviet Commerce borne on Soviet ships will be increased from 11 p.c. to 20 p.c. 350 million rubles will be spent in ship-building. Some ships will also be bought abroad. 200 million rubles will be spent in improving the sea-ports, i.e., in constructing modern docks, ship-repairing plants, loading and unloading

equipments, etc. The cost of transportation by sea is expected to be reduced by 20 p.c.

Many important water-way projects will be taken in hand during the five-year period, the two most important being the connection of the upper and lower parts of the Dneiper river and that of the Volga and Don. As a result of the first, "the traffic of timber animal products, grain and manufactures from White Russia and Northern Ukraine will find direct passage from the North to the South : cargoes of coal, crude oil, metals, etc., will flow along this great water-way from the South to the North."⁹ "The Volga-Don Canal will supply an outlet for the growing commodity traffic from the Northern part of the Volga Region, the Urals, Siberia, Turkestan and Trans-Caucasia, by way of the Caspian Sea; and from the Ukraine to the open seas by means of the great Volga waterway."¹⁰

There is expected to be a 60 p.c. increase in the freight traffic passing by the rivers of the U.S.S.R. Hence, the river traffic facilities are being attempted to be increased accordingly. 600 million rubles will be spent all told on the internal waterways, 275 millions being spent on the construction of new vessels, 120 millions on the erection of necessary auxiliary structures and 180 millions on the improvement and extension of the waterways. The cost of transportation over internal waterways will be reduced by 30 p.c.

At the beginning of the five-year period there were 3 million Kilometers of roads in the U.S.S.R. Of these, 25,000 Kilometers only had hard surface. The Five-Year Plan contemplates selecting 60,000 Kilometers of already existing roads having country-

wide significance and making them fit for motor-car transportation. Besides, a million Kilometers of local highways will be improved for general vehicle and automobile traffic. It is to be noted that the number of automobiles will be increased from 10,000 to 400,000 during the Five-Year Period, and hence the attempt to make the roads fitter for automobile traffic.

The contemplated development of aviation will appear from the following figures :—

	1927-28	1932-33
	12,000	45,000
Length of air-lines	Kilometres 230,000	Kilometres 4 million
Weight of mail and parcels carried by air-planes	Kilograms	Kilograms
	30,000 sq.	235,000 sq.
Area surveyed from the air	Kilometres	Kilometres
	12,000 sq.	120,000 sq.
Area covered by air-plane fight against insects in fields and forests	Kilometres	Kilometres

All the means of transportation in the U.S.S.R. being owned and controlled by the State, the means of transportation in that country can be developed and organized in a manner which it is not possible to do in any other country. The means of transportation can be so organized as to satisfy the requirements of the various industries within the country without allowing them to engage in any competition or rivalry among themselves. "Instead of being mutually competitive they (*i.e.*, the means of transportation in the U.S.S.R.) carry out an organized and fully co-operative system of distribution."¹¹

The heavy industries of the U.S.S.R. are still backward. Hence, only the most urgent problems of transportation are being attended to during the present five-year period. Grinko ex-

⁹ Grinko's *The Five-Year Plan of the Soviet Union*, p. 211.

¹⁰ *Ibid.*, p. 213.

¹¹ *Ibid.*, p. 191.

pects that bolder schemes in that line will be made later when the heavy industries of Russia have sufficiently developed.

(To be continued)

VEDANTA IN ITS APPLICATION TO MODERN PROBLEMS

By SWAMI MADHAVANANDA

Swami Madhavananda, Assistant Secretary of the Ramakrishna Mission, formerly President of the Hindu Temple, San Francisco, America, delivered an impressive lecture on "Vedanta in its application to modern problems" to a crowded house in the Raja Reddiar's School Hall, East Rangoon.

Rev. Lama Dorji Prajnananda, the English Bhikshu, who presided welcomed the Swamiji as a messenger of the East to the West.

The Swamiji described Vedanta as the oldest philosophy, being the philosophy of the Vedas which are the repository of the knowledge of the ancient Rishis. Though Vedanta is very old it is ever new in the application of its teachings to modern problems—the seers in the past saw the Truth that stood the test of all the ages and it is now as true as ever. Speaking on the application of Vedanta to modern problems, the Swamiji pointed out the diversities that stand in the way of the unification of the world—the diversities of caste, creed, religion, dogma and what not. The complexity of the problem is further increased by the materialistic teachings of the Western civilisation. This diversity is accentuated by materialism in spite of the heritage of the great religions of the past and this makes one greatly sceptical in spite of the vaunted success of modern civilisation.

Referring to the Great War the speaker declared that it was the greatest condemnation of modern civilisation. A search is therefore necessary to change our thought and mode of living to-day. Vedanta is not a particular religion or philosophy—it is the synthesis of all philosophies and religions—it is the harmonising factor. All religions and philosophies can be explained in terms of it. The utilitarian doctrine, for example,

cannot otherwise be satisfactorily explained. The doctrine of the greatest good to the greatest number is only understandable on the acceptance of the principle of Vedanta which finds unity in the midst of diversity. It admits of diversities but behind them it finds the oneness, a universal fundamental principle underlying, i.e., technically called Brahman. Brahman is hard to be realised but Vedanta boldly declares that everybody can and in fact has the right to find it—the oneness in the Universe. In spite of so many religions human miseries are none the less real. But it is not the fault of religion. The search has been in the wrong way—each particular faith claiming its monopoly of the ultimate truth—thinking all others to be in the wrong. Hence arises dissension—the disunity which is rending humanity apart. Vedanta not only preaches the unity of the Universe but the unity of religions also. "Ekam satvipra bahudha vadanti"—Brahman is one but is described variously by various people. Like the rivers all running into the sea the religions all seek the ultimate truth. Vedanta also preaches the existence of soul which has long been denied by many religions and many wise men of the West. Human life is only a stage in the journey of the soul to the ultimate end. Life and death are only passing phases of the ultimate immutable soul. Vedanta carries the law of causation in the moral life holding it to be good here as well as in the physical world. The doctrine of Karma explains the phenomenon of life rationally, thus giving it an impetus for a higher and nobler life. The noble deeds of one life elevate the moral plane in the other life leading it on higher and higher. The idea of the identity of the individual soul and the Universal Soul gives us hope and

courage and faith in spite of all the handicaps of our mortal body—a hope which we would otherwise never have.

The application of Vedanta to the solution of the modern problems in the worship of the poor, the “Daridra Narayana,” is a happy timely discovery of Swami Vivekananda. It is no new discovery—it is only an application of the old truth to the modern conditions. “Vedanta,” Swamiji said, “is not to be known theoretically. It should be the very breath of your life and should be practised every moment of your life, that is the practical Vedanta.” Our failure to carry out the application of Vedanta in our lives has brought us down to the depth of degradation we are now in. The unity of all religions—the perception of truth in all religions is no mere hypothesis—but it has been the result of practice and researches, Ramakrishna for himself illustrated it in his life. Each religion is only presentation of the same truth viewed from a different angle of vision and suited to the needs of a particular set of people. It is from this standpoint that all religions represent truth. And when we forget this fact, we miss the central point of religion and fight each other—we forget that all roads lead to Rome. Vedanta will claim to have done the greatest service to humanity, if it has succeeded in bringing home to the world this great truth—the fundamental unity of religions. People have different sets of inclination and modes of thought and one religion may not be suited to every individual. Ramakrishna used to lay particular emphasis on the capacity and inclination of every individual and gave him his advice accordingly. If we want real peace, it can only be obtained when the individual soul merges in the Universal Soul and this is impossible so long as there is a trace of attraction left for our earthly possessions. When renunciation is sure and complete, then and then only real happiness will come.

But one must bear in mind that there cannot be one recipe for all. The West is full of energy and bubbling too much with life and earthly possessions. To them Vivekananda preached renunciation of the physical and acquirement of the spiritual.

But to the Indians, deep down in the mire of “tamas,” inaction, he preached action—to look a little more to the present world, to better the condition of the hungry millions in the service of the poor. It is entirely wrong to think that Vedanta preached only spirituality to the exclusion of the physical. What it really does is to put a little more emphasis on the life beyond death, while the exclusive emphasis of the West is on the world to-day. The West refuses to see anything beyond it. It would be a happy thing if the two continents exchange a little of their outlook with each other—the East giving a little of its spirituality to the West and the West giving its science and arts to the East. Too much emphasis on materialism spells ultimate destruction of the civilisation that nurtures it. But science and sanitation and other things beneficial to the progress of humanity might be taken from Western civilisation. For the Indians to-day a little more enjoyment of the earthly life is necessary, a little more satiety is necessary, because the top of spirituality cannot be attained by a sudden jump—so intermediate steps must be gone through. But we must take our stand on the solid foundation of the Vedanta, whatever we may do. Therefore we must turn our eyes to the world to-day. We must try to help each other—help our neighbour who is in distress. You must not be contented with your own progress—your neighbour’s welfare should be as much your concern as it is his. You cannot escape the infection carried by your neighbour unless you also look to his well-being. If Vedanta does anything, it does bring all up to the level of Brahman. Its unity is the unity acquired in levelling up and not down.

The Swamiji then concluded by making a universal appeal in the name of Vedanta to provide food for the foodless, education for the ignorant, medicine for the sick, in fact satisfying the needs which included the physical needs of the needy. Even individually our efforts may be negligible, but each of us doing our bit may give an impetus to the whole world which will lead to the betterment of the world.—*The Rangoon Daily News*.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।

क विधिः क च वैराग्यं क त्यागः क शमोऽपि वा ॥ ७१ ॥

शुद्धस्फुरणरूपस्य Of the nature of Pure Effulgence दृश्यभावं the objective reality अपश्यतः not seeing (जनस्य of one) विधिः rule of conduct क where वैराग्यं dispassion क where च and त्यागः renunciation क where शमः restraint of the senses अपि also वा or क where.

71. Rule¹ of conduct, dispassion, renunciation, and restraint of the senses—what are they to one who is of the nature of Pure Intelligence and who does not perceive any objective reality?

[¹ Rule etc.—Rule of conduct, dispassion, etc., are meaningless beyond relative existence which is non-real to the man of Self-knowledge.]

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।

क बन्धः क च वा मोक्षः क हर्षः क विषादता ॥ ७२ ॥

अनन्तरूपेण As the Infinite स्फुरतः shining प्रकृतिं relative existence न not पश्यतः seeing च and (जनस्य of one) क where बन्धः bondage क where मोक्षः liberation च and क where हर्षः joy क where विषादता sorrow वा or.

72. Where is bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive the relative existence?

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।

निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥ ७३ ॥

बुद्धिपर्यन्तसंसारे In the world existing until Self-knowledge मायामात्रं mere illusion विवर्तते prevails बुधः the wise one निर्ममः devoid of 'mine-ness' निरहङ्कारः devoid of 'I-ness' निष्कामः free from attachment शोभते excels.

73. In the world existing until Self-realization, only Maya prevails. The wise one lives without the feeling of 'I-ness,' 'mine-ness,' and attachment.

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।

क विद्या च क वा विश्वं क देहोऽहं ममेति वा ॥ ७४ ॥

अक्षयं Imperishable गतसन्तापं free from grief आत्मानं Self पश्यतः seeing मुनेः of the sage क where विद्या knowledge क where च (expletive) विश्वं universe वा or क where अहं देहः I am the body मम (देहः the body is) mine इति this वा or.

74. To the sage who perceives his own self as imperishable and sorrowless, what is knowledge, what is the universe, or what are the feelings of 'I am the body' and 'the body is mine?'

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।

मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणान् ॥ ७५ ॥ .

यदि If जडधीः one of dull intellect निरोधादीनि control etc. कर्माणि practices जहाति gives up (तर्हि then) अतत्क्षणात् from that very moment मनोरथान् desires प्रलापान् fancies च and कर्तुं to do आप्नोति begins.

75. No sooner does the man of dull intellect give up the practices of mind-control etc., than he becomes a prey to desires and fancies.

[It has been repeatedly said that the man of Self-knowledge is completely devoid of dual consciousness and consequently of all efforts at control of the senses, which are but the product of ignorance. The idea contained herein is that for the ignorant person also, persisting as he does in the dual vision, practices of control are of little avail, since as soon as there is a lapse in his practices, he is dragged down to the mire of desires.

The implication is that Self-knowledge is not a thing to be attained. It already is. Practices of control, therefore, are meaningless both for the man of Self-knowledge as well as for the man of ignorance.]

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।

निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥ ७६ ॥

मन्दः The dull one तत् that वस्तु Reality श्रुत्वा hearing अपि even विमूढतां delusion न not जहाति gives up यत्नात् through effort बहिः externally निर्विकल्पः with mental actions suppressed (अपि though) अन्तः internally विषयलालसः craving for sense-objects (भवति is).

76. The man¹ of dull intellect, even hearing the Truth, does not give up his delusion. Though² appearing devoid of mental activity through effort, he has a craving for sense-objects lurking within.

[¹ Man etc.—Because delusion vanishes only with Self-knowledge.

² Though etc.—Because desire can be got rid of only by Self-knowledge and not by suppression.]

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।

नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥ ७७ ॥

यः Who ज्ञानात् owing to Knowledge गलितकर्मा whose work has dropped (सः he) लोकदृष्ट्या in the sight of the people कर्मकृत् doing work अपि even किञ्चन anything कर्तुं to do न not वक्तुं to say एव even न not अवसरं opportunity आप्नोति gets.

77. He whose¹ work has dropped with the dawn of Knowledge, does not find any opportunity to do or say anything, even if he may be doing work in the eyes of the people.

[¹ Whose etc.—True inaction is not the cessation of activity but the doer's freedom from the conceit of agency.]

क तमः क प्रकाशो वा हानं क च न किञ्चन ।

निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥ ७८ ॥

सर्वदा Ever निर्विकारस्य immutable निरातङ्कस्य fearless धीरस्य of the wise one क where तमः darkness क where प्रकाशः light वा or क where हानं relinquishment किञ्चन anything न not च and (भवति is).

78. For the wise one who is ever immutable and fearless, there¹ is no darkness, no light, no relinquishment, nothing whatsoever.

[¹ There etc.—Darkness and light, etc., are possible only in the domain of duality but not where there is but One, the Self.]

क धैर्यं क विवेकित्वं क निरातङ्कतापि वा ।

अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥ ७६ ॥

अनिर्वाच्यस्वभावस्य Of indescribable nature निःस्वभावस्य impersonal योगिनः of the Yogi क where धैर्यं patience क where विवेकित्वं discrimination क where निरातङ्कता fearlessness अपि even वा or.

79. What is steadiness, what is discrimination, or what is fearlessness to the Yogi who is impersonal and of indescribable nature?

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।

बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥ ८० ॥

स्वर्गः Heaven न not नरकः hell एव also न not जीवन्मुक्तिः liberation while alive एव even न not च and हि surely अत्र here किं what need बहुना much उक्तेन by saying योगदृष्ट्या in Yogic vision किञ्चन anything न not (विद्यते exists).

80. There is no heaven, no hell, not even liberation-in short, nothing exists in Yogic consciousness.

NOTES AND COMMENTS

IN THIS NUMBER

A *Hymn to Sri Ramakrishna* will be welcomed by some of our readers, we hope, like the one published in the January number. . . . We are extremely thankful to Dr. Taraknath Das for securing for the *Prabuddha Bharata* some writings, from Dr. Maria Montessori, which we mean to publish serially. Madame Montessori is, as our readers may be aware, a world-famous educationist. She recently

visited Spain and England, and observes keenly the signs of the times throughout Europe. At her College in Rome are gathered students of every nationality, among them many from the far corners of the British Empire. Here too she has watched the advent of the new civilization, in which she so fervently believes. . . . The present article of Swami Saradananda is translated from his Bengali book, 'RAMAKRISHNA LILA-PRASANGA.' . . . Swami Sharvananda is an Assistant Secretary of the

Ramakrishna Mission. He has brought out English translation of several Upanishads. *The Divine Incarnation* is taken from the discourses he gave on the Gita some time back at Simla. We propose to publish some further report from these discourses in future. . . . *Responsibility of Indian Students Abroad* was a paper read by Dr. Das before the Conference of Indian Students Abroad, held last December in London. . . . Eric Hammond is an English disciple of Swami Vivekananda. . . . *The Five-Year Plan of Soviet Russia* has attracted the attention of the whole world. The present article is greatly based on a book on the subject by Gregory Theodore Grinko. Mr. Grinko is one of the most prominent of the Soviet statesmen and took a leading part in the preparation of the 'Plan.'

MINIMUM EDUCATION

Because there is a great trade depression and business is in a bad way, many parents in Great Britain are said to be in a great difficulty about the educational expenses of their children, and they are also wondering if it is worth while to keep their boys in schools though they are only in the middle teens.

Some are of opinion that the capital invested for the education of the boys will surely bring great return afterwards. For thereby the boys will gain confidence, adaptability, a broad outlook, and a trained mind is sure to win in competition against the untrained mind. Besides, "Making a living is not life. Beyond economics are the treasure fields of literature, of the arts and sciences, which are not quoted on the Stock Exchange. Because a father happens to be a stranger to them is not a sufficient reason to exclude his son or daughter from their inexhaustible delights."

In India, not to speak of secondary education, how many thousands of boys have to forego the benefit of even primary education because of poverty? And those also who are educated, have to rot and find their life stranded at the present time because of unemployment. They find that the value of education is, to all intents and purposes, nil in the money market. As such there has been a growing feeling against education. People are ready to give up the attraction of education, if thereby they can find out means for solving the bread-problem of life. No doubt one must live first, before one can go in for culture. But this is also true that there are many who have amassed a hoard of money, but find their life as miserable as that of Midas, for want of culture. To strike the golden mean, it is always wise to start life with an asset of liberal education : to try to have a general culture first and to look to money next. But how small is the number of those who can afford this in our country ! Besides, education in India has become so expensive in comparison with the poverty of the people, and the grinding machinery of the educational system so much undermines the health of the boys and deadens the freshness of their minds, that there is a justification for the people developing a distaste for the University education. But is there no way out?

GLIMPSES OF MODERN RUSSIA

The Soviet Russia under the Five-Year Plan is steadily showing signs of its many-sided development. The reports of recent visits by various people are unanimous, so far as its economic and general well-being is concerned. Prof. Julian Huxley gives in the *News Chronicle* his personal experiences as a result of his recent visit to Russia. He says that as supposed by many in Eng-

land, modern Russia is neither a land inhabited by devils, nor is it a paradise on earth. The main peculiarity that he found there was that the masses were healthy, well-fed and engaged in normal occupations. The physique of both sexes was observed by him to be exceptionally good. He saw no signs of starvation and emaciation. The care and education of the young received the utmost attention of the Russian authorities. Young people were given all possible opportunities to develop their faculties. The collective farms visited by him were well-managed and efficient. The labourers and their families seemed healthy and content. A school was attached to the collective farm for the education of boys from the neighbouring villages. There were comparatively few beggars in Moscow and practically no unemployed. In the games and athletics both sexes competed, though separately.

"'The Five-Year Plan,' " says Mr. Huxley, "is of course only the beginning. Other plans for later periods are already being worked out. The state of affairs to-day is still embryonic, yet while the standard of living in most respects is much below that of other countries, it appears to be rising. There is possibly a good deal of minor discontent and in remote districts, hardships and injustices. On the other hand, the 'Plan' seems to be justifying itself by results."

One thing that struck the great scientist was that modern Russia lacked freedom of thought to an enormous degree. Surely, it is a point to be considered. Because when people will cry for liberty of thought, it is difficult to say how Soviet Russia will meet the necessities of the time. It goes without saying that unless a new system passes through the test of ages, its effectiveness is unwarrantable. Nevertheless,

the present success that Soviet Russia has achieved is amazingly hopeful and thought-provoking.

EINSTEIN ON THE MORAL DECLINE OF THE WHITE RACE

It is indeed a terrible task for the promoters of World Peace to save nations from the menace of war. The world has reached a stage when there is the worst confusion of human values—the nobler instincts of man are subordinated to the baser ones and in organized ways! Prof. Einstein wrote a thoughtful article some time ago in the *New York Times Magazine*. At the very outset he states his political conviction that the State exists for man, not man for the State. Mental and material disarmament is strongly advocated by him so that the world may get rid of the clash of arms.

The great scientist reminds the nations of the solemn declarations of the Kellogg Pact and appeals to them to develop the international outlook and fight against the evils of national chauvinism. To foster the growth of World Peace, he advises the nations to prevent universal military service. "In my opinion," says he, "the introduction of universal military service is the principal cause of the moral decline of the white race—a decline which raises serious doubts as to the continuance of our culture, indeed of our existence."

The so-called nationalism has sanctioned universal military service and the State demands it of its citizens as a sanctified duty irrespective of any moral purpose behind it. So, it is opined by Prof. Einstein that "we must seek internationally to provide a legal way in which the individual can refuse to perform military service." It is for the State to consider the moral sanction of its civic duties. If it fails to do that, why should the individual run the risk

of moral decline? But "to refuse on moral grounds," says he, "to perform military service may expose one to severe persecution; is this persecution any less shameful for society than the persecution to which the religious martyrs were subjected in earlier centuries?" Militarism has been too much with man. The time is ripe for the world to change its trend of State affairs!

MUSIC TO UNITE THE EAST AND THE WEST

That Indian music has a great future ahead is admitted by many Western savants. One of them is Mr. Leopold Stokowski, conductor of the Philadelphia Symphony Orchestra. Once he heard a Gramophone record of Vina playing. This made a profound impression on him. To quote his own words: "The music was amongst the most beautiful I have ever heard. Its almost divine beauty was hypnotic, yet it was exceedingly simple, and its mood was high." He has made a nice contrast between the Eastern and Western music. "Take, for example, rhythm," says he, "which is the one-dimensional aspect of music. I find there are rhythms in India so highly developed that they make Western musical rhythm sound childish in comparison. Then, in the two-dimensional aspect of music, that is, melodic line, there are intervals and curves of such subtlety and beauty as to make the intervals of Western music sound gross and clumsy. Harmony is the three-dimensional aspect of music, and in this European music is very highly developed, while India has not yet begun to have harmony in music. But there is a fourth-dimensional element in music, something higher than expression; the divine quality that vibrates in the soul and

heart and creates in us the extraordinary moods of the highest music. In this India is far in advance of Europe. All the arts are based on vibration, and music is the special expression of vibration and sound. As a musician, I have studied vibration all my life, yet I find that I, in common with all Western musicians, have much to learn in this matter from India." These remarks are undoubtedly made by Mr. Stokowski, himself a great musician, with the feeling of genuine appreciation for Indian music and a true love for music in general. He does not stop here. He believes sincerely that East and West will ultimately come together in music, each making up for the lack in the other. And this coming together will make new relations between other various arts of both, so that in the long run the barriers of East and West will melt away.

NATIONALISM VERSUS RELIGION

The world to-day is more under the spell of Nationalism than that of Religion. It seems that devotion to the nation is far nobler and higher than the same either to Religion or God. In Europe and America, Nationalism is steadily growing to usurp the throne of Religion. The rest of the world, too, has more or less caught the contagion in some form or other. The problems of Nationalism are reigning supreme over all other concerns of life. It is the nature of man to offer his highest love and devotion to some object, no matter if it be to God, man, money, country or anything else. What then is the import of the new psychology of man? Is it because modern men love their own countries above all? Or is it because they have lost faith in their religions? Mr. E. Shillito wrote an interesting article in the *Hibbert Journal* sometime

ago, on the wide-spread worship of Nationalism. He analyses the psychology in the following way: "Nationalism, then, is the resort of those who are disillusioned in their religious faith. Driven out of the Temple, they take refuge in the forum and in the Senate. In the silence, which follows the departure of the gods, they listen for some other voice to which they can offer their obedience. When the old gods go, the new god appears." The writer refers to the present outlook of India and its Nationalism. He states that "for many, this Nationalism is linked to religion; but for others it is a substitute for the old objects of devotion."

It will really be a bad day for India and its culture, if Nationalism supplants Religion in the land. But the appearance of divine personalities in ages of prevailing unrighteousness in India is too well-known. We believe, it will be the hardest task to build a materialistic Nationalism on the soil of India. There are very strong reasons for this conviction. The religious history of India will bear testimony to it.

CAN THE WORLD OUTGROW RELIGION?

It is upheld from many quarters that Religion is driven from the academics into the wilds and it is being starved to death. It is challenged by the modern world to vindicate its right to live in the world. Dr. Gour observes in an interesting article in the *Hindustan Review*: "The State which has so long nurtured and profited by its alliance with religion has already effected a divorce. Even in a country so priest-ridden as Spain the last vestige of ecclesiastical supremacy has disappeared. In India Brahmanism masquerading as Hinduism is already in its last gasp. In China and Japan the old

undefiled Buddhism upon the lines of which Confucius taught is gaining the ground. In America the traveller might read upon landing a hoarding 'wanted a Religion.' * * * * The foundation of all religions has been violently shaken. In a country as large as Russia the very word religion has become an anathema." It is true that the modern scientific world has waged a war on dogmas, creeds and superstitions in religion. But to divorce religion from human life in every form is an impossibility in the very nature of things. Besides, true religion is the very breath of human life. And what is true religion? It is to know the real nature of man and his purpose in life. As such, religion can never die in the human society. Religions which give man nothing but a set of hide-bound theories and dogmas without having the power to infuse in him a spirit of self-inquiry can hardly gain a footing in the world for a long time. The world has terribly suffered under jarring creeds and dogmas, and so it is tired of institutional religions. But true religion is far above them and will live in the world evermore!

CHRISTIANITY IN ENGLAND

The Rev. J. H. Holmes of *Unity*, Chicago, during his last visit to England attended services at many Churches and was wonder-struck to see the low number of audience. In one evening prayer at Oxford there were two clergymen at the altar and four persons, including himself in the pews; the largest congregation he saw in any Church numbered thirty-seven.

Of late there has been much controversy about the future scope of the Christian missionaries for their proselytizing work in India. Does not the above fact pitifully indicate that the services of the evangelists are better

needed at home, than in India, in order 'to convert the Christians to the Christian faith?'

The great American visitor asks if the Churches would last long without the support of the State. For our part we believe religion should not get any aid from the State if it wants to keep up its pristine purity. Religion begins to degenerate when it seeks to bask under the favour and patronage of the rich people. Religion should depend on nothing except the Divine help, and human help will come as surely as the day follows the sun. And the success-

ful preaching of religion does not depend so much upon huge buildings, costly paraphernalia, power of elocution, in short, on 'bowing the knee to Baal' as on the character of the preachers. Did Jesus need any help from the State or support from the wealthy to fulfil his mission? To the extent one can build one's religious life, one will have influence over people. There is absolutely no other way to attract people to religion.

We have taken Christianity only as a typical case. This is true of all religions.

REVIEWS AND NOTICES

HUMANIST RELIGION. By Curtis W. Reese. *Published by the Macmillan Company, New York. 95 pp. Price, \$1.*

Dr. Reese belongs to the Unitarian Association of America and came to India in 1928 as one of its delegates to attend the One Hundredth Anniversary of the Brahmo Samaj. He is known for his liberal views and broadmindedness. In the present volume he tries to show by a close analysis of facts how materialism, mechanism, naturalism, animism, vitalism, theism, etc., have been found wanting as philosophy of life for modern men, and he holds that the trend of events indicates that humanism will be the future religion of the world and that the West is moving from sectarian Christianity to Humanist Religion. The essence of Humanism, according to the writer is (1) the centering of attention upon human interests, (2) the use, the control, and the altering of reality for human ends, and (3) the holding of doctrines as hypothetical and ideals as tentative. Indeed with the development of scientific outlook, man wants a rationalistic basis of religion and goes to judge religion by its utility and the above programme will appeal to many. But the highest religion always means transcendental experience, which cannot be all explained through reason. Yet it does not discard the use of reason, but transcends its

limitations. There will be always some people—their number may be small—to whom the mystery of the universe will seem overpowering and who will be longing for a solution of that as intensely as a drowning man tries to save his life. Such people will not judge religion by its utility in relation to material life, but value it as meeting the higher demands of the soul. Nevertheless ordinary people, while in search of religion, must have sufficient safeguards that they do not fall a prey to dogmatic creeds, and should not be blamed if they try to put religious ideas to test.

The author shows a very clear thinking in the book and wields a style which is lucid and perspicuous.

INDIA'S MISSION IN THE WORLD. By Anilbaran Roy. *The Hindu Mission, Kalki-ghat, Calcutta 70+10 pp. Price As. 12.*

The author has very ably shown how religion is the basis of all activities in India. The book is a bold challenge to those who hold the view that religion has been the cause of India's misfortune. The contents of the book are: Religion and Life; Religion as a guide of Society; Religion in India; Religion and Politics; A Defence of Indian Culture; India's Decline and Resurgence; India's Mission in the World. We wish the book a wide circulation.

BUNNY, HOUND AND CLOWN. By Dhan Gopal Mukerji. *E. P. Dutton & Co., Inc.* 286-302 Fourth Ave., New York. 124 pp. Price \$2.50.

Mr. Dhan Gopal Mukerji is known as a talented writer. His interpretation of Indian ideas and ideals to the West is unique. The West finds it difficult to accept the ideas of the East. When the noble truths of the East are presented to the West in their pristine purity, the West will call them as mere superstitions. But when the truths are clothed and presented in the Western way, then they are accepted. Mr. Mukerji has got the capacity to do this in a creditable way. When one goes through his *My Brother's Face*, *Caste and Outcaste*, *Visit India with Me*, and *The Face of Silence*, one sees the beauty, art and charm of the writer. It is by reading *The Face of Silence* that M. Romain Rolland got the impetus to write the *Life of Ramakrishna and Vivekananda*.

Mr. Mukerji is also known throughout America as a writer of juvenile literature. He has written many books for the children of that country. In 1927 he was awarded the Newbury Medal by the American Institute of Graphic Arts for his book *Gay Neck*. In 1928 also he got a prize for his book *Ghond the Hunter* from the same source. The book under review contains eleven Indian stories which will be of great interest to Western children. In each story two kinds of moral are stressed. "The first is a useful every-day business moral, and the second is the transcendental morality through which men find God." The author believes that when the Western children can appreciate the cultural ideas and ideals of the East, then only there is the possibility of international peace. Here are his words: "I hold that until a nation appreciates the common culture of another nation it will not be able to understand the value of international peace. We need peace between nations, because peace alone can augment the forces of true culture. If we know early in life how good our neighbour's culture can be, we shall think twice before we decide to destroy it by warfare. Of the many agencies working for international amity, appreciation of the cultures of other races is a very potent one. And this appreciation should be made into an art and a habit of the young of every land." This is the reason why he attempted this book. And we feel no doubt that his work will do a lot of good. The book is very beautifully illustrated and excellently got up.

PURNA SUTRAS. By Swami Jnanananda. Published by Bhupatiraju Ramaraju, Goraganamudy, Bhimavaram, Dt.-West Godavary, India. Pocket Size 4" x 3½", 200 pp. Price, Rs. 2/8, foreign \$4/-.

The treatise consists of 560 aphorisms, being the plain expressions of a mystic soul. It gives in a brief and masterly way valuable instructions on Self realization. Excellent get-up. Beautifully bound in morocco leather with gilded edges.

INDUSTRY UNDER SOCIALISM. By Annie Besant. *Theosophical Publishing House, Adyar, Madras.* 32 pp. Price, As. 3.

The pamphlet discusses nicely various problems of industry on socialist lines.

THE DAWN OF ANOTHER RENAISSANCE. By Bhagavan Das. *Theosophical Publishing House, Adyar, Madras.* 25 pp. Price, As. 3.

The brochure dwells upon how another Renaissance may dawn, when Individualism and Socialism are reconciled. It is a profitable reading.

LETTERS THAT HAVE HELPED ME. Published by Theosophy Company (India) Ltd., Bombay. 140 pp. Price Re. 1.

This is a collection of interesting letters compiled by some Theosophists.

THE KEY TO THEOSOPHY. By H. P. BLAVATSKY. *Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay.* 257 pp. Price Re. 1.

It is a clear exposition, in the form of questions and answers, of the ethics, science and philosophy on which Theosophy is founded. This is reprinted verbatim from the original edition first published in 1889.

H. P. BLAVATSKY. By W. Q. Judge. *Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay.* 41 pp. Price, 1 Anna.

The pamphlet gives in brief the life and career of Madame Blavatsky.

THE SECRET DOCTRINE INSTRUCTIONS. Published by Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay. 16 pp. Price 1 Anna.

The pamphlet contains some esoteric doctrines of Theosophy.

ON THE SECRET DOCTRINE. Published by Theosophy Company (India) Ltd., 51,

Esplanade Road, Bombay. 15 pp. Price 1 Anna.

It is a short introduction to the study of H. P. Blavatsky's *The Secret Doctrine*.

SAMKHYA. By Prof. J. N. Mukerji, M.A. Published by S. N. Mukerji, M.A., 5/1, Nepal Ch. Bhattacharya Street, Kalighat, Calcutta. 102 pp. Price, Rs. 2/8; foreign \$5.

This is a critical and thorough-going study of Isvarakrishna's Sámkhya-Káriká. It professes to question the validity of the current notions about the origin and nature of the Sámkhya philosophy. In the very preface, the author gives us the conclusion of his researches: "The ruling Sámkhya is a distorted, deformed and defaced edition of the genuine Sámkhya which has been sought to be driven underground, like so many things of India's far-reaching past, to suit the exigencies of rolling centuries and ages." The treatise endeavours to represent the original Sámkhya philosophy by removing all later accretions. It consists of twelve chapters, each of which throws a new light on the established notions of the Sámkhya philosophy. The author has taken immense pains in critically examining the minutest details of the Sámkhya technicalities. He has shown how the traditional interpretation of the Sámkhya philosophy has departed in many respects from the meaning of the Kárikás.

It will be undoubtedly a profitable study for those who are in any way interested in Indian Philosophy.

CHRISTIAN DHYANA OR PRAYER OF LOVING REGARD. By Verrier Elwin. Published by Society for Promoting Christian Knowledge, London, xviii+74 pp. Price not given.

A few years back, the Christian Missionaries of India hardly thought that there was anything worth while in the religion of the Hindus. To denounce Hinduism was a part of their missionary work, as it were. But that is now changed. They have come to recognize the excellences in Hinduism and made it a special subject of study. But even then they have not been able to bear that unbiassed attitude which is necessary for proper understanding and appreciation of Hinduism. Their chief incentive to comparative study is to prove the superiority of their own religious ideals and practices, nay, to present Christianity as the fulfilment of

Hinduism, so that Christianity can find a smooth and easy access into the hearts of the Hindus. The present work appears to be an outcome of such an attempt.

The book is a study of Christian Mysticism, as expounded by an unknown Christian teacher of the fourteenth century in his most famous work, *The Cloud of Unknowing*, in relation to Hinduism. The mystical life of India has developed many diverse spiritual practices. Of these our author has particularly referred to Raja-Yoga and Bhakti-Marga. Raja-Yoga is primarily a negative method, while in Christianity both negative and positive processes are combined, nay, the positive aspect is more prevalent than the negative. Then again, the sublimation of will is an essential feature of Christian Mysticism, while in Yoga system will has no place in the life of realization. But it should be noted that these arguments cannot establish the absolute superiority of Christian method to Raja Yoga, as the author supposes. The two methods have two different philosophical backgrounds. We cannot appraise the methods rightly without judging the respective values of the metaphysical truths which have given rise to them.

Christianity being a religion of faith and devotion has a closer resemblance to Bhakti Dharma than to any other form of Hinduism. It would have been better, had the author limited his scope of comparison to this aspect of Hindu Religion. A closer study of Bhakti Dharma would have revealed to the author that what he claims to be the special features of Christianity are developed therein in a much higher sense. The Bhaktas love and serve God not only in the sanctuary of their hearts but in all created beings. To them these are not simply God's creatures but His images.

To the Christian mystic the Divine Being is shrouded in mystery, darkness of transcendent glory, which is the "cloud of unknowing." This he endeavours to penetrate through love. But to the Bhakta who thinks more of God's sweetness, love and beauty than His splendour and majesty, the Divine Person appears as his kith and kin, with whom he enters into closer and closer relationship till he realizes Him as the sole object of love.

The idea of sin is evidently a dominant factor of Christian mystical consciousness. But in Bhakti Religion it has a necessity only in the preliminary stage for the cultiva-

tion of humility and abstinence from wrong. According to the Bhaktas sin is due to our forgetfulness of the divine relationship. To remember Him constantly as the supreme object of love and devotion is the only effective way to get rid of sin. We cannot wash dirt with dirt.

The author appears to be an ardent student of mystical psychology. We thank him heartily for the attentive study he has made of the religious books of the Hindus, though in translations. To these he constantly refers, and makes frequent use of Hindu religious terms. A short gloss and an index have been appended to the book.

BENGALI

BHARATIYA NARI. Compiled from the works of Swami Vivekananda. *Published by the Udbodhan Office, 1 Mookerjee Lane, Baghbazar, Calcutta. 118 pp. Price, As. 12.*

This is a valuable treatise on Indian womanhood. The ideals of womanhood have been set forth here with the solution of problems that face the emancipation of our women. The message of Swami Vivekananda on the future of Indian women is at once prophetic and highly constructive. The treatise is a unique contribution to the Bengali literature. Modern women of India will find in it ample inspiration and sound judgment, so far as their present problems are concerned. It is nicely printed and has an excellent get-up.

VEDANTA-DARSANA. By Surendra Nath Bhattacharya, M.A., Senior Professor of Sanskrit, B. N. College, Patna. *Published by Sj. Visvesvara Bandyo-*

padhyaya, Jnanasadhan Math, Madaripur. 715 pp. Cloth Bound. Price Rs. 4.

This is a Bengali translation of Bādarāyana's Brahmasutras. In the Introduction, the author has dwelt upon the different systems of interpreting the Vedānta Philosophy. Although there are some other treatises like this in the Bengali literature, the credit of the present volume lies in its easy and popular style. The author has made the book easily intelligible to average readers. He has tried to make the subject as clear as possible by avoiding the technical language.

The Sutras have been explained in the light of Sankara's interpretation. The book has been carefully edited with an exhaustive general index and an index of the Sutras together with a special index of the important topics. The volume is unique in many respects and has removed a long-felt want on the part of ordinary readers. We congratulate Prof. Bhattacharya on his admirable success.

MANAS SAROVAR O KAILAS. By Sushilchandra Bhattacharya. *The Basumati Office, 166 Bowbazar St., Calcutta. 16+202 pp. Price, Rs. 1/8.*

Of all the Hindu places of pilgrimage the journey to Kailas is the most difficult one. The enterprising writer performed that task and gives his experience in the present volume in a style which is at once fascinating and attractive. The book is likely to inspire many with hope and courage to undertake the journey and contains much useful information, which will be of great help to the future trans-Himalayan pilgrims. It contains many beautiful illustrations—some tri-coloured and some half-tone.

NEWS & REPORTS

THE RAMAKRISHNA MISSION

GENERAL REPORT

The sixth General Report for 1928—1930 has been issued by the Governing Body from Belur Math, Howrah. Though the Ramakrishna Mission and the Ramakrishna Math with their respective centres are distinct

institutions, there has been a close association between the two bodies as the Governing Body of the Mission is identical with the Trustees of the Math, and the principal workers of the Mission are members of the Ramakrishna Math and both have their headquarters at the Belur Math. The name of the Ramakrishna Mission has, however, come to be loosely used by people in con-

nection with all Math activities also. Under the headquarters at Belur there were, at the end of the year 1930, 83 centres distributed as follows: 27 in Bengal, 2 in Assam, 5 in Behar and Orissa, 10 in the United Provinces, 1 in Delhi, 2 in the Bombay Presidency, 1 in Central Province, 18 in the Madras Presidency, 4 in Ceylon, 2 in Burma, 1 in Straits Settlements and 10 in the United States of America. Five centres have been added in 1931.

It is necessary to point out that the mere use of the name of Sri Ramakrishna or Swami Vivekananda with any institution does not necessarily imply that it is managed or controlled by either the Trustees of the Belur Math or the Governing Body of the Ramakrishna Mission, or that the Central Organization at Belur is responsible for or has any relation with their activities. In this connection, the generous public are particularly warned that no contribution should be made to any person who approaches them in the name of the Ramakrishna Mission without possessing a Letter of Authority duly signed by the President and bearing the embossed seal of the Ramakrishna Mission. Very often the contributors are deceived in various ways by fraudulent people and the money thus collected never reaches the Mission.

The activities of the Math and the Mission have been described in this Report in five sections. Section I deals with the Math and Mission headquarters, Section II with the group of Mission centres only, classified into (A) Institutions of General Service and (B) Institutions mainly Educational, Section III with combined Math and Mission centres, Section IV with Math centres alone, and Section V with centres outside India. The descriptions given herein are short, as most of the centres publish separate Reports of their activities.

In furtherance of the objects of the Math and the Mission, trained members of the Order are sent out to countries outside India for the preaching of Vedanta in order to bring about a closer relation and better understanding between India and foreign countries.

It is gratifying to note that the various activities of the Mission have shown an all-round progress during the period under review, and that the generous public have been evincing a greater interest in the movement, which is recognized as a potent factor in nation-building in India.

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

The Report on the working of the institution for 1931 places before the public its various activities. The strength of the Home was 134 at the end of 1930. During the year under review, there were 53 new admissions and 49 withdrawals, leaving the strength at the end of the year at 138, classified as: Lower Secondary 40; High School 64; Industrial School 19; School of Arts 1; College 14.

One student went up for the final M.B. & B.S., and took the third rank in the Presidency list, obtaining the first Honours certificate in Physics & Midwifery and qualifying for the Maitland Memorial Prize, Savalai Seturam Gold Medal and Dr. Nair Gold Medal for the first rank in Surgery. Four students qualified themselves for the B.A. Degree and of them one stood first in the Presidency in Mathematics. Three appeared for the Intermediate Examination and having secured a pass, they are continuing their studies in the B.A. class. In the S.S.L.C. Examination, 8 were declared eligible out of 12 and of them 6 joined the Junior Intermediate class. In the Industrial School, six students, who formed the first batch after the opening of the section, completed their apprenticeship successfully and qualified themselves in Mechanical Engineering. From the second batch, three boarders and two day scholars completed their school course, and the latter have obtained footing in the P.W.D. of the Government. Among the three boarders, one is undergoing apprenticeship in the Beehive Foundry and the other two continue in the Home, undergoing an intensive practical training in the Home workshop. Of the students in the other classes, four passed the Government Technical examination in Machine Drawing (Higher Grade) and two in Machine construction (Higher Grade). Nine students held Government scholarships in the High School and one in the Industrial School. Four received college scholarships and eighteen were allowed fee concessions in the Residential High School.

The inmates of the Home are always kept in a moral and religious atmosphere through regular scriptural classes, prayer-meetings, etc. There are ample provisions for the physical training of the boys. Regular classes in Music are held. The social and

recreative activities of the inmates are many and varied. The boys run three debating societies and conduct five manuscript magazines—two in Tamil and two in English and one on Arts. There is one *Our Home Magazine* which is printed and published as a quarterly by their association. During the year, there were 6,300 books in the General Library and 5,700 in the High School, Industrial School and sectional libraries, totalling 12,000 volumes. There were 2,500 issues, or an average of about 17 per head for the year. There are a large number of periodicals and newspapers in the Reading Room. The Home runs two schools—one, the Residential High School and the other, the Industrial School. The strength of the former was 104 as against 96 last year—and that of the latter was 24 in December, 1931. Both the schools are nicely managed with satisfactory results.

From year to year the Home is making greater and greater progress and shows signs of a unique career in the future.

R. K. MATH CHARITABLE DISPENSARY, MYLAPORE, MADRAS

The Dispensary has grown from a small beginning into one of the noted centres of medical relief in the city of Madras. It has fulfilled a long-felt need of the poor classes of the locality. It is interesting to learn that the Dispensary attracts people from far and near. The poor people come even from a distance of 6 or 7 miles away.

During the year 1930 the number of patients treated was 54,567 as against 30,932 in the previous year. This rapid increase in the number of patients strongly indicates that the institution is serving a great demand.

The total receipts including previous year's balance were Rs. 3,181-0-6 and the total expenditure was Rs. 2,798-2-8.

The present needs of the Dispensary are:—

- (1) a Pucca Dispensary Building at a cost of Rs. 10,000. (2) A General Fund for the maintenance of the Dispensary and Workers. (3) Modern Appliances and Other Necessary Outfits. Some kind-hearted ladies and gentlemen have already contributed Rs. 4,530-0-9 towards the construction of a building. Those who wish to perpetuate the memory of their kith and kin may arrange for doing so by contributing the amount required for the building of one

or more rooms or the entire building. A tablet with an inscription of the name of the person whose memory is to be perpetuated shall be fixed in a suitable part of the building. We hope the generous public will come forward with their liberal support to enable the institution to cope with increasing demands of its service. Contributions should be sent to the President, Sri Ramakrishna Math, Mylapore, Madras.

FAMINE IN EAST BENGAL

RAMAKRISHNA MISSION'S RELIEF WORK

The Secretary, Ramakrishna Mission writes on the 16th Feb., 1932:—The public is already aware that a famine, caused by the heavy floods of the last year, has broken out in the Tangail Sub-Division of the Mymensingh District and that the Ramakrishna Mission has opened a relief centre at Tangail in aid of the sufferers. Three distributions of rice have so far been made, the number of villages helped rising from 22 to 38, which is an index to the growing severity of the distress. From the latest report it appears that more villages will have to be taken in. In three weeks beginning with 27th January we distributed 149 mds. 37 srs. of rice to 727 recipients. The distribution of 600 pieces of new cloth has also been arranged.

While we were engaged in this work piteous cries for help came from the Serajgunj Sub-Division of the Pabna district, where the conditions are authoritatively reported to be even worse than those in Tangail. We have accordingly sent a worker to Gopalpur in the Belkuchi Thana to start a relief centre after inspection. Details of the work will be published in due course.

It is needless to point out that to conduct relief work in both the districts a large sum of money will be required. The funds at our disposal have dwindled down. But we depend on the generosity of our countrymen to help us to tide over the difficulty. Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramakrishna Mission, Belur Math, District Howrah.
- (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Prabuddha Bharata

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APRIL, 1932



"Arise ! Awake ! And stop not till the Goal is reached."

"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

27TH DECEMBER, 1920.

The Swami quoted the following couplets :—

"He is really a saint who has tasted
the bliss of Rama."

"What has he known, who has not
known Rama?"

and incidentally remarked,

"Tulsidas has said that four things are very essential in the world : association with holy people, taking the name of God, kindness and the spirit of service.

"Association is the root cause of everything. 'From association grows attachment,' says the Gita. There is a saying : Tell me what company he keeps and I will tell you how he is. Association with holy people purifies the mind. But they must be really holy men. Only the outward garb does not make a man holy. He is really a holy man, who has made God his own. If one realizes God, to him the world is a paradise and everything in it yields whatever he desires."

He was reading a Bengali book, *Vaijnanik Jagat*, by Srijiut Ramendra Sundar Trivedi. Referring to the book he said : "The author has tried to show that everything is growing according to the law of the survival of the fittest. Yes, this theory holds good with relation to the stages from amoeba to man : for up to this self-interest is the principal thing. But after the human stage has been reached, no longer the theory is true. Now the goal is to reach God. And the more one can forget his selfishness, the nearer will he go towards God."

*

"Swami Vivekananda once told me ; 'From the very nature of things, it is very difficult to understand anything of the world. And if at all, after the hard labour of the whole life, it seems that I have known a little and I have been thinking of giving that knowledge to others, the call has come from Above : Come away, just come away—no need of troubling your head to teach others.

It is not the will of the Grand Old Lady* that the play should be over.' ”

• *

Referring to the story in the Bible of the woman taken in adultery, the Swami remarked : “ ‘Neither do I condemn thee : go, and sin no more,’ said Christ to the woman who had committed adultery. What a great love ! How much toleration ! Persons so large-hearted are really the best teachers of the world.”

The topic turned to the severe struggles of Swami Vivekananda in his early life. In connection with this he said : “The family members of Swami Vivekananda were in hard condition. Once one of his brothers came to see him at the monastery at Baranagore. Swamiji abused him right and left and drove him off. At this I took the boy and sympathetically treated and comforted him. Then I asked Swamiji, ‘Why did you abuse the boy so much ?’ Swamiji replied, ‘And you think I am unfeeling, I have no heart ; is it not ?’ I was completely silenced. Then he said, ‘You see, if I show my love to them even to a little extent, it will not be possible for me to stay here ; they will all come and give me all sorts of troubles. And I want to see that my brothers and sisters—all my relations are dying of hunger, while I am taking the name of God. In that case only I shall know that I have real love for Him.’ ”

“Sarada (Swami Trigunatitananda) wanted to leave the monastery and go home. Swami Brahmananda was dissuading him, saying : ‘Why should you go ? Where will you go leaving Narendra ? Have you got from anywhere else the kind of love that you get

*Referring to a game of children, in which one of them is supposed to be an old lady, to touch whom means that the play is over for the particular individual.

from Narendra ? I may also go home and live there if I like. But then it is solely the love of Narendra that has kept me here.’ ”

While explaining the theory of *Maya* the Swami said : “The snake lays eggs and remains coiling round them with its uplifted hood ; as soon as each egg opens, it cats up the young one. Only the one which can manage to escape is saved. In the same way Mahamaya has produced the universe and is sitting all alert ; but only the man who can anyhow manage to go beyond Her reach is saved.”

11TH JULY, 1921.

Swami Turiyananda is bed-ridden. He is always uttering the name of God. Sometimes he is saying, “With the name of God on my lips if I die, it is welcome—if I live, that is also welcome. Let me never forget the name of God.” Again he is piteously weeping and praying : “Thou Lord, keep me no more forgetful of Thee. Let me never forget Thee, Oh Lord.”—How plaintive the voice ! how tender and piteous ! it melts even a stony heart.

9TH AUGUST, 1921.

At four in the afternoon I went to him. He enquired about my spiritual practices and said, “Always be inwardly—never let the senses go outward,”

• *

After he had a carbuncle on the back he once said, “When Dr. Amar Banerjee said that it was a carbuncle, I thought, A carbuncle too ! What is the use of keeping this body ? And thenceforth the body began to dwindle away from day to day. After this Swami Saradananda came, and again the desire arose in me to live on. This was followed by the arrival of Dr. Kanjilal—as if the Master was

sending them one by one. After the surgical operation made by Dr. Kanjilal I began to recover. On another occasion, after the operation was made on the palm of my hand, I fell into a pensive mood. Then I perceived two sparrows screaming overhead; they were as if saying to me, 'It is nothing.' And simultaneously the thought came from within, 'It will be cured.'

*

"Once while in Vrindavan, after going round 60 or 70 houses I could beg only a few pieces of bread, and they were

also not sufficient. I got a disgust for the body : to take so much trouble for the body !—let it go ! Then I fell asleep. I was very tired. After I woke from sleep, what a joy did I feel ! I cannot fully express that to you. The body was felt to be very light; as if it did not exist at all.

Once at Kashighat I was meditating while lying in bed. Suddenly I perceived as if the body pervaded the space.

Bhuvaneswar is also a very favourable place for spiritual practices. I had many visions there."

WHILE THINKING OF RAMAKRISHNA

By K. L. T.

The violet never runs to meet the sun,
But grows all beauteous in its secret bower.
So may my untaught soul, O Holy One,
Await, nor seek its sun nor shower.

Because of Thee the violet blooms,
Deep hid within its shady bed.
Why should it seek its triumphs or its dooms?
Let me but breathe Thy Name and bow my head.

For every violet found to please a mortal eye,
Full millions breathe their love for Thee, and die
Securely treasured in the hidden place.
O Loved Lord, let me seek the glory of **THY** face !

THE CALL FROM THE DIVINE

By THE EDITOR

I

The child when first ushered into existence greets the world with a cry of agony. Why? Is it because it is overwhelmed by the burden of mystery with which it is faced? When we come across any new phenomenon in life, we are seized with awe and wonder. Then how much greater will be the intensity of feelings when the novelty of this world all on a sudden bursts upon the new-born child? Yes, the feeling of a pervasive mystery persists from our very birth till the last day of our life. The where and wherefore of this world are eternally unknown to us. Amidst darkness in an unknown land we walk and run, sing and laugh—do everything as if in a dream. The poet says that a child is born with divine consciousness and as the shades of the prison-house of this world begin to fall upon the growing boy, he forgets his divine heritage. This might be true also of our changing relationship with the external world. In our life we find, however striking might be the wonderfulness of a thing that comes sometimes within our experience, novelty of it wears off as we live long in close association with it. Thus the new-born child's feeling of wonder at coming into contact with a mysterious world expresses itself in the utterance of its first cry, and as it grows, it becomes hardened in life till the dream that envelopes it is taken to be a reality. Many of those who are advanced in age do not usually bother much about the questions, what is the meaning of life? what is the significance of creation? etc. They simply go on with

their routine works of drudgery in stoic fashion, taking the "living present" to be the only thing worth giving attention to.

It would have been well, if we could drink the cup of life at a single sip. It would have been nice, if we could pass the whole life in unconscious actions if in a sleep. But 'Hamlet' lives with everyone of us, and we have perchance to dream—alas unwelcome dream. Apparently hardened in life, we take this world to be an invulnerable reality but all on a sudden comes an experience which shatters our faith in it and we do not know where to turn for safety and guidance. The feeling of mysteriousness as to our surroundings bubbles up again within us and we do not know how to adjust ourselves to our environment. Thus we have always to live amid two contending forces.

An animal is satisfied if it can have only the physical necessities of life. It does not bother much about anything beyond its food and drink, rest and sleep and at best personal safety. Man at times lives only as an animal, satisfied with mere sense-enjoyment. Who knows whether it would have been better if man could have lived always such! But fortunately he is endowed with the power to think. So, however low a man may be sunk in the gratification of animal cravings, the divine in him wakes up and he feels that he is not all that he seems to be—that there is something within him which is ever struggling to transcend the limitations of earthly existence. Thus goes on the struggle between the finite and the Infinite and this is called life.

The life-principle in an egg always tries to break down the surrounding shell till it manifests itself in a living being. Similarly the Infinite in man is always struggling to break down the barrier of the "finite" around him. It has been said that all activities of men from a robber to a saint, are actuated by the same impulse—they all indicate the same struggle for freedom. A robber seeks to break down the limitations arising from pecuniary wants in his life by acts which may be considered misguided from the standpoint of the moral code of the society. A saint also does the same thing, though in another sphere: he wants to go beyond the limitations of his mind by practising self-control. The same divine spark is glowing in both cases—there is a difference only in the colour of reflection because of different mediums.

II

Thus from the dawn of life, through various attempts to unfathom the mystery of the world and an eagerness to grow beyond himself man has been consciously or unconsciously struggling to reach the Infinite. This struggle has resulted in the birth and development of art, science and religion.

These three belong to the same brotherhood though their functions are apparently different. All of them ultimately lead us to the verge of the Infinite. With respect to the same thing, science, art and religion have different avenues of approach. There is a flower. When a scientist finds it, he will botanize it, find out the number of petals, analyse it and ascertain all that can be known of it as far as its phenomenal aspect is concerned. But the scientist does not always stop doing the work of a dissecting surgeon—his function is not wholly a dull, prosaic affair as may be

supposed from superficial thoughts. When a man finds the wonderful mechanism in that tiny, little flower, does not the question arise, who could be the author of that? Who is that master-mechanic who could create this with such perfect precision? When the scientist found that there are about forty billion stars and planets, covering the azure vault above with a network of infinite orbits, yet each moving with a mathematical exactness which defies all human conception,—when he found that there are eighteen thousand cells in the round little thing, called human brain, and each cell more busy and sensitive to call than the telephone exchange in the busiest city in the world—when he knew that there is another solar system as it were in the invisibly small thing called atom, did he not bow down his head in adoration to Him who is the author of these? In this way is not a scientist faced with a mystery and awe in which he finds himself lost?

If this be true, does a scientist differ much from an artist or a saint? What is the function of an artist? The artist is as it were a crazy man, out of the common, as compared with the worldly; he does not know his self-interest and pursues his wild-goose chase after the Beautiful. When an artist sees the same flower which underwent dissecting operation at the hands of a scientist, he stands still, looks from a distance and gets immersed in the beauty of the thing. There are more things in heaven and earth than philosophy dreams of. And there is caught more beauty in the eyes of an artist than any other man can get a glimpse of. This sense of the beautiful carries the artist to a region, where the world is nought and he himself fades away into nothingness. Have we not heard of a poet who, when faced with the beauty of nature would become as if a living corpse, and the breath of his

corporeal frame would stop? And does this state of mind differ in any way from what a Yogi wants to attain through concentration?

And now, in what way does a religious man differ from an artist or a scientist? A religious man is only directly faced with the question to which an artist or a scientist comes indirectly. When a religious man sees a flower he may not be so much occupied in gathering facts with respect to it—he may not give himself away to the enjoyment of its beauty; but from the very beginning he asks the question, whence and how did the flower come to the earth? He seeks the First Cause—to which question ultimately the scientist and the artist come—one by his habit of constantly analysing facts and the other led by the lure of the Beautiful. As all rivers fall into the ocean and lose themselves, in the same way the saint, the scientist and the artist are equally in their journey towards the Infinite.

Thus the highest art is that which spiritualizes the life of the artist and breathes a spiritual inspiration. The life of an artist may not be always perfect, judged by the worldly code of morality or the standard religious conception, but nevertheless a true artist has got a window of his heart always open towards the Infinite. It may be that the light which he is receiving from the Unknown has not yet transformed the whole of his life or to a perceptible degree, but the process has already begun. It is said that Leigh Hunt very much wished that his son would be an artist, because the artist can retain a freshness of spirit even in the old age. Now everything in the world breeds monotony, why does art prove an exception? Because the creative art is sanctified by the reflection of that great Creator, who is ever new.

The highest art is always suggestive and not merely imitative. The artist who can paint nature to however great a perfection falls much below the level of one who can give voice and feeling as it were to his work through a brush, though there may be many oversights as far as the details are concerned. In the same way music which though perfect as far as technicality is concerned cannot compare with that which, though failing to conform strictly to the technique, can arouse feelings in us which will carry us beyond the reach of the world (—should we say to the feet of the Most High?). Poetry is not different from prose, if it cannot touch the inmost chord of our heart or if it fails to heighten our emotion. The technicalities of art stand in the same relation to itself as stands grammar to literature or commentary to the teachings of a Prophet. By mastering the bone-cracking rules of grammar a man may derive a kind of satisfaction, but it is nothing in comparison with what pleasure a reader enjoys from the literature itself. "What did the Prophet mean by this or that?" this question may start hair splitting discussions amongst intellectual gladiators who are more eager to defeat their opponents than to understand the Prophet. But while the commentators are busy in wordy warfare, one may directly look to the very words of the Prophet for inspiration and by trying to follow what light he derives therefrom may transform his very life.

III

The state of art in a country is an index to the life of its people. For art reflects the character and tastes of the people very clearly. In India religion is the key-note of life, whereas in the West it plays a subordinate part to

political or material activities. So in the West art is mostly decorative, in the East art is suggestive and such as to arouse higher sentiments. In the West art is generally secular, in the East the dominant note of art is religion. There may be exceptions, but this may be taken as the general tendency. It has been said that the Oriental is a philosopher first and an artist afterwards, the Westerner is an artist first and a philosopher afterwards. According to the opinion of an authoritative writer, "European art has, as it were, its wings clipped: it knows only the beauty of earthly things. Indian art soaring into the highest empyrean, is ever trying to bring down to earth something of the beauty of the things above." In the opinion of the same writer, "Greek art had its centaurs, fauns, and satyrs and its pantheon of deified heroes, but left the profoundest mysteries of creation to the speculation of philosophers. Egyptian art, marvellous as it is, can only be regarded from a philosophical standpoint as glorified toleism. Indian philosophy, rising to a far higher intellectual plane, seems to take the monumental art of Egypt at the point where it stopped short, and to raise it, with an equivalent power of technical expression to the loftiest heights ever yet attained by human thought. The mystics of India reconciled the aims of the artist and philosopher, which Greece and Italy were content to regard as belonging to different planes of thought."

That in India the artistic and philosophic sense was nicely blended can be seen from many religious phenomena of the country. Wherever there is a strikingly beautiful scenery, Hinduism has made it into a Tirtha. Why is Jagannath at Puri overlooking the beautiful scenery of the Ocean? Why is the temple of the Mother at Cape Comorin?

Why is the Kailas or Manasarovar so very holy to the Hindus? What is the main attraction of Badrinarayan or Kedarnath? Which was first discovered in Amarnath—the snowy beauty or the God? Thus the religious background of the race turned every beautiful phenomenon in nature into a means of heightening the religious feeling of the people.

What do the image worship and many symbolisms in Hinduism signify? Would we be wrong if we say that there the saint and the artist have been made into one? 'Uma' is called the daughter of Himalaya, the great mountain whose sublime beauty and solemn grandeur take us away from things mundane and elevate us to the abode of God. In India the Himalayas, where the Aryan civilization had its birth, have been not a little source of inspiration to Hinduism; so much so that one great religious teacher when asked as to why the religious sentiment in India is so very strong replied, "Because we have the Himalayas." This great mountain has ever been the object of great attraction to all the Sadhus, Sannyasins and religious men of the country. It has supplied many of the symbolisms in Hinduism. The great Shiva is called a mountain-god. Is it because Shiva with closed eyes and concentrated look signifies the Himalayas in eternal meditation? Perhaps a Sadhaka once fell into ecstasy by seeing the snowy expanse in that mountain region, lit up by the golden hues of the morning sun—and we have the conception of the "Arddha-Narishwar." In every autumn, the great national goddess Durga comes down from the Himalayas to her children, becomes the source of the country-wide joy and festivities, drowning all thoughts of sufferings and misery, and then goes back to her Himalayan abode.

The bold mind of the Aryans has sought God not only in good but also in evil—not only in the beautiful, but also in the terrible. If the morning sunshine be the God's smile of blessings upon humanity, why should the darkest night cease to have any divine relationship? If the peaceful beauty of the autumn be the cause of great national festivity in the shape of worshipping the great Mother, why should we reject Her when She comes to us with anger and frowns in storms and cyclones? So a few days after the Durga Puja comes the day of worshipping the goddess Kali, the Mother in Her destructive mood, and finding beauty in the Terrible.

Nothing has been so much misunderstood in Hinduism by bigoted people of other faiths as its image worship. In the highest art the form is of little significance in comparison with the emotion it arouses. An art critic does not look to the outward form, but to the inner beauty behind it. Image worship does not mean worshipping stocks and stones, dolls and idols, as is often the accusation—for what fool is there under the sun who does not know that God cannot be identified with any earthly thing, though He lives everywhere?—but signifies the utility of using the symbol to form some conception—however imperfect that may be—of some qualities of the Divine Being. The real Sadhaka—like a true art-critic's method of judging a picture—while worshipping an image, forgets its outward form and loses himself in adoration of the Divine Conception which an earthly hand has but imperfectly endeavoured to embody in the image. It has been said that a culture of the highest type is required to appreciate any great work of art. Should we on the same reason pity the ignorance of those who impudently revile the practice of image

worship? For, while the critics are busy finding fault with those who worship images, have there not been innumerable persons whose life has been made saintly through their help?

IV

How art reflects the spirit of the age can be seen from the study of even Indian art in different periods. The highest achievement of Indian art was in the Buddhist period. During that time art got its inspiration from religion and religion took the help of art for preaching. Many artists were supplied by the monasteries and many monks took to art as a part of their Sadhana. For, if one can meditate on the life and teachings of Buddha with closed eyes, cannot another achieve the same result by trying to make them audible in colours? It was thus that the frescoes in Ajanta and other places were made. And because the people took to art with all the earnestness of a religious life, the monument of Indian art was built in that period and the works of those artist-priests supply inspiration even after two thousand years for the attainment of Truth. "The aim of the Buddhist artist was to visualize the ideals of his creed, to illustrate by pictorial parables all the beautiful sentiments of the Buddhist religion. These were designed to appeal to the higher feelings of the spectator so that, sustained by their supreme charm, the littleness of his own personality vanished and he became exalted and absorbed. The Buddhist frescoes no doubt attained this object, and by their sheer artistry elevated the individual to the actual realism of the higher beings, thus bringing him to the feet of the Master himself."

"History furnishes several illustrations of the power of religion in the moulding

of man's aesthetic productions, but probably none of these are more striking than the effect of Buddhism on the art of the East." The Buddhist painters were as much learned in religion as in art.

With the decline of Buddhism in India, art got a set-back in the country, and for about a thousand years it was a sterile period as far as art is concerned. During the Mogul period art again revived due to an impetus received from the court, but it developed in another direction. The court can hardly supply inspiration for religious life, so the Mogul art was mostly secular and realistic. The painter was a part of the courtly retinue and his work consisted mainly in painting the pictures of court life. It is said that the Emperor Jehangir developed the Mogul painting to its fullest extent, but "Portraiture and hunting scenes were the favourite subjects of this time," and "unusual flowers or rare animals were ordered to be copied by the Emperor." Thus the Mogul paintings however developed they might be, as far as faithful delineation of likeness was concerned, failed to appeal to any higher sentiment or to inspire any noble ideal.

Towards the decline of the Mogul period the Rajput painting flourished. For inspiration, the Rajput did not depend on the court but received patronage usually from the people and as such it was also like the Buddhist art "symbolic in signifying the spiritual life of India" and "Its chief feature was mysticism." But the Rajput painting covered a wider ground than the Buddhist art. The Rajput art delineated the domestic life of the common people and their beliefs and customs. It might be due to the fact that the Rajput painting got its inspiration not from the monastery but from the people in general. But the chief aim of the Rajput

paintings was to present a graphic picture of the religious life and ideals to the people.

One thing very striking is observed with regard to the Indian painting—it is an anonymous art. Except for some names of artists in the Mogul period very few works of Indian art can be traced to their authors. Is it due to the fact that art best shines in self-forgetfulness and it is when the artist loses himself in the joy of creation that his work flourishes most? As such a true artist finds enough recompense of his labour in the work itself and does not look for any reward in the shape of admiration from posterity.

Yes, art must be pursued for art's sake and for no other gain—even not for *enjoying* the Beautiful. It is said that Niskam (desireless) work means the giving up of the fruit of work to God: one should have no desire whatsoever; even the desire to *please* God by one's work should be given up. It is with such stern discipline only that work becomes a means of self-purification which results in the attainment of Knowledge. Well, similar discipline is demanded, it may be said, by the stern Muse of art. That man only will reap the best result who takes to art simply for the joy of it and not for any ulterior motive whatsoever. One who performs music *to order*, with the object of pleasing others may not even please himself. But one who wants to lose himself in the soul of music will unconsciously create an atmosphere of joy and peace for all. Art does not lend itself to be used for a commercial purpose. Art that caters to the market is no art at all—it must be of very poor quality. Any earthly gain has no value to an artist in comparison with the great joy he finds in his work. Can we imagine what unearthly bliss Raphael got, as he worked from day to day with his brush

to bring out that divine figure, Madonna and child-Christ, in colours? Can the joy which illumined his heart be computed by any earthly thing? It is said of a famous English writer that once when he was offered a large sum by a commercial concern to draft an advertisement for its use, he scornfully rejected it with the remark that that would mean the prostitution of his profession. Too true. Art demands so much exacting renunciation that we know of a sculptor, who while working in stone the divine form of Kali the Mother lived just like an ascetic, every inch of it. And the work that he produced was quickened to life when worshipped. People ask whether the devotion of the sculptor did not contribute anything to the success of the Sadhaka who realized the Goddess by worshipping that image.

V

If art gives us a message from Beyond and brings down heaven on earth, the question may arise, can art give us Mukti or salvation? In order to realize God may one take to art, just as a Sadhaka takes to religious practices? Well, Vedanta says no work can give us Knowledge. Work is as much different from Knowledge as darkness from light. No amount of darkness will bring in light—no amount of work will bring us ultimate Knowledge. Knowledge is self-existent, it cannot be *created*. It is within us *already*. Work will serve simply as a means of removing the obstacles through self-purification. Work when done without the thought of any reward will re-

sult in our self-purification, and when we have complete self-purification, Truth will automatically flash upon us. Now, what is meant by self-purification? Well, it is the absence of any attachment to the world—the negation of all desires for sense-enjoyment. In that sense does not art serve as a means of self-purification? Does not art when served with true devotion carry us aloft on her wings beyond the reach of any earthliness? When a person has found the soul of art, does he not lose himself in the joy of its attainment? As such true art has got a deep spiritual message—it is also a call from the great Divine.

But no corner of the earth is situated outside God's dominion. As such we cannot say that those of us who do not hear the Divine Call are necessarily barred from receiving God's blessings. Does not God live everywhere? Are we not therefore through our every work—good or bad—in touch with Him? Then art which has got a deep spiritual message for humanity, will serve as a source of inspiration in all walks of life. The breath of art can sanctify our domestic life, it can illumine the dark corners of the social fabric for guidance and direction, and it can infuse strength into our national activities inspiring the people with a fiery hope to reach the goal. Then in these days of Indian awakening, when we ought to avail ourselves of every means and possibility of means to quicken the march of the nation towards the realization of its goal, we should not neglect the unfailing inspiration that can be received as well from art.

THE SOCIAL QUESTION OF THE CHILD

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT. (Durham)

Here, on the beautiful shores of Denmark, has occurred a significant event. In this country has come together a gathering to raise aloft the ideal and the practice of the protection of the child. At the end of last century there began a new era of positive science. Hygiene and psychology entered the school and began to study the child, arriving at important conclusions, among others that he is a victim of unhappiness, and that he suffers from ills due to work. It was a great woman, Ellen Key, who prophesied that the present century would be that of the child. The work of the labourer and that of the child, these are great social questions.

The true work which should spring out of this to help the child has not yet made itself felt, although there has been on the contrary a labour of love to improve the school. But this has not comprehended the problem in all its vastness; it has only attenuated the evils deplored. The hygiene of science, and of the school, consisted in efforts made to diminish mental fatigue. Schools in the open air were tried, games, the mitigation of punishments, and pleasant teaching. All this was applied in a most praiseworthy way. Nevertheless how many difficulties are still encountered. People unite to deal with them together, they appeal to parents, to the whole world. Dewey, quoted by Claparede, has said that the child must learn in school and necessarily suffer. And while present-day civilization requires everyone, even workers, to have a higher culture, we are forced in school to reduce hours and shorten programmes. We are in a forest of problems which seem insoluble.

What is to be done? Perhaps we are going together, urged by love, along a closed path without an exit. Perhaps we ought to say, "Let us turn back and try another road." There is an anecdote of a certain king who wished to reform his kingdom. He sent for his counsellors, and one wiser than the others said, "First you must reform yourselves, you and your court." In this parallel the place of the wise man is to-day taken by the child, because he is the active person in this problem. In the other two movements of our day, that of the worker, and the problem of woman's emancipation, we need the active participation of both worker and woman. Great evils like this are not resolved by palliatives of a collective error. The question is not resolved by giving minor changes to the worker, but only when his rights become recognized as a human being. With woman again it is not a question of giving her a few more rights, but of recognizing in her a human personality full of vigour, capable of giving a great and sure contribution to the progress of humanity.

In the social question of the child the evils are due to a fundamental error. It is a question of reforming the reformers; we all need to be changed. We are the adults and the child depends on us; his ills, in spite of our good intentions, come from us. If, owing to an error on our part, these evils occur, then it is necessary that the adult's life should be reformed. This fact seems surprising, and yet it is not new. It was taught by Christ. He said to those adults who wished to prevent the child from coming too near: "Suffer

the little children to come unto Me," and "he who does not, make himself like one of these shall not enter the Kingdom of Heaven." We are convinced that it is necessary to influence the child to make a wise man, a useful citizen, and an instructed mind. We are contented to be his moulders, and consider that without us he could not grow. We feel burdened with responsibility, and are convinced—we the adults—that we must create the child's soul. Of this, it seems to us, there is no question. It is merely a question of how to achieve it—whether by an easy or a hard road etc. But the fundamental is not discussed, hence it is necessary for the adult to be converted, and convinced that he does not always in practice succeed in what he tries to do. Our new rôle is to see that we are obstacles if we think of moulding the child directly. Like all social questions this results in a conflict; in this case between the adult and the child, just as in the worker's case it is between employee and employer. We must consider these two beings, the child and the adult—made to love each other, and who might do so—and who are disposed to be put in harmony. But if they are not in harmony then the problems of the child are almost insoluble. Let us observe the mission of the child and the adult in the world, not forgetting that the person who forms the adult is the child. The adult has another mission, to transform the external environment. The child does an inner work, an essentially individual work, for each can only grow for himself. The adult works on the environment, and needs to organize collectively. The child does a very precise and limited work; he walks as it were on the edge of a knife; he can do no more and no less.

The adult tries to conquer without limits, but the child cannot do another's

work. The adult gets others to work for him. He requires external stimuli, prizes, and the approval of others. The child concentrates inwardly. He can see others growing, yet the emulation brings him no advantage. He cannot profit by approval, nor develop more than nature has given him. Therefore we must consider these two different forms of work. They have different characters, sentiments, and laws, and of the two the child has an absolute need to work. "To work or not to grow!" Now the work of the child to grow is not that of his body alone. He is the child of man, the infantile stage of an intelligent being. He grows in intelligence, and by an inner force acquires little by little his mature characteristics, and acquires them with a continuous activity. We have only to reflect that in the child there is an irresistible activity to develop by work, and to defend himself from the help of others.

Now, we don't know this spontaneous being, the child, who tries to work constantly. But if we did not before see him thus as an example to us, it was because we put obstacles in his path. These obstacles are of two kind: (1) The child who is weak, and has formative energies, needs his own environment, and we give him only that of the adult where all is disproportionate to the child, a bed—a sort of cage—and nothing else. (2) This poor child must fight the adult who impedes him at every step. We cannot say that the child's environment is the school, where he is forced to sit still, when the child is full of action; nor is the home his environment, where they say continually—come, go, don't touch, etc. So there is a conflict, not in the school, but in the whole social life of the child. This occurs as much in the home as in the school, and to teachers as much as to parents. We are full of love and unconscious egoism;

there are unconscious vices in our souls.

Undoubtedly our soul has tendencies to decay, to fall into certain vices just as gravity causes objects to fall to the ground, and we always have to keep up by an inner effort. Supposing we fail among adults, we encounter a reaction from others which helps us. For example, we are over-bearing, but others check us and we keep within our limits. How often we are irritated towards our neighbour, but know that our anger would not be tolerated. This keeps our conscience alive, as it were, specially in the eyes of others. But the child does not re-act to us in this way. Little by little we become tyrannous to him and allow anger to appear in us. The child is full of love and pardons us, and seeks to excuse us when we are angry. In Catholic countries where the children go to Confession, it is no uncommon thing for the children to say, "I made my father angry," or, "I disobeyed my teacher." We, as Freud says, when we have a fault, tend to camouflage it, hide it from ourselves. Thus we protect ourselves by saying it is a duty to keep the child in blind obedience; that we have a right to correct, and that in consequence the child will become intelligent, good, and instructed. The child in his turn shows what modern psychology calls the psychological characters of defence; as for example, timidity; laziness—because he is not permitted to act; lying—to hide from tyrants; failure to settle down—he passes from one thing to another because he has no permission to fixate; and the consequent caprice of childhood. The adult corrects always more, and the first war begins, that between the child and the grown up.

It was the child who showed different characters if these obstacles ceased to oppress him. Immediately he is given

an environment with freedom to act, he shows quite different characteristics, the profound characteristics of a spiritual being. We are shown qualities far from being known, so much so that they are called miraculous, and yet only a negative action has been performed; that is to say, positive for the environment, but negative for the adult. Not only have we seen the prolonged work of the child, but his freshness and generosity are remarkable; the enthusiasm with which the child works, and even the great refinement with which he understands the defects of the adult. For example, I myself was often tyrannous like others, and once I forgot my mission for a moment, and one of the other children came and said to me, "He is so fond of you." In the family the children and the mother are often in conflict, but a more easy way is discoverable, and very little is necessary. The adult must not impede, and must not act instead of the child. Give the means and let him act; this is the knot of the question. For this we urge upon adults and teachers not great instruction, but humility and simplicity of soul; not a wish to do or to impede; let action develop freely. The child becomes not only like us, but more. His spirit teaches us much, it gives happiness, his feelings are deeper than ours. His life is fresh, without rivalry, or external ambitions. He is the great lover, and can teach us the life of the spirit. We who are hardened by the life of the world, need the child to remind us of the heights. If the adult renounces his pride, takes his own place and gives the child his, harmony reigns which is the basis of universal peace. As Emerson says, "The child is the universal Messiah who constantly returns among fallen men to recall them to the Kingdom of God."

FUNCTION AND LIFE

By PROF. UMESH CHANDRA BHATTACHARYA, M.A., B.L.

I

Nature affords us an interesting spectacle in decay and death. After all, the whole of nature may be viewed under three categories—Birth, Life and Death. The Hindu Pauranic conception of *Trimurti* illustrates the perception of this great truth. We find forces and organisms making their first appearance on the stage of the world—this is their birth: then they continue to function for a time—they live; and then, after a long or short time, sets in the inevitable process of decay, culminating in another momentous event—death, after which *that* force or organism *as such*, is seen no more! It makes its final exit from the stage of the world.

Take a seedling in your garden. The seed is sown on the soil and then comes a period of waiting during which the invisible hand of the World-Architect shapes his materials. Then you have the sprout—the first visible sign of a new life—the birth of the new organism, and Act the First is played out. Then begins its Second Act—it lives and grows; it fulfils a function; and the more complex the organism the more manifold is the nature of this function. It assimilates materials from outside and grows; it propagates itself and preserves the species; and it lives. But a time comes when it must close up. The Last Act begins! It discharges its function faultily, haltingly—until eventually it fails altogether, and it dies! The totality of Life is thus a Three-Act Drama, with only episodes here and there to introduce variety.

Take again an inanimate force and its manifestation—a rain-cloud or a storm, if you please; and the same law of Birth, Life and Death will be found to be there. “A storm is gathering in the Bay,” the meteorologist reports, and we have the First Act of the Drama—the Birth of the new phenomenon. And the Second Act begins when the storm bursts and blows at a speed of 100 miles per hour, sweeping all before it. It is functioning then and it lives. But the inevitable decay begins, sooner or later; it spends itself up and can function no more. Its roar is hushed in a serene stillness: after a storm comes a calm, and the Third Act is also played out. We have the End!

II

One great fact emerges out of this *Trimurti* vision of Nature and it is this: Life continues so long as function is there. Life comes to a close—when the organism has no function to discharge and a force is extinct when it has nothing to do.

Coupled with the perception of this truth is another perception—which may well be regarded as a great achievement of nineteenth century thought—viz., that in the system of the world, everything fulfils a function, and, as a part of the whole, contributes to the life of the whole. This idea seized even the popular mind and found expression in poetry, such as Longfellow's simple lines:

“Nothing useless is or low,
Each thing in its place is best.”

It was a decided improvement upon the idea that the world was the outcome of a ceaseless strife or that it was the battle-ground of contending forces.

These two ideas, *viz.*, that whatever is, is best and that a thing is so long as it fulfils a function,—may be regarded as accounting for Hegel's philosophy of history. According to Hegel, whatever has appeared in history, came as the expression of an idea and continued in existence so long as its function remained,—*i.e.*, so long as it contributed to the being of the whole;—and as soon as its function was fulfilled and its purpose was realized, it was swept out of existence. And this inexorable law was as true of individuals as of races, and equally applicable to thought-movements, cultures and civilizations and also to kingdoms and empires and other institutions. If the civilization of Greece appeared at a particular juncture of time, it was because it had a function to fulfil just at that time. And if it was overcome by Rome and gradually superseded by Christianity, that was because its purpose had been fulfilled and way had to be made for a mightier birth. Rome similarly stood for an idea, symbolized a purpose and was destined to fulfil a function in the life-process of the world. And once this function was fulfilled, she was needed no more and was superseded by other institutions and other organizations. This is the inevitable law of decay and death.

III

According to this law, the talk of resuscitation of a defunct culture is as meaningless and as useless as the attempt to revivify a dead organism or to bring back to life an extinct species of animals. Homage to the dead is not

ununderstandable. Reverence for the past is even laudable. But an attempt to resuscitate a civilization that has done its duty and fulfilled the purpose for which it was called into being, is not likely to succeed. It is futile to try to enable a thing to outlive its usefulness. It is against the law of life and death and is bound to fail, sooner or later.

Can we have the Athens of Socrates again? The world since Socrates' time has been one continuous process to nullify any such attempt. Can we have the good (or bad) old days of the Vedic Rishis? Not unless we can undo all that has happened since then. An engine that has moved from one point to another, can again come back to it, because the track is left intact behind it. But the world-process is of a different kind. When the world has moved from one point of time to another, the track behind it is obliterated—and what is more—it itself is not the same that it was before. The past is metamorphosed in the present and is already in process of further metamorphosis under the shadow of the future. And in this process whatever fulfils a purpose has alone a chance to live.

Whatever is or expects to be, must, therefore, serve a purpose. The advocate of an institution or a civilization must, therefore, be able to shew that what they plead for is likely to fulfil an important function—and further that it admits of no cheaper substitute. It is just like the economic law according to which a cheaper commodity drives out of the market a dearer one serving the same purpose. If one social order can serve a purpose equally well with another which is more cumbrous, then the latter is bound to be eventually replaced by the former. If the organization of castes and the factory division of labour both serve

the same purpose and no more, no less, then the simpler division of labour is sure to supersede the caste-system which is attended by other defects.

But if, on the other hand, we have an institution which serves a purpose which nothing else can serve, then its endurance is easily assured. If the function is necessary for the life of the whole and that which fulfils the function allows no substitute, then its life is a matter of necessity. But it must continue to fulfil this function and the function itself must continue to be necessary. Otherwise the inevitable law of decay and death will overtake it.

Simply because a thing *was* good and glorious, is no reason why it should live in the present or the future. Its past life depended on its past utility and its present life, if any, must similarly depend on its present usefulness.

This is an indisputable law. And it follows from this that nothing can claim to be real in the present simply because of its past utility. Whether it is an idea or a thought-system, an individual or an institution, a civilization or a government,—it can claim to live only so long as its usefulness continues. Let its function disappear and it will crumble to pieces like a house of cards.

IV

Let us not overlook the double aspect of the Law we have been enunciating. On the one hand, if a thing is to live, it must have a purpose to serve. On the other hand, if a thing is to be destroyed, the easiest means is to deprive it of its purpose. Between the life and the function of a thing, there is an intimate relation. Either of them implies the other. If a function is found for it, the thing must live. And if its

function is gone, its life cannot survive. This is just like the mysterious relation that one sometimes hears of in the folk-tales of Bengal as subsisting between the life of a prince and that of a bird shut up in a golden cage and concealed in a secret place. The prince, we are told in these stories, could never be killed so long as the bird was alive. But if a limb of the bird was taken off, the prince lost the corresponding limb and when the bird was killed, the prince was no more. Just so the life and function of an institution. Is an institution to be re-shaped or abolished? Is a government to be destroyed? Destroy its function—make it useless, and it will be no more. Is a civilization to be upheld? Make it fulfil an important purpose and its continuation is assured.

We know we have not been making any startling revelation here. No amazingly new law has been stated. But, nevertheless, old truths also not only bear repetition but sometimes even need to be stated with emphasis. The human mind has a tendency to be contemptuous towards familiar things and overlook facts that are but too well-known. Around us we detect at the present moment an attempt to revivify decadent institutions and dying organizations. What with Fascism and Bolshevism and Dictatorship of X and Generalship of Y, the world to-day presents the spectacle of a distracting war between order and anarchy, between construction and destruction. It is like an ancient edifice where one batch of workmen are busy pulling it down while another batch are trying to keep it in shape. For both, the law that we have been stating here ought to be an eye-opener!

HINDUISM ON WORLD-PEACE

BY SWAMI NIRVEDANANDA

I

Nature breeds varieties. Even in this tiny speck of an earth there seems to be no end of genera and species of things. And within the sphere of every species each individual member seems to stand up and say, "I am something distinct from the rest of creation." Even a stray leaf of a tree or a particle of sand appears to claim a distinct place for itself in the immense showroom of nature.

By nature's imperious demand for variety, men also find themselves pigeon-holed. Complexities of human life have multiplied the necessity of partition-walls in the human society. Complexion of skin, mode of living, historical and geographical accidents, political and commercial interests, theological outlook—all these have given rise to different series of divisions and sub-divisions of the human race. Races, communities, nations, sects, castes, classes and parties have made a veritable beehive of the human world.

But the human society lacks the unity and peace of the bee-hive. Enthroned in the heart of man is his Ego, that commands all his thoughts and activities. He holds his possessions, his ideas, his relations at a premium. He must preserve them, he must extend them. The group to which he happens to belong, is marked by his ego with a stamp of superiority. His group must exist and expand; his group must either dominate or exterminate other groups. This is the demand of his ego-centric nature. The individual's special regard for 'me and mine' gets crystallized in the group-

mind and naturally gives rise to clash of interests and consequent conflicts between different groups.

This is how nature appears to work out her plan of warring varieties even on the human plane. While external nature is engaged in an endless forging of varieties, the domineering ego in the internal nature of man is ceaselessly clamouring for superiority on behalf of each variety. Thus individuals and groups go on contesting one another's demand for special esteem and privilege, and as a matter of course the war-front of human society is never quiet.

Nothing less than complete control over nature therefore can be expected to usher peace in the human society.

So far as external nature is concerned, one does not yet dare guess when man will be in a position to put a stop to the natural cropping up of varieties. Rather, there are enough reasons to infer that varieties will maintain their existence as a permanent feature of nature.

Regarding internal nature, consisting of phenomena on the mental plane, the verdict of Hindu scriptures, seers and prophets is that it can be brought under complete control. Varieties may remain and even multiply in external nature, yet man can conquer internal nature and give up his fighting mood for ever. Man can purge himself thoroughly of his superiority-complex, hush his pugnacious ego into a tranquil silence and stand as a rock against impulses of envy, hatred, pride, anger and lust.

Urged helplessly by the demands of internal nature, brutes may have to fight for self-preservation and conti-

nuity of species. But man is born with the power to curb the baser impulses of his mind. Of all animals man is endowed with the prerogative of sacrificing his own interest for the well-being of his fellows and tasting the ambrosia of Divine love for all that exist.

With him the law of evolution is the law of sacrifice and not of competition and struggle for selfish interest. The greater is his sacrifice for the service of others, the higher does he rise towards the apex of perfection. All the steps of the splendid stair-case leading up to the spiritual eminence of a Buddha, or a Jesus, or any other model of human perfection can be measured only by an ascending scale of renunciation and service.

The Hindus believe that through renunciation and service lies the path of human peace and progress as chalked out by the seers and prophets of all religions. Fishing out laws of human progress from an analysis of brute-life will simply delay the process of manifestation of the Divinity in man.

II

Deep beneath the clamour of the senses there is lying dormant in every human mind a divine urge of love. The common man is scarcely conscious of this. Love experienced and displayed by him in course of his struggles for his immediate relations and neighbours is polluted mostly by a tinge of selfishness. Selfishness distorts love and puts a brake on sacrifice. Love of the world-bound man is no more than a crude and often perverted image of the Divine Love on the tempestuous surface of his ego-ridden mind.

But when man on his journey towards perfection struggles hard to root out selfishness and brings his mind under complete control and at last succeeds in

reversing his ego-centric nature, he feels a torrential rush of the Divine Love within him and no longer hesitates even to be nailed on a cross for the well-being of humanity. Divinity within him gets manifested and in and through his pure, selfless, all-embracing, mighty love he gets a glimpse of God, the eternal fountain of love, bliss and peace.

This manifestation of the Divinity in man is what the Hindus understand by the word 'religion.' Anything that helps this process is undoubtedly a spiritual practice. Conscious practice of sacrifice and service for the well-being of humanity expedites this manifestation and is therefore a fundamental of spiritual growth. This has been tested and verified times without number by seers and prophets since the prehistoric days of the Rig-veda, the oldest scripture of the world.

From the Hindu standpoint one is apt to think that mankind, for its peace and even bare existence, should lay aside for a moment its vain and preposterous search after maxims of human progress behind the origin and movements of brutes, and devote itself to a thorough study of the unanimous verdict of Hindu seers and prophets regarding the potency of renunciation and service for real peace and progress of humanity in both its individual as well as collective life.

The Hindu seers have discovered the truth that behind the dynamic diversities of nature there is an everlasting unity. All that we see, feel, think or desire, all that go to make up nature, both external and internal, are mere forms, mere appearances. The only reality existing is God. The objectivity of both matter and mind subsists in and through God. He is both the efficient and material cause of the Universe. Behind all names and all forms is the

one glorious ocean of infinite Existence-Consciousness-and-Bliss.

Body and mind are forms; the reality behind these is God. The real self, therefore, of man is no other than God. But, due to primal ignorance, man does not recognize his real Self and identifies himself with body and mind. His ego centred in his little body and mind is at war with all that stand in the way of their interest. To him nature with her diversities is hopelessly real, and he is always engaged in fighting the shadows. He fights, he suffers, he injures, only because he errs, only because he hugs body and mind as his real Self. Indeed ordinary human nature is pivoted on this ignorance about the real Self.

Hinduism teaches man precisely to dispel this primal ignorance and rise triumphantly above nature. Consciously or unconsciously every creature is wending its way through series of births and deaths towards this glorious consummation. No one will ever be able to cry halt until and unless the veil of nature is rent asunder and the individual is immersed in the Beatific Peace and Blessedness of the One Existence. This is what the Hindus call Moksha or Liberation. This is the coveted goal of the spiritual journey.

Hinduism asks man to make a conscious effort for reaching this state. In fact it asks man to convert his whole life into one continued struggle towards realizing the actual Oneness in God behind all names and all forms. Man should dive beneath the surging multiplicity of nature, go to the depths of his being and realize the Oneness of his Self with the rest of creation. His real Self is no other than God and God is the only Reality. When man will realize this, then and then only will all his fear, delusion, grief, desire, struggle and conflict cease for ever. Then alone will man be freed from the

bonds of nature, and he will be able to taste the eternal peace of absolute freedom.

Every thought, every act that tends to lead man towards the realization of this Living Unity behind nature constitutes man's religion. Subduing the clamours of his little body, senses and mind that go to differentiate himself from the rest of the Universe, man should try seriously to take his stand on the truth of his Real Self and try to feel his essential unity with all. He should try to shape all his thoughts and actions in accordance with this truth of essential unity and hush the false claims of the superficial and mere formal diversities of nature.

Thus he should look upon his neighbour as no other than the manifestation of his own Self and try to love his fellow-creature even as he loves himself. He should sacrifice the interests of his own little body and mind for the service of humanity. Renunciation and Service will root out the primal ignorance, open the flood-gates of Divine Love and hasten man to the abode of Eternal Peace and Blessedness.

This is the central idea of Hinduism. For his own liberation from the bonds of nature, a Hindu is taught the necessity of developing faith in the truth of One Existence and of loving and serving all without any distinction. "He who sees all in his own self and his self in all," is the ideal saint according to Hindu scriptures, and it is towards this ideal that all Hindu aspirants after spiritual growth try ceaselessly to advance.

From the earliest days the Hindus have been trained to pray for the peace and well-being of all. From thousands of devout hearts rise every day earnest prayers for universal peace and harmony, such as :

"May all be happy. May all be free from disease. May all realize what is good. May none be subject to misery."

"May the wicked become virtuous. May the virtuous attain tranquillity. May the tranquil be free from bonds. May the freed make others free."

"May all be freed from dangers. May all realize what is good. May all be actuated by noble thoughts. May all rejoice everywhere."

"May good benefit all peoples. May the sovereigns rule the earth following the righteous path. May all beings attain to their welfare. May all the world be prosperous and happy."

Hinduism has taught its children to feel, work, and pray for humanity. Its message is one of universal toleration and even acceptance of other religions as true. Swami Vivekananda presented this point clearly and emphatically before the World's Parliament of Religions at Chicago in 1893. He stated, "We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation, which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn, which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: 'As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through

different tendencies, various though they appear, crooked or straight, all lead to Thee.'"

Every phase of life in the Hindu society was adjusted to meet the primary demand for spiritual growth. The Hindu scheme of life was made to stand on the lofty ideal of manifesting the Divine in man through renunciation and service. Such a social structure was raised which made it possible for every individual to contribute his maximum towards the common weal and concomitantly advance steadily towards perfection.

Social status was measured not by wealth or military powers but by spiritual growth. The spiritually advanced group, namely the Brahmins, were placed on the top of the social scale. Even above them were saints and hermits. Arms, Capital and Labour represented by the Kshatriyas, Vaisyas and Sudras respectively were all regulated in the interest of common well-being according to the precepts and laws laid down by saints and seers. The four social groups represented the four primary divisions of social functions and to each group duty was made more prominent than privilege. A healthy and effective check was insured against undue development of either sacerdotal tyranny or military despotism, commercial rapacity or servile inanity. The different social forces were controlled and directed towards the central demand of individual perfection and collective well-being.

The life of every individual, according to the Hindu scheme, is to be made practically a graded course of sacrifice and service. To the householder marriage is not to appear as a charter for sensuality, but as a form of discipline for individual perfection and social welfare. Property is to be held as a trust and not as a mere means for

selfish enjoyment. The Hindu seers realized that the inner man should not be starved for fattening the grosser self, —for that is sure to bring sufferings unto individual as well as collective life. So both the acquisition and distribution of wealth are to be regulated in such a way that they may not stand in the way of the inner growth of man.

Thus through the channel of renunciation and service the racial stream of the Hindus has been made to flow for scores of centuries. Certainly at times there have been ebbs and even stagnations in this racial stream due to natural gravitation of human nature towards selfishness and unrestrained sense-enjoyment. But spiritual leaders have never been too late to appear and make the stream flow again vigorously along its own course.

III

The Hindu society had been passing through a phase of decadence, when Sri Ramakrishna appeared, evidently to revitalize it. The real spirit of Hinduism came to be almost buried under a heap of formal observances and perverted applications of sacred texts. Attachment to mere externals without a vision of the central demand for spiritual growth gave rise to social iniquities in the name of religion. Clamour for privilege almost silenced the call of duty and made a travesty of the noble scheme of Hindu life by introducing ugly ideas and customs based on hatred, jealousy, exploitation and self-aggrandisement. The central thread of unity was about to be lost, and castes, sects, etc., found themselves opposed to one another in a hideous fight for privilege.

This state of things lasted well over a couple of centuries among the bulk of the Hindu population, though, of

course, genuine spiritual life continued to be the ideal of a minority. It was during such a gloomy period of the history of Hinduism that Sri Ramakrishna appeared and lived his intensely spiritual life in a suburb of Calcutta. His life and teachings have released once again the spirit of Hinduism from the dead weight of externals.

In his life one can see the verification of the ancient texts, that one's heart and reason may demand. Regarding him Sister Nivedita wrote, "Here was the reality which the books only brokenly described. Every hour saw the swing of the mind from the many to the One. Every moment heard the utterance of the wisdom gathered superconsciously. Every one about him caught the vision of the Divine."

Sri Ramakrishna realized the majestic Unity behind the gorgeous veil of nature. He verified by direct experience the spiritual truths declared by the Hindu seers of old. He tested other religions, such as Christianity and Islam and discovered the truth that all religions lead alike to the same goal, namely, to God, who is the only reality. To the common man God appears as the material universe; to pure minds He appears in different celestial forms conforming to the desires of the devotees; and to one, who has transcended the limitation of the mind, God is Impersonal and identical with his Self. All these Sri Ramakrishna realized and emphasized in his teachings.

The lofty ideas and ideals of Hinduism have once again become clear in the light of Sri Ramakrishna's wonderful realizations of spiritual truths. These ideas and ideals are again expected to be the moving forces of the Hindu society, purge it to a considerable extent of the impurities accumulated during a couple of centuries and tune the group-mind of the Hindus to the

majestic note of Universal Unity, peace and harmony of their ancient scriptures. The advent of Sri Ramakrishna marks an epoch of spiritual revival in the history of Hindu civilization and fairly promises to draw the attention of mankind towards the truth of Living Unity behind the apparent diversities on the surface of creation.

If, through the various groups of mankind, vigorous efforts are made to emphasize the underlying Unity more than the apparent multiformity of nature and also to urge both individual as well as collective life to tread the path of sacrifice and service as the only accepted path of human progress, one has reasons to believe that some anxiety at least over the future of the human race will be set at rest and the world will advance at least one step forward towards all-round peace and happiness.

An era of universal peace and harmony appears, no doubt, to be a dream

and this dream has scarcely any chance of ever being fully realized. Mankind cannot be expected to change its nature by a miracle. A few may be inspired to live up to high ideals, but the majority are almost sure to tread the rut-bound path of self-aggrandisement and coercion. Yet, it can never be denied that concerted efforts of even a handful of earnest persons belonging to different groups can go a great way towards reducing human sufferings to their irreducible minimum; and this itself is quite a significant achievement, for which the best efforts of all lovers of humanity should by all means be concentrated.

Let this minority stand boldly on the message of Unity behind all diversities and try ceaselessly to make every religion, every nation, every sect and every caste write upon its banner, "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

SRI RAMAKRISHNA'S NATIVITY AT BELUR

BY RAI SAHIB HRISHIKESH MOOKERJEE

India has just celebrated at various places throughout the length and breadth of the land the 97th birthday of Sri Ramakrishna. His name is known in every household and the ideals that he preached and lived are gathering force as years roll by. His message is being accepted by the country and even alien races and nations are coming under the spell of that beautiful all-comprehensive life of love and renunciation. He is a force, a power still working in the world though it is now nearly fifty years since he cast off his mortal body. He is still growing powerful in his ideas. The

whole universe is a manifestation of power, every individual is a centre of such a force and in Sri Ramakrishna there has been a manifestation of an immense power, the very beginning of the workings of which the world is just seeing to-day. That great power is still with us working for the upliftment of humanity, to lift it up from the mire of selfishness and bigotry in which it has got stuck to-day. Anyone who might doubt this, would have had his doubts removed for ever if he had but come to the Belur monastery on the 9th and 18th of March on which days his birthday was celebrated befittingly.

The 9th of March was the actual *Tithi*, while the 13th of March, the Sunday following, was the public celebration of his Nativity.

The *Tithi* was observed with worship and prayer. Worship was conducted on an elaborate scale. The ceremonies and devotional observances lasted almost twenty-four hours. The day began with the offering of worship to all the great Incarnations of God within as well as outside the borders of India. While these ceremonials were going on in the sanctuary, several young men who had renounced everything, all earthly ties and pleasures, and wished to embrace the life of *Sannyāsa* "for their own salvation and for the good of the world," were busy performing the *Shrāddha* ceremony of their ancestors thus discharging all their obligations to them, as after *Sannyāsa* they cannot perform such ceremonies. After that they performed their own *Shrāddha* thereby signifying the end of their life of the senses and the beginning of a new life, the life of the spirit, a life consecrated to the highest purpose. At about 9 p.m. began the worship of Mother Kali which lasted throughout the night. At the close of this *Pujā* at early dawn at the time called the *Brāhma Muhūrta* took place the ceremony of initiation of these young men into the holy Order of *Sannyāsa*. None but the *Sannyāsins* could get access at this moment into the sanctuary when this last of the rituals was gone through by the young aspirants in the presence of the senior members of the Order. But even a purport of what took place inside the sanctuary as heard from one of the monks later on is very soul-inspiring.

Before the picture of Sri Ramakrishna installed in the sanctuary the *Virajā Homa* was performed. The *Sannyāsins* and the new aspirants took their seats round the sacred fire that

was lighted and the ceremony began after taking permission from Swami Shivanandaji, the venerable Abbott of the Order and a direct disciple of Sri Ramakrishna. One of the *Sannyāsins* assembled, acted as High Priest. He prompted the *Mantras* in a clear and sonorous voice and the aspirants repeated after him those *Mantras*. The air resounded with the clear voices of those who performed the *Homa* and the grounds of the monastery were charged as it were with a spirit of Renunciation. "Not by work, nor by wealth, nor by progeny but by renunciation alone is immortality attained."

The initial prayers were gone through at first: "May I realise that highest Brahman, the infinite source of Bliss. May that Brahman be manifested in me. Oh Lord, I am one of thy beloved children; Oh Thou destroyer of the evil dream of an universe, destroy these dreams of duality of mine. Let everything in this universe at Thy command be favourable and helpful to me in my effort at attaining the Highest. That my mind and body be purified and thus become fit to attain the Highest Knowledge, I am offering oblations to Thee O Brahman who art of the nature of Fire."

And then began the oblations: "Let the five great elements in me be purified. Due to the power of this oblation let me be free from all impurities in me due to *Rajas* and become effulgent."

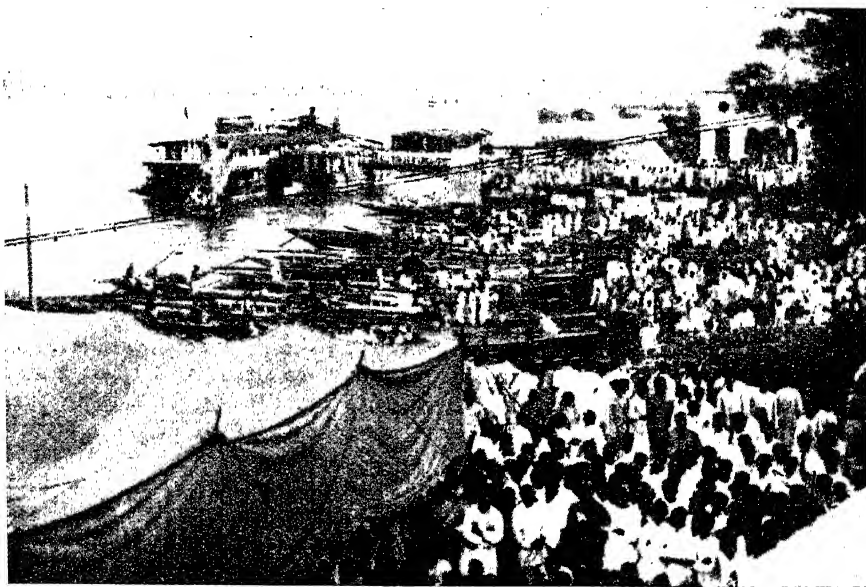
"Let all the five *Prānas* in me be purified. Due to the power of this oblation let me be free from all impurities in me due to *Rajas* and become effulgent," and so on till they came to the last oblation, "I am that Brahman of the nature of pure Chit. I am renouncing everything to-day by offering all desires for wife, progeny, wealth, name and fame, and beautiful body into this sacred fire. I have renounced all desires. I have

renounced ; I have renounced ; I have renounced. From me there is no fear (in word, thought and deed) to any being, for from me everything has proceeded."

After this they cast the hair tuft and sacred thread into the fire and accepted the loin cloth and ochre robe, the emblems of the new life, from the hands of Swami Shivanandaji who then gave them the *Mahāvākya* which contains the highest teaching of the Upanishads.

Blessed is the monk who renounces all ! For only in renunciation is triumph. Renunciation—that is the watchword of

one must have a clear conception of life and it is a well-known fact that the idea of life changes as one advances spiritually. So the fundamental question remains, how to acquire spirituality. And it is through renunciation that one advances spiritually. It is no use pulling at the oars when the boat is at anchor. It is renunciation that keeps the fire of selfless sincerity burning. It is renunciation that keeps us up through obstacles and failures. It is the foundation on which our national work has to be built. And monasticism is the one



People Arriving by Boats and Steamers

India. But unfortunately one hears very little of it in India to-day. Its place is being taken by a more sinister ideal. Young men to-day want to hold on to life in all its aspects and thus realise God who is immanent everywhere. They do not find it necessary to renounce. But they forget that in order to realise Divine immanence through life

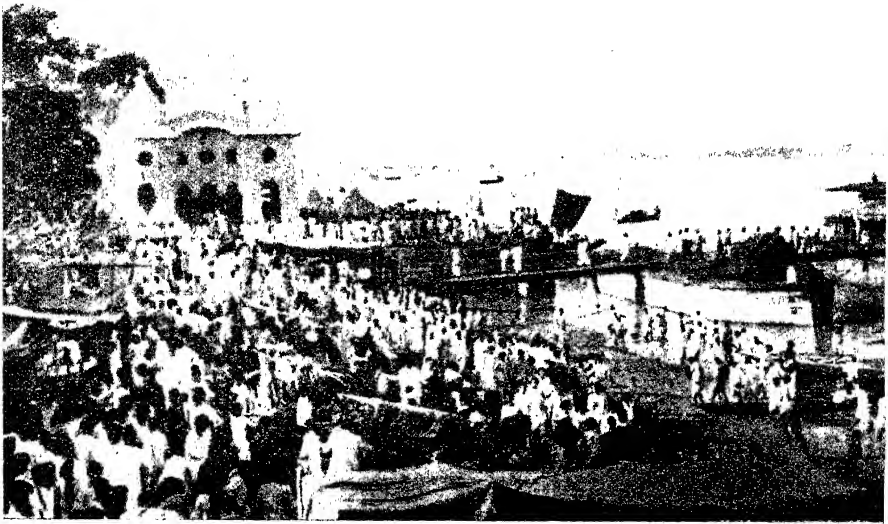
institution that will ever keep this ideal alive in society. So blessed be the monk.

The public celebration came off on the 13th of March. The monastery grounds were tastefully decorated. Crowds began to pour in from far and near using all sorts of conveyances, motors, buses, country boats, trains and special steamers chartered for the occa-

sion plying between Calcutta and the monastery grounds. Each boat and steamer was overloaded and men, women and children were literally huddled in these big steamers and as each steamer approached the monastery grounds the passengers raised a cry of praise and triumph *Jai Sri Guru Maharajji ki Jai*. By noon the extensive grounds of the monastery were one

and the vicious, high and low, all had equal rights to worship the Master; for was he not the saviour of the low and the down-trodden, the sinners, and the neglected ones of society? Did he not live to root out all sense of distinction? None was alien to his love which equally flowed to all.

It was not only people of all classes but people of all sects and religions had



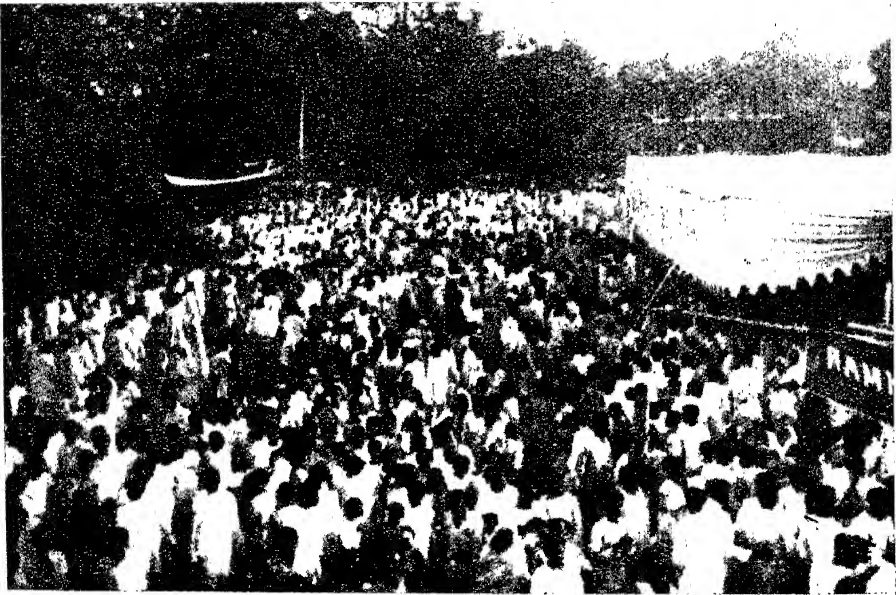
A View of One of the Landing Ghats

seething mass of humanity. It was a day of festivity and all were in their gala dress. One remarkable feature of this festivity was the participation therein by people of all classes, rich and poor, educated and uneducated, Brahmin, non-Brahmin and even depressed classes. It looked as though at least for a day the people congregated there had forgotten all ideas of distinction and were united into one universal brotherhood by the love of that great saint. Verily the monastery was a city of Jagannath where everyone, the saintly

also come there to pay their homage to this saint whom all those various religions and sects may well claim as their own. There were Christians, Mohammedans, Buddhists and foreigners, and among the Hindus one could find people of all sects represented in that vast congregation. For had he not realised in his life time God in every religion and sect! Since his advent a religious cosmopolitanism has dawned in this country. He was no ordinary man. It is yet too early to estimate the worth of that life. In him the powers and

potentialities of the Hindu race have become once more dynamic, for his message was a message of strength based on realisation. In him one finds the synthesis of a variety of racial and religious ideals. In this life of realisation one finds the potentialities for the unification of all India under one banner. To him there was neither Hindu nor Buddhist nor Christian nor Mohammedan, for all were equally the children of the Divine Mother. He did not found a sect, for he had realised that the

sanitary arrangements were excellent. Besides this, the monks had organised a first aid party to attend to accidents and mishaps of any kind. There was free distribution of cool drinks throughout the day and tea in the evening by a devotee of Sri Ramakrishna. There were also stalls of various character and description. Books, pictures, curios, refreshments and cool drinks and flowers, incense and *ghee* offerings for the Temple were sold by outsiders representing these various trades. A great



A Part of the Congregation

various religions were visions of the same Truth.

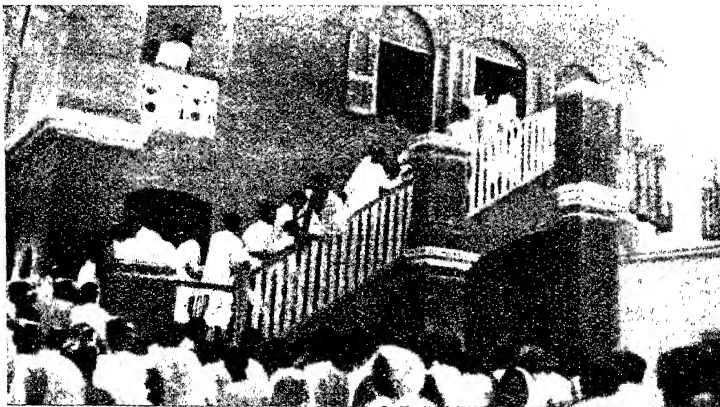
The crowd was thickest at about 4 p.m. when more than a lakh of people had congregated on these monastery grounds. The monks had taken every precaution to make their guests comfortable. They were seen scattered in that vast crowd directing, entertaining—sparing no pains for the comfort of those who had gone there that day. The

part of the success of the day's function was due to the enthusiasm and spirit of service in the volunteers who numbered nearly four hundred. They all came from good families and kept themselves under the direction of the monks and worked hard throughout the day.

Above all it was a day of religious feeling and devotion. The very atmosphere was holy and charged with a love for the Master, whose presence was felt

by almost all who had gone there that day. Men, women and children went round the temples in crowds. But the biggest crowd was at the chapel where

Swami Vivekananda had carried the relics on his shoulders when these monastery grounds were purchased and the chapel erected. Swami Vivekananda



Staircase Leading to the Chapel

the relics of Sri Ramakrishna are deposited and worshipped. Everyone in the crowd remembered that promise of the Master to his beloved disciple, Swami

while placing the relics there had remarked, "Know it for certain that Sri Ramakrishna will keep his seat fixed here for the welfare of the many, for a



Kalikirtan

Vivekananda: "Wherever you will take me on your shoulders there I will go and stay, be it under a tree or in a hut." It was on account of this that

long long time to come." The chapel was crowded during the time it was open to the public. Everyone was eager to pay his respects to the great

saint and one continuous stream of visitors entered by one door of the chapel and came out by another and this lasted for hours together; and able-bodied monks had a hard time to keep the crowd regulated.

On the open pavement of the monastery protected by tents from the sun the *Kālikirtan* party was pouring forth highly devotional music which kept multitudes in religious ecstasy. On the open lawns under a specially construct-

was converted into dining grounds. It was a sight to see thousands of people feast. It was not only the poor but many besides who visited the monastery that partook of the holy food offered to Sri Ramakrishna. As many as twenty thousand people had their full meal and many many more partook of at least a little of the sacred food. In the evening people could be seen scraping particles of food sticking to cooking pots for it was holy food. Even a particle of it



A Portion of the Dining Grounds.

ed thatched canopy was placed a life size picture of Sri Ramakrishna which was tastefully decorated. Here before this picture bands after bands of singing dancing devotees kept the place reverberating with the soul-enchanting names of the Lord. Various concert parties with solemn music kept large admiring audiences spell-bound.

A part of the open grounds of the spacious compounds of the monastery

was capable of purifying the mind. Such was the devotion that inspired thousands that day. It seemed that the volunteers and the monks were availing themselves of the opportunity to pay their homage to their beloved Swami Vivekananda by doing this work nearest to his heart, *i.e.*, serving God in the poor, the distressed and the hungry. Had not Swamiji declared, "I do not believe in a religion or God which can-

not wipe the widow's tears or bring a piece of bread to the hungry mouth. He who sees Shiva in the poor, in the weak and the distressed, really worships Shiva."

There is an active as well as a contemplative side of religious life. India has placed over-emphasis on the latter and as a result she has forgotten Man, the nearest image of God. If we truly believe that God is everywhere, that He is incarnate in all beings, we cannot but progress spiritually by that worship, which is service unto others. If we believe in the One, we cannot but love the many. Sri Ramakrishna had shown this necessary inter-relation between the two, spiritual realisation and service, in his life and Swami Vivekananda had given a definite shape to it. He had realised that to revive Hinduism and make it dynamic this spirit of active service must be introduced. The spiritual energy conserved by the nation through ages had to be turned into newer channels of human utility and practicality. This is most necessary in this age and therefore service can be the only religion of to-day, service with the knowledge that the Lord resides in every being. This thought of serving humanity is one of the most potent forces

for the progress of man spiritually, for behind it is the all-powerful motive of love. It cannot but bring us towards unity by breaking all bonds of selfishness which says always 'I' and 'mine'. To break down all differences, to universalise our heart, to feel ourselves as one with the universe—that is religion. This unity is the goal which the path of service leads us to—the seeing of the One in the many.

From about 5 p.m. the crowd began to disperse and the festivity came to an end at about 8 p.m. after an exhibition of fire-works at night fall. One returned from there feeling lifted to a higher plane. For the time being all commonplace things were forgotten and the soul of everyone was wrapped in a wave of ecstatic love for the Divine. Such was the impression left on everyone in that vast congregation on that day by the life of the Master which was one of severe asceticism combined with realisation, unworldliness and universal love, the like of which has not been heard of for centuries. If India is to be great and glorious, she has to make this ideal the very essence of her life and such spiritual giants the centre of her national life.

THE WAY OF ART

BY E. H. BREWSTER

The attempt to deepen our artistic sensitivity through an intellectual understanding of art, seems to me a grave mistake and one of the characteristic mistakes made by the culture of to-day.

This is evident when we contemplate the earliest art which we know:—pottery, the cave drawings of primitive man, and the products of the handloom. Human nature felt the need to produce these objects, they satisfied not only an outer but an inner need of man :

I am sure that need was not intellectual. It would be more accurate to say that their beauty came from a psychic need. It is *that* need which we must feel in order really to enter the world of art. The way to that world has not changed.

We who are painters ourselves watch thousands of tourists going through the galleries of Europe, consulting text books on art, trying to understand pictures because told to do so, because of some mental ambition. Nothing could lead one farther from a genuine appreciation of art.

It is this attitude which is destroying the artistic nature. America has failed to produce as great an art as she might have done because instead of looking within herself to find what her own nature required she has gone to Europe intellectually asking, what is art?

Science or intellect cannot possibly produce true art, for art springs from a part of our nature removed from them. On the contrary science and intellect are often destructive of art. What hideousness science through her machine-made products has thrown upon the world! Life in the older world which is passing was beautiful, partly because surrounded by objects made by the hand of men,—objects therefore possessing the imprint of vitality and divinity. The machine is a dead thing producing dead things. Can you imagine an image of a God made by a machine?

If the artist forms a theory of art it is *after* he has done his work: his most genuine work is not based on theory. The intellectual interpretation of art—the science of æsthetics—is almost never written by the artist. One of the amusing phenomena of the modern art world is the grand language spoken about art by the artist whose work is insignificant. The “talk” is easy!

Nay, Art belongs to feeling, to intuition, to the imagination, to the heart,

to the psyche, as opposed to mind and the analytical qualities.

Every little while a book appears trying to show that the great pictures of the world have been based upon certain rules, and the rules are applied to the pictures, which obligingly seem to prove the rule! The same thing is said and applied to poetry and music. But the true artist knows that it is absurd to think that such rules helped in great artistic creations. Even those who study the rules admit that they must be forgotten and surpassed before important work is done. The living artist is always ahead of these theorists, breaking such rules, and finding new forms of beauty which later become recognized as classic: then on his work the lesser men make new rules—so it continues.

Allow me to take extreme examples to make my meaning clearer. Consider the great beauty of the words of a Buddha, of Jesus, of Sri Ramakrishna, of Tolstoy, of Mahatma Gandhi; you cannot conceive that such great ones speak with any conscious attention to technique,—that is inconceivable. Even though we cannot speak from their depths of realization, yet when we speak or create we should be moved to give that which is our real feeling and conviction, and moved so strongly and truly that the technique is made subservient to the truth within us. Then beauty is bound to manifest. Great art never springs from self-consciousness: in its self-conscious concerns modern painting is destroying itself.

II

When the creative faculty of man expresses itself it does so in one of two ways, that of pure abstract forms or that of forms imitative of the objects in the world about him. The potter, the maker of rugs, the architect, the

musician are the most conspicuous examples of the first way. The painter and the sculptor have followed generally the second way. Yet imitation is only one element in this second way, for when the worker becomes purely imitative he ceases to be the artist, he is then more of a scientist and tries to rival the camera. Art may be realistic but when realism becomes all dominant art has vanished. Even where the attempt in early art was to be realistic the limitation of the medium and of knowledge, fortunately, prevented a realistic achievement. It is often asked why are not the forms which nature has given to be carefully copied? Why should a painter attempt to change or simplify or improve upon them?

If you are relating a story, or giving the history of a country, or writing a biography, it is obvious that you must *select* what you consider important elements to tell the same, you cannot include the minutest affairs, otherwise your writing would take as long to read—or perhaps longer—than the events took which you wish to chronicle in a mere book of some hundreds of pages. Instead of this the writer makes a selection of what he considers most significant. The writer's art has to be controlled by the limitation of his medium. .

The same thing holds true in painting—on a small canvas or wall must be represented the immensity of actual space and some sense of form. Our medium is colour and only two dimensions, whereas nature has another dimension and actual light. So at the start the painter must recognize the limitations of his medium. It is a silly idea which supposes that the artist wishes to give an *illusion* of the actual reality itself: such pictures as come near to doing so are just curiosities, or at the most scientific. The true artist

when he depicts a natural scene wishes to *suggest* nature. He knows that to include all details would detract from the basic truths and from that higher emotional appeal which is his as an artist to make,—as much as it would detract from the work of the story-teller or the historian.

But more than this the great artist is a *creator* and his work should be his *play*. It is his place to show us the creations of an inspired imagination. Here Hindu art stands very high in sculpture, painting and architecture. In the West we are coming slowly to value more and more that art which springs from an intuitive, imaginative awareness of life: in such art "realism" falls into a secondary place, or may be abandoned completely. The artist has turned to the profounder realities and principles.

We must not confuse one art with another. Literature is the field for the story, the song, the discourse; to impose these upon painting or sculpture is likely to produce a disgusting hybrid. The art of music deals with sounds and their relationships, profoundly moving us; imitation of nature and intellectual ideas have little to do with it. Architecture too has kept its purity. But painting and sculpture have not fared so well and are less truly felt. They are regarded intellectually and we miss the appeal to something more fundamental within us which it is their function to make. Their basic concerns are with colour and form, and to these in their purity we should respond. Most observers to-day see not further than the title! To express the matter very simply,—a sphere calls from us a certain psychic response whether that sphere be used to depict an orange or a world. Colours and forms in and of themselves awaken certain responses in us independent of that object to which they

are applied. The essential power of the painting or sculpture lies in the way in which such basic forms and colours are used, in their combinations and relationships. The picture of a dish of oranges may contain more dynamic forms and colours and have a higher psychic effect upon us than the representation of a god unfeelingly done without such forms. Of course the god is a greater subject and the true artist will treat it appropriately : but the true artist can produce a more powerful an effect over us in his representation of oranges—because of his feeling for significant form and colour—than the bad artist in his image of a god. Sounds, forms and colours *in themselves* are expressive of character and quality, and act upon us, modifying us according to our receptive powers.

The Hindu teaching regarding sound (*Shabda*) and *Mantra*—according to my understanding of it—is in accord with this thought. “The Causal Stress when striking the ear produces sound, when striking the eye light and colour; and when striking other sense organs produces other kinds of sensation. The stress or constituting force is one and this is *Shabda*...” (Sir John Woodroffe). *Shabda* originates from *Para Vak* or Cosmic Ideation; pure sounds, forms and colours are an emanation from Cosmic Ideation. The *Mantra* has a definite power of its own not given to it by us, we can make ourselves more or less receptive to that power. The same is true of all sounds, forms and colours. The *Mantra* is selected for a definite psychic effect, so too the artist tries to select his sounds, forms and colours for the definite psychic effect they will produce. But in so far as he is a true artist he does not do this intellectually, but he does so with his artistic faculties which are otherwise.

III

There is often the idea among religious people that art is dangerous and that beauty is a snare. Of course beauty is “dangerous and a snare”—what worth while is not? But I think that is seeing a small part of the truth. The desirable always seems beautiful : but when we realize the undesirableness of the lower life the lesser beauty vanishes, and the beauty of the higher life becomes a force which aids us in reaching that life.

Contemplation and concentration on form lead us to that which lies behind form, even as the worship of Shakti leads to Shākta. The contemplation practised by the artist in itself is one means of freedom. It is a kind of Yoga discipline,—this Schopenhauer has shown so well and at great length in his “World as Will and Idea.” In Buddhist psychology is the same recognition,—the contemplator passes from the individual object which he observes to the principle or essence of that object. While he is experiencing this, or in the genesis of æsthetic pleasure, he is freed from the roots of evil?—greed, hatred and ignorance. Artists of the Far East observed Yoga practices before starting their creative work.

I must believe that Plato was right to declare Truth, Goodness and Beauty as one. And I rejoice in these words of Mahatma Gandhi :—“Truth is the first thing to be sought for, and Beauty and Goodness will then be added unto you. That is what Christ really taught in the Sermon on the Mount. Jesus was to my mind a supreme artist because he saw and expressed Truth; and so was Muhammad. Scholars say that the Quran is the most perfect composition in all Arabic literature. Because both of them strove first for Truth, therefore the grace of expression naturally came

in. Yet neither Jesus nor Muhammad wrote on Art. That is the Truth and Beauty I crave for, live for, and would die for." (*Mahatma Gandhi's Ideas*, C. F. Andrews).

To my mind the highest asceticism and the highest æstheticism are one. Even he who wishes to pass beyond all sounds, forms and colours, conceives that it is from the beyond that they have emanated, there is their real home.

A few years ago it was my privilege to pass several months in an Indian village where there is a large well-equipped school. Some of its work in painting was shown to me, evidently following Western methods, and like the products of most such schools in the West, the quality, seemed to me, meagre, uninspired, timid and small. Later in the year on the occasion of a religious festival I saw work done by the same

hands. What a contrast! Moved by another impulse the work was spontaneous, vital, big in conception, gorgeous in colour, and really grand in its execution. Such work I gladly would have travelled thousands of miles to see. The first was done with a timid, fearful, anxious mind,—the latter was born in creative joy and in love. *Not in intellect but in love is to be found the guiding principle for the artist.*

It is very significant to the artist that Sri Ramakrishna experienced Samadhi for the first time under the effect of the beauty of nature, when as a child he saw the white crane against the dark storm cloud. Similarly Gotama the Buddha as a young child moved by the beauty of nature first experienced Samadhi,—the memory of which suggested to him the way by which he attained, in later years, his great enlightenment.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

I

The memories recorded here are only an aftermath of the reminiscences given in my two published volumes, *Days in an Indian Monastery* and *Sri Ramakrishna and His Disciples*. These contain lesser incidents, more personal details; but the small fact has its place in history quite as much as the happenings of wider measure; so, in response to a reiterated request, I am setting down now the unspoken memories that still linger in my mind as incense in a Shrine after the worship is ended. My hope in doing this is that it will help

to shorten the perspective, for those who come after, of the mighty Ones whom it was my holy privilege to know.

My first contact with the Ramakrishna movement was through Swami Vivekananda. It occurred before the Mission had taken definite form; when all there was to tell of the far-spread work to be done later was a band of wandering Sannyasins, waiting for the call, yet half unaware that they were waiting. One of the band said to me years after; "If we had dreamed of the labours that lay before us, we would not have spent our strength in severe austerities or taxed our bodies by pri-

vations and long wanderings. All that was asked of us, we thought, was a simple life of renunciation, obeying in humble spirit what our Master had taught us."

The first hint of anything beyond this, I learned from the same source, was a quiet voice heard only by Swami Vivekananda as he lay at the point of death in an Himalayan glade under a rude thatch of dry branches. It said: "You will not die. You have a great work to do in the world." He told it to two fellow disciples with him, and one of them told it to me. But the voice came without a form to give it substance. How could they know that the words spoken were prophecy?

Time proved them to be such. Their fulfilment had just begun, when all unexpectedly I touched the Swami's orbit, now circling a world. My mother, sister and I had spent the month of June at the Great Fair of 1893 in Chicago, and we were planning to return for the Congress of Religions in the autumn on our way to Japan and the Orient. A death in the family brought our journey to a halt in a little town in Ohio. Soon after our arrival there the Swedenborgian minister, as a courtesy to strangers, invited us to dine with him. We went. The minister himself met us at the door, his face aglow with enthusiasm. He had just returned from the Congress of Religions and he could talk of nothing else.

He described at length the various sessions of the Congress, dwelling with emphasis on this delegate or that. "But," he continued, "there was one speaker who stood out above all others, because of his learning, his eloquence and his impressive personality. No other could compare with him except two or three Roman Catholic prelates, and they had sent their best men." He paused, leaving his brilliant figure with-

out name or nationality. "Who was he?" I asked eagerly. The minister replied quietly: "A Hindu—Swami Vivekananda."

I was prepared to be keenly interested, for the spiritual teachings of India were not unfamiliar to me. Edwin Arnold's *Light of Asia* had acquainted me with the exalted beauty of Lord Buddha's life and doctrine; I had read and reread Mohini Chatterji's translation of the Bhagavad-Gita, looking up all his references to parallel passages in the Bible; and long hours had been devoted through the previous winter to the study of Max Müller's English version of the Upanishads. I still have the copy, worn and marked, that I used at that time. Thus a gradual orientation had taken place in my mind.

Autumn brought our return to New York. Winter set in with its busy routine, but the memory of the conversation with the Swedenborgian minister still remained vivid. One day, as I was walking up Madison Avenue, I saw in the window of the Hall of the Universal Brotherhood a modest sign saying: "Next Sunday at 3 p.m. Swami Vivekananda will speak here on 'What is Vedanta?' and the following Sunday on 'What is Yoga?'" I reached the hall twenty minutes before the hour. It was already over half full. It was not large, however—a long, narrow room with a single aisle and benches reaching from it to the wall; a low platform holding reading-desk and chair at the far end; and a flight of stairs at the back. The hall was on the second storey and these stairs gave the only way of access to it—audience and speaker both had to make use of them. By the time three o'clock had arrived, hall, stairs, window-sills and railings, all were crowded to their utmost capacity. Many even were standing below, hoping to catch a

faint echo of the words spoken in the hall above.

A sudden hush, a quiet step on the stairs and Swami Vivekananda passed in stately erectness up the aisle to the platform. He began to speak; and memory, time, place, people, all melted away. Nothing was left but a voice ringing through the void. It was as if a gate had swung open and I had passed out on a road leading to limitless attainment. The end of it was not visible; but the promise of what it would be shone through the thought and flashed through the personality of the one who gave it. He stood there—prophet of infinitude.

The silence of an empty hall recalled me to myself. Everyone was gone except the Swami and two others standing near the platform. I learned later that they were Mr. and Mrs. Goodyear, ardent disciples of the Swami. Mr. Goodyear made the announcements at the meetings. After that I attended all the classes and lectures during the Swami's two seasons in New York, but I never came in close personal touch with him. There seemed to be an intangible barrier. Was it created by shyness or a sense of strangeness, or by my elder sister's prejudice? She had no sympathy with my Oriental studies and often said she wished I "could get salvation nearer home."

The meetings began in an upper room; then because of their increasing size they were transferred to the floor below. Later they moved to another house—one in a long monotonous row of dingy boarding houses. It was a heterogenous gathering at the classes in those shabby lodgings,—old and young, rich and poor, wise and foolish; stingy ones who dropped a button in the collection basket, and more generous ones, who gave a dollar bill or even two. We all met day after day and

became friends without words or association. Some of us never missed a meeting. We followed the course on Bhakti-Yoga and the course on Jnana-Yoga. We walked simultaneously along the paths of Raja-Yoga and Karma-Yoga. We were almost sorry that there were only four Yogas. We would have liked to have six or eight, that the number of classes might be multiplied.

We were insatiable knowledge-seekers. We did not limit ourselves to any one doctrine or Scripture. We went to one lecture in the morning, a second one in the afternoon, and sometimes to a third in the evening. Philosophy, Metaphysics, Astrology, each had its turn. Yet although we seemed to scatter our interest, our real loyalty belonged to the Swami. We recognized in him a power that no other teacher possessed. It was he alone who was shaping our thought and conviction. Even my dog—an Irish setter—felt this. He would stand perfectly still and a quiver would run through his body whenever Swamiji would lay his hand on his head and tell him he was a true Yogi.

The faithful group that followed the Swami wherever he spoke were as relentless as they were earnest. If he suggested tentatively omitting a class because of a holiday or for some other reason, there was a loud protest always. This one had come to New York specially for the teaching and wished to get all she could; another was leaving town soon and was unwilling to lose a single opportunity of hearing the Swami. They gave him no respite. He taught early and late. Among the most eager were a number of teachers, each with a blank book in hand; and the Swami's words were punctuated by the tap of their pencils taking rapid notes. Not a sentence went unrecorded; and

I am sure that if later any one had made the circuit of the New York Centres of New Thought, Metaphysics, or Divine Science, they would have heard everywhere Vedanta and Yoga in more or less diluted form.

Through the late winter and spring of 1895 the work—carried on without the intermittance of the earlier teaching—gained tremendous momentum and fervour. We divided our interest no longer. It was wholly focussed on the message the Swami had to give. That had become the foundation of our daily living, the stimulus that urged us onward. For several consecutive months class followed class, lecture followed lecture. Now there remained only a final class and a final lecture. Then the last class was over and in a hush of sadness we filed out from the shabby lodging-house, dropping our farewell offering in the basket at the door.

There was still a final Sunday lecture. It took place in the Madison Square Concert Hall—a fairly large hall on the second floor behind the Madison Square Garden, a vast arena used for automobile exhibitions, bicycle races, horse shows, for anything that required space. The building seemed huge at that time, but later New York outgrew it and it was torn down. The Concert Hall was much used by Glee Clubs, string quartets, and lectures. I do not know how many it held, but it was full to the uttermost at that closing lecture—every seat, every foot of standing room was occupied.

I believe that was the day on which Swami Vivekananda delivered the lecture on *My Master*. As he entered the hall from a door at the side of the platform, one sensed a different mood in him. He seemed less confident, as if he approached his task reluctantly. Years after in Madras I understood. He hesitated at all times to speak of

his Guru. During his early wanderings through South India he refused to reveal his name even, believing he represented him so poorly. Only in Madras, when he came unaware upon his Master's picture, did the words burst from his lips: "That is my Guru, Sri Ramakrishna," and tears streamed down his face. So now was he reluctant. He began his lecture with a long preamble; but once in his subject, it swept him. The force of it drove him from one end of the platform to the other. It overflowed in a swift-running stream of eloquence and feeling. The large audience listened in awed stillness and at the close many left the hall without speaking. As for myself, I was transfixed. The transcendent picture drawn overwhelmed me. The call had come and I answered.

It was on this Sunday that the Swami's first volume appeared. For some time the lectures of one Sunday had been for sale on the book table, the next Sunday in pamphlet form. Now a whole collection of lectures on Karma-Yoga was brought out in a large, thin, closely-printed volume—very different from the edition published later. It was not very beautiful, but the workers were extremely proud of it.

A supplementary meeting in a private house marked the close of the Swami's New York work. In June he went with a group of students to Thousand Island Park and in August he sailed for Europe. The time of hearing was over, the time of pondering and practising had come. As we dwelt in memory on the Swamis' teachings and tried from day to day to put them into our life, we came to feel more and more that a mighty comet had swung into our hemisphere, shone for a season in our heavens and swung out again, leaving a line of light behind it. Its radiance still lingers.

THE FIVE-YEAR PLAN OF SOVIET RUSSIA

BY A STUDENT OF HISTORY

(Continued from the last issue)

INTER-REGIONAL DIVISION OF LABOUR

In pre-revolutionary Russia the main industrial districts were: the Leningrad District, the Central Industrial Region and the Ukraine. The rest of Russia was kept in a backward economic condition and was exploited as a source of raw materials for the advanced industrial regions.

But, at present, the U.S.S.R. has been divided into different economic regions and each region is being encouraged to produce the things which it is best fitted to produce, considerations of national defence not being overlooked. For instance, the new textile mills of the U.S.S.R. are being established not near Moscow or Leningrad where they used to be concentrated, but in Central Asia where Russian cotton is principally grown.

In 1928-29, 65 p.c. of the total industrial capital of the country was concentrated in Leningrad, the Central Industrial region and the Ukraine. But the Five-Year Plan contemplates industrial development in such a manner that the share of those regions in the total industrial capital will be reduced to 55 p.c., the old industrial regions being thus made to lose proportionately in favour of the younger ones.

While the industrial capital of the whole union will rise by 189 p.c. during the five-year period, that of the different economic regions will rise by the following percentages as shown below:—

Trans-Caucasia	202 p.c.
The Ukraine	„ „

The Central Black Soil Region	302	„
White Russia	...	342 „
The Lower Volga Region	...	388 „
The Central Asiatic Region	...	394 „
Kazakstan	...	449 „
The Northern Region	...	555 „
The Ural	...	600 „
Siberia	...	720 „
The Far-eastern Region	...	780 „

It is interesting also to compare the amount of capital investments contemplated to be made in State industries in the various economic regions during the five-year period, with those made before the commencement of the five-year period. The relevant figures are the following:—

	Investments before the five-year period	Investments during the five-year period
	billion Rubles	billion Rubles
The Central Industrial Region	2'1	2'8
The Ukraine	1'7	4'2
	million Rubles	million Rubles
White Russia	70	260
The Middle Volga Region	68	187
The Lower Volga Region	110	470
The Central Black Soil Region	122	422
The Central Asiatic Region	104	471
Kazakstan	67	340
		billion Rubles
The Ural	300	1'9
		million Rubles
Siberia	90	610

All these figures show that the principle of the unbalanced industrialization of certain districts at the expense and to the neglect of the rest of the country

has been given the go-by, and that a new policy of the maximum development of the economic resources of each of the various economic regions has been vigorously inaugurated in the U.S.S.R.

THE LOT OF THE WORKERS AND THE PEASANTS

The number of industrial workers is expected to rise from 11.3 millions in 1927-28 (9.2 millions, exclusive of forest and agricultural labourers) to 15.7 millions (12.8 millions, exclusive of forest and agricultural labourers) by 1932-33.

The number of the unemployed in 1927-28 was 11 millions. By 1932-33 it is expected to fall to 400,000. Having regard to the constant developments taking place in industrial technique, that number is considered as inevitable.

During the present five-year period the nominal wages of the different classes of workers is expected to rise as follows :—transportation workers—40 per cent; construction workers—30 per cent; intellectual workers on the cultural front—70 per cent; Civil Service employees—35 per cent. Cost of living will fall by 14 per cent, hence increase in real wages will be higher than the increase in money wages.

In the U.S.S.R. no deduction is made from the wages of the workers for the purpose of social insurance, but the sum of about a billion rubles will be deducted from the wages of the workers, and that amount will be spent for 'improving the education and training of the working class children.'

The following figures will show how the hours of work have progressively fallen in the U.S.S.R. :—

1913	...	9	hours	42	minutes
1917	...	8	„	45	„
1924	...	7	„	37	„
1925	...	7	„	25	„

1926 ... 7 hours 20 minutes

1927 ... 7 „ 18 „

The introduction of the seven-hour day was decided upon in 1927. In 1928-29, 20 p.c. of the industrial workers had been enjoying the seven-hour day. The introduction of the six-hour day is contemplated at the beginning of the next five-year period.

The workers cannot do without allies in their struggle against capitalism, both in the city and the country. The poor and the middle peasantry 'have revolutionary possibilities.' Hence they are being treated as allies. It is for this reason that an attempt is being made to bridge over the gulf in the standard of living of the peasants and the workers.

To what extent is the standard of living of the workers and the peasants sought to be raised? This will appear from the figures relating to the per capita consumption of agricultural products by those two classes of people aimed at during the present five-year period. "The per capita consumption of meat products is to increase from 49.1 Kilograms in 1928-29 to 62.7 Kilograms in 1932-33 in the cities, and in the villages from 22.6 Kilograms to 26.4 Kilograms. The normal consumption of eggs is scheduled to increase in the cities from 90.7 eggs at the beginning of the present period to 155 eggs at its end; and from 49.6 eggs to 72 eggs in the villages. Finally the per capita consumption of dairy products is to increase from 218 Kilograms in 1927-28 to 339 Kilograms in 1932-33 for the city population; and from 183 Kilograms to 228 Kilograms for the rural population."

While the condition of the workers and the peasants will improve, that of

* Grinko's *The Five-Year Plan of the Soviet Union*, p. 802.

the bourgeois will remain the same. The income per head of the proletariat will double at the end of the five-year period, that of the agricultural labourers will rise by 99 p.c., that of the peasantry by 48 p.c., while that of the bourgeois will not rise at all.

We would now take up the question of housing. The floor space available per head of the city population was 61.5 sq. ft., at the beginning of the five-year period. It will be raised to 69 sq. ft., per head by the end of the five-year period. The necessary additions to the buildings will be made by industrial enterprises, the co-operative housing societies, the transportation systems and private individuals.

The Municipalities will spend 2.5 billion rubles during the five-year period 'to provide greater public facilities for the proletarians of the existing cities, and the necessary Municipal enterprises and institutions for the newly built urban settlements.'¹⁰ Grinko observes that 'the workers' sections of the cities, which formerly were slums, are now provided with an increasing number of such conveniences as electric lights, trolley cars, water mains, sewers and other public utilities.'¹¹ Moscow, Leningrad and other leading cities have been taking steps for the establishment of workers' garden cities.

FUNDS AND PERSONNEL

In order to carry out the Five-Year Plan the U.S.S.R. would require 60,000 engineers and 90,000 technicians for industry, 11,500 engineers and 29,000 technicians for transportation, 10,000 civil engineers for construction work, 5,000 engineers and 30,000 agronomists with university education, 20,000 technicians and 30,000 agronomists with

secondary technical and agricultural education, for the development of agriculture. At the beginning of the five-year period Russia had 16,000 graduate engineers, 17,000 technicians with secondary education and 25,000 practical technicians in the industrial line, 500 engineers and 10,000 technicians in transportation, 2,000 civil engineers and 11,000 agronomists with university education and 27,000 with secondary education. So that, considering the supply at the beginning of the five-year period, 80,000 engineers and 90,000 technicians have got to be trained during the five-year period. Collectivization in agriculture has taken place at a pace faster than intended. Hence, 150,000 technicians would be needed in place of 90,000. How are these 80,000 engineers and 150,000 technicians going to be supplied?

In 1927 there were 123 secondary technical schools, 41 transportation schools and 191 agricultural schools. In 1929, 172 new secondary technical schools and 47 engineering and agricultural colleges were established. These institutions are expected to supply half the number of engineers and technicians required.

The other half will be provided, as far as possible, by extra-mural education through such means as open laboratories, special consultations, correspondence courses, evening schools and evening courses, technical libraries, etc. It is feared that the whole of the other half cannot be supplied in this way and a shortage is likely to occur.

The next need is for skilled workers. In 1927-28, 41.8 p.c. of the workers were skilled, and even those who were skilled had insufficient training. By 1932-33, 1.5 million proletarians for State industry, 25,000 skilled workers for building trades, 500,000 skilled workers for transportation, and about 500,000 workers for agriculture will have to be

¹⁰ *Ibid.*, p. 230.

¹¹ *Ibid.*, p. 230.

trained up. The apprenticeship schools attached to the factories will train up 200,000, the Central Labour Institute with its educational shops will train 100,000, the secondary technical schools will provide 50,000 with requisite training, and the rest will be trained in extra-mural institutions.

So far with regard to the personnel. As regards the funds, she intends to carry out the scheme, whether she gets foreign credits or not. About 80 p.c. of the national income of the U.S.S.R. during the five-year period would be devoted to the industrialization and socialization of the country. Besides, petroleum, lumber, flax-grains, etc., are being exported in order that mechanical equipment and technical aid might be obtained from abroad. Prof. Hoover remarks that even food products are being exported for the same purpose, in spite of the shortage of food stuffs in the U.S.S.R. The situation then amounts to this: Russia has been accusing herself to a lower standard of living than she might achieve, in the expectation that a much higher standard of living would be attained after the present programme of industrial development has been gone through.

EDUCATION AND CULTURE

Every aspect of the life of contemporary Russia is being organized with a view to satisfying the interests of the workers and peasants, first and foremost. The same remark might as well be made about education and culture. Russia appears to have girded up her loins to raise the cultural level of her toiling masses within the shortest possible period.

Hence, an attempt is being made to remove the blot of illiteracy altogether. At the end of the second decade of this century Russia had 72.2 per cent illiter-

ates among the rural population and 40.6 per cent illiterates among the urban population. But by 1927-28, 87.2 per cent of the children between the ages of 8 and 11 were being educated. It was expected that by 1932-33 all the children of school-going age would be educated and 3 billion rubles have been allotted for that purpose. The progress, however, is quicker than expected and Grinko anticipates that elementary education would be soon practically universal.

It will not do to educate the children alone. The illiterate adults also must be given at least some rudimentary education. At the beginning of the five-year period there were 18 million illiterates among the adults between the ages of 15 and 35. 250 million rubles have been set apart for their education during the five-year period. Various social organizations also are spending an equal amount for the purpose. By the middle of 1930 elementary education had been already imparted to 13 out of the 18 million illiterate adults.

So far with regard to elementary education. What is being done for the sake of the higher education of the masses? Before the Revolution the sons of the higher classes constituted 95 per cent of the student body in the Universities and Colleges. Now, their proportion has fallen to 9 per cent only. This reduction in the proportion of the bourgeois and aristocratic elements in the student population has been brought about by the abolition of the principle of regulating admission on the basis of the capacity to pay the fees demanded. Admission into Universities and Colleges is regulated by an altogether new principle. Those only get admission who can get selected or elected by some social service organization or some workers' or peasants' organization. So far, with regard to admission. The ad-

mitted students must be enabled to pursue their studies in the Universities and Colleges with profit. Owing to the dearth of secondary schools, the workers and peasants have not the opportunity to get sufficient preparatory training for the purpose. To provide them with the necessary preliminary intellectual equipment, special auxiliary institutions called the Workers' Faculties have been started.

The next question is about funds. Do the students get their education without paying any fee at all? Grinko is not quite clear on the point. But he points that the State has been helping the students with subsidies. Besides, there is another source of financial help to the students. By, what is called, a system of contract, the students are sent up for training by some organization such as a factory, a bank or a mill, and there is a contract between the students and that organization to the effect that the organization concerned would help the students sent up with regular monthly stipends on the understanding that the students so trained would work in that organization for a definite period after the completion of their training.

Capitalistic conceptions or private property ideas die hard. In order that economic reconstruction on socialist lines may proceed smoothly and quickly it is necessary that there should be a large number of teachers and preachers all through the land, to win over the masses to look at all things from the socialist standpoint, or in other words, to organize a socialist consciousness among the people, and also to hurry forward the fittest among the masses to rise to positions of concord and initiative in every sphere of economic endeavour. Hence, a special class of organizers called 'social organizers' is thought to be necessary. And, com-

munist universities like those at Leningrad, Kherkov, Moscow, etc., the Institute of Red Professors, the Communist Academy of Social Sciences, etc., have set themselves the task of preparing such social organizers. Besides, the Industrial Academy, the numerous courses for the preparation of executives for all sections of the economic front, the conferences which assemble to discuss pressing economic problems etc.,—all of these institutions also aim at imparting training in socialist ideology, incidentally and in addition to the purposes which they are intended to serve.

The expansion of culture that is aimed at in the U.S.S.R. would appear vividly from the progress aimed at in the production of books, newspapers, journals, etc., during the five-year period. An idea of that may be gathered from the following figures¹² :—

	1927-28	1932-33
	million printed signatures	billion printed signatures
Books . . .	1'3	2'6
	million signatures	billion signatures
Journals . . .	540	960
The total copies of all Newspapers in Soviet Union	billions 1'7	billions 3'5

Even that progress is said to be but 'a mere beginning of that much greater development of the press and other publications, which are literally as necessary in the Soviet Union as air.'¹³ It is to be noted also that "among the books to be published, popular books, devoted to technical and engineering sciences, and text-books will increase at a more rapid rate than others."¹⁴

¹² Each signature=16 printed pages of a book.

¹³ Grinko's *The Five-Year Plan*, p. 275.

¹⁴ *Ibid.*, p. 275.

Motion pictures also will be made to play their part, both in spreading education and in preaching socialism. In 1927-28 there were 3,500 motion picture houses in the U.S.S.R. By 1932-33, their number will be raised to 35,000. sixty per cent of the films already being shown are said to have been prepared in Soviet Studios.

Various social organizations also are actively working 'to put an end, once for all, to the heritage of backwardness,¹⁵ ignorance and culturelessness of the Russian people. Of such bodies may be mentioned—"Down with Illiteracy" Associations, "Popular Mechanics" Associations, the "All-Union Council for Physical Culture," etc. The trade unions, the co-operative societies, the organizations of the Young Communists, etc., are also working for the same end.

In this connection we would like to draw the attention of our readers to the new educational principle that is being given practical effect to in the U.S.S.R. Children in schools are sought to be educated through actual useful work such as 'working, cleaning and keeping in order the places where they live, taking care of domestic animals, gardening, preparing and serving their food, etc.,'¹⁶ and also 'actual work in various shops.' College or University Students also have to participate in productive activities along with the theoretical training they get in the academic institutions they attend. Thus, one-sided theoretical training or too much of 'bookishness' is sought to be avoided and the entire system of education is sought to be raised upon the foundation of labour. Another important departure made by the U.S.S.R. in the realm of education is, that the students are allowed to participate in the adminis-

tration of the educational institutions as also in the preparation of their curricula.

It would appear from the survey made that the Five-Year Plan does not mean an economic programme alone. The Russians appear to have vividly realized the intimate inter-connection between education and economic progress. Besides, they appear to be keenly sensitive about their educational and cultural inferiority. Hence, they appear to be trying hard to overtake, and then surpass, the capitalist countries, not only economically, but culturally as well.

AN ESTIMATE OF SOVIET ECONOMIC SYSTEM AND POLICY

Has Russia succeeded in carrying out the Five-Year Plan till now? Grinko claims that, excepting in the field of agriculture in the private sector, in all other fields, the programme fixed for the first of the five-years has been carried out and even surpassed and that the cry now obtains in Russia of carrying out the first Five-Year Plan in four years. Foreign observers like Prof. Calvin B. Hoover and Dr. Paul Haensel admit that a great capitalist expansion is actually taking place in Russia. Says Paul Haensel—"Soviet Russia has made a great and astonishing progress in her industrialization policy."¹⁷ In 1921, the Secretary of Commerce of the U.S.A. Govt. remarked that Russia would have no considerable commodities to export and consequently no great ability to obtain imports.¹⁸ But to-day, instead of being regarded as an economic vacuum, she is 'supposed to be an economic high-pressure tank ready to shoot endless streams of goods in all

¹⁷ *Report of the Forty-Third Annual Meeting of the American Economic Association*, p. 52.

¹⁸ *The Annals of the American Academy of Political and Social Science* for July 1931, p. 70.

¹⁵ *Ibid.*, p. 277.

¹⁶ *Ibid.*, p. 270.

directions.¹⁹ This fundamental change in outside opinion also shows that the Five-Year Plan is being carried out with success, though, having regard to the inaccuracies one comes across in Soviet Statistics, one may be easily led to suspect the measure of the success trumpeted forth by Russian authorities.

What are likely to be the possible effects of the successful pursuit of the policy underlying the Five-Year Plan?

The obvious and the most important consequence would, of course be, as Professor Benoy Kumar Sarkar points out, that Russia would cease to be an economically backward country and would pass through that first stage of industrialism through which England, the U.S.A., Germany, France, etc., have already passed and through which countries like Italy and Japan, and especially India, China and the Balkan States of Europe are at present passing. It may be that the rate of progress in Russia would be far quicker than that in the other countries which are also passing through, what may be called, the First Industrial Revolution. It is also true that Russian industrialism is being raised not on a capitalistic, but on a socialistic basis. But the fundamental similarity still remains. Communistic Russia, Fascist Italy and defendent India are treading the same path of industrialization. And, the successful pursuit of the Five-Year Plan would mean nothing more nor less than that Russia would leave countries like Italy and India far behind in the contemporary race for industrialization.²⁰

¹⁹ *Ibid.*

²⁰ Interview with Prof. Sarkar on "Modern Italy" published in the *Suvarna Banik Samachar* (a Bengali Monthly) for Aghrayana 1338 B.S., p. 8; Interview with Prof. Sarkar on "World Crisis and Economic India" published in the *Liberty* for the 9th Nov. 1931; Prof. Sarkar's speech on

What is likely to be the effect on the standard of living of the Russian masses? Prof. Calvin Hoover, who appears to be a very close student of the subject, opines that the industrialization and socialization now being carried through in the U.S.S.R., if successful, would fail to produce goods of as high a quality as those produced under the capitalist system, that the standard of living in Russia would probably 'never reach the level of comparative luxury such as that attained by the bourgeoisie in capitalist countries,'²¹ but that Russia would succeed in providing the masses of the people with a standard of living which is very much higher than they have known hitherto in or outside Russia.

But, in that, he scents a danger to the capitalist countries. "Simple food, communal housing, proletarian club houses, plain clothing, motor transport, short hours of labour, vacations at state recreation houses, may be taken to represent the final goal of communist efforts in terms of standard of living.

If the masses of the people in the capitalist countries find that the people in Russia have a higher standard of living, in that case, Prof. Hoover fears that their loyalty to the capitalist system may be shaken. He, therefore, suggests that the only means to preserve their loyalty under those circumstances would be to raise their standard of living in the capitalist countries.

It has been urged by some that Russia is a 'grave menace' to the capitalist countries in another sense: being under no handicap of having to consider costs of production in the sense

"The Industrialism of Young Bengal and its role in World Economy" at the opening of the recent Industrial Exhibition at Berhampore, published in the *Prabuddha Bharata* last February.

²¹ *The Economic Journal* (London) for Sept. 1930, p. 434.

in which private producers are, she may undersell the other exporting commodities in the markets of the world and thereby upset the present international exchange system and work untold ruin upon the capitalist producers.

But, as Mr. George Soule observes, in the course of an article on "An American Policy towards Russia," if Russia at all supplies the world with the commodities it needs, at a lower cost than any other country, the world stands to gain thereby rather than to lose. "We should have," he says, "all the food we wanted to eat, all the clothing we wanted to wear, all the houses to live in, all the cars to ride about in, without having to pay anything for them in the form of exports. We should be sustained in idleness, at a luxurious scale of living, as the pensioners of the Soviet system."²²

But, what is more to be feared, the tendency far from being in that direction, is in the exactly opposite direction. Russia has vast natural resources, and if her present programme of heavy industries is carried through and further completed in subsequent five-year programmes, she may actually develop a self-contained economy as far as it is possible to attain it,—the very aim she is driving at. The argument applied in the case of capitalist countries that the greater the industrialization the greater the volume of purchases abroad, and hence that Russia's aim at a self-contained economic system may turn out to be the pursuit of an ever-receding goal, does not apply to the case of Russia. For, in Russia, the foreign trade is not carried on for the profit of individual merchants or import-export-houses, but is wholly controlled

by the State, and that State has deliberately set before itself the aim of making Russia as self-contained in respect of material goods and services as possible. That aim also is being vigorously pursued. Whatever of Russian exports we see in the world's markets are agricultural in character, which are sent out with a view to getting the equipment necessary for establishing a self-contained economic system in Russia. Hence, the development of an economic system in Russia, the dependence of which upon the outside world is of the minimum character, is possible. The result of the development of such a system would be that the world outside would fail to get the benefit of Russia's vast natural resources. "One of the greatest treasures of natural riches in the world may be locked up for the Russian people only."²³ That is not a pleasant prospect to contemplate.

The complaint has been raised that the present economic programme has been forced upon the Russian people by the handful of communist autocrats at the head of the Russian Government. It is also complained that it has been possible to carry through the present programme till now because the Russian people are treated with an iron discipline and are handled like parts of a gigantic machine. For instance, Prof. Hoover urges that individual liberty as such has ceased to exist in contemporary Russia. He observes—"Never in history have the mind and the spirit of man been so robbed of freedom and dignity. It is not merely that academic freedom, freedom of speech, freedom of the Press, and freedom of thought are forbidden. The Party is not content with mere abstention from unauthorised action. Men must publicly deny

²² *The Annals of the American Academy of Political and Social Science* for July 1931, p. 79.

²³ *Ibid.*, p. 81.

their real thoughts and feelings."²⁴ And he further brings in the charge that the 'white-collared' workers (i.e., the stenographers, clerks, book-keepers, etc.), are discriminated against in many ways and that the members of the former bourgeoisie and of the 'deprived' classes are even now, in spite of their present downfallen condition, pursued with 'a relentless persecution.'²⁵

But, as against the fact of the loss of liberty and the persecution of the erstwhile persecutors alleged to be prevailing there, must be set one important gain: the profit-seeking motive does no longer operate in Russian economy except to a negligible extent; the struggle for money and for economic security throughout life, which absorbs at least 75 p.c. of the energy of the vast majority of the people in the capitalist countries, has almost ceased to exist in Russia; and the keen struggle for livelihood and for worldly advance prevailing so prominently in the

capitalist countries, appears to be almost a thing of the past in Russia. "The creation of a system of life which has displaced the money standard of measurement for even the moral and subjective values which exist in bourgeois countries civilization, must be registered as a distinct contribution to human welfare."²⁶ To the extent here indicated, therefore, Russia has scored a distinct advance and has shown an altogether new path for the betterment of human character.

With all its good points, the Russian system is not a perfect one. The capitalist system is also not without its redeeming features. But the Russian system has staged an experiment unprecedented in the history of the world, and the well-wishers of humanity can only hope and pray, that these two economic systems would gradually and peacefully lead on to the evolution of such a one the world over, as would absorb the virtues and reject the defects of both.

(Concluded)

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।

धीरस्य शीतलं चित्तममृतैर्नैव पूरितम् ॥ ८१ ॥

(सः He) लाभं gain न not प्रार्थयते longs for एव surely अलाभिन at non-attainment न not अनुशोचति grieves धीरस्य of the wise one शीतलं cool चित्तं mind अमृतेन with nectar एव verily पूरितम् filled.

81. The wise one neither longs for gain nor grieves at non-attainment. His cool mind is verily filled with nectar.¹

[¹ Nectar—of Immortal Bliss.]

²⁴ *The Economic Journal* (London) for Sept. 1930, p. 436.

²⁵ *Ibid.*, p. 437.

²⁶ *Ibid.*, p. 440.

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।

समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥ ८२ ॥

निष्कामः One who is free from desire शान्तं one who is gentle न not स्तौति praises दुष्टं one who is wicked अपि even न not निन्दति blames तृप्तः contented समदुःखसुखः same in happiness and misery (सः he) कृत्यं that ought to be done किञ्चित् anything न not पश्यति sees.

82. The desireless one praises not the gentle nor blames even the wicked. Contented and same in happiness and misery, he finds nothing to be done.

धीरो न द्वेष्टि संसारमात्मानं न दिवृक्षति ।

हर्षमर्षविनिर्मुक्तो न मृतो न च जीवति ॥ ८३ ॥

धीरः The wise one संसार the round of birth and rebirth न not द्वेष्टि hates आत्मानं the Self न not दिवृक्षति wishes to perceive हर्षमर्षविनिर्मुक्तः free from joy and sorrow (सः he) न not मृतः is dead न not जीवति lives च and.

83. The wise one neither¹ abhors birth and rebirth nor wishes to perceive the Self. Free from joy and sorrow, he is neither² dead nor alive.

[¹ Neither etc.—The necessity of liberation is consequent upon the idea of metempsychosis. Being the Self already, the man of Self-knowledge has neither metempsychosis nor liberation. He, therefore, does not shrink from or desire either.

² Neither etc.—Life and death imply change. The Self being changeless and eternal, the man of Self-knowledge has neither.]

निःश्लेहः पुत्रदारादौ निष्कामो विषयेषु च ।

निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥ ८४ ॥

पुत्रदारादौ In son, wife and others निःश्लेहः free from attachment विषयेषु in the sense-objects निष्कामः free from desire स्वशरीरे for his own body अपि even निश्चिन्तः free from care निराशः free from expectation बुधः the wise one शोभते lives in glory.

84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife and others, free from desire for the objects of the senses, and free from care even of his own body.

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।

सख्यच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥ ८५ ॥

यथापतितवर्तिनः Who lives on whatever falls to his lot देशान् countries सख्यच्छन्दं at pleasure चरतः wandering यत्रास्तमितशायिनः resting wherever the sun sets धीरस्य of the wise one सर्वत्र everywhere तुष्टिः contentment (भवति is).

85. Contentment ever dwells in the heart of the wise one who lives on whatever comes to him and wanders about at pleasure, resting wherever the sun sets.

NOTES AND COMMENTS

IN THIS NUMBER

The verse that we publish is from an ardent American devotee, who wants to remain anonymous . . . Madame Montessori in the present article raises a great psychological question, namely—that of reforming the reformers. So far as the adult can improve himself, he will be able to exert his influence upon the child. As a matter of fact, we can never mould the child directly; it grows in its own way, we can only help the growth. It is our egotistic sense that leads us to think that we are the ‘creators of the child’s soul,’ and thus we become rather obstacles to the growth of the child. . . . Prof. Umesh Chandra Bhattacharya belongs to the department of Philosophy, Presidency College, Calcutta. He points out a fundamental law of national life in *Function and Life*. . . . Swami Nirveda-nanda is a monk of the Ramakrishna Order. His article on *Hinduism on World Peace* is thought-provoking. He has shown what a great part Hinduism is destined to play in bringing about world peace which is so badly needed to-day. . . . *Sri Ramakrishna’s Nativity at Belur* shows how the birthday celebration of Sri Ramakrishna is gradually becoming a national festivity,—an index of the influence of his life and message on the nation. . . . Mr. E. H. Brewster who comes from Italy, is himself an artist, and an author too. His *LIFE OF GOTAMA THE BUDDHA* has become popular with many. *The Way of Art* was read by him in a meeting at the monastery at Belur. . . . Sister Devamata is a member of the Ananda Ashrama, California, U.S.A.

Her *Memories of India and Indians* will be continued.

ANGELS OF PEACE

Miss Woolley who was designated by President Hoover as one of the American delegates to the last General Disarmament Conference meeting in Geneva is a stalwart champion of World Peace and “typifies the organized women working for international accord.” In one of her very interesting conversations published in *The New York Times Magazine*, she said: “During the year, I meet literally hundreds of hundreds of American women, of all types and conditions, and I can truthfully say that the woman who is not in favor of some new and more pacific basis for international relationship is an exception. Of course you may say that the women who are not in favor keep away from me. But I don’t think that is the case. I am a member of the Daughters of the American Revolution, you know, though some of the chapters at one time blacklisted me for my peace activities. I believe the majority of women must stop. Here, as many times before, *women may rush successfully in where masculine angels fear to tread*. Just see what Mrs. Carrie Chapman Catt has accomplished already with her Conference on the Cause and Cure of War, formed amid all the apathy and opposition of the post-war period. Already it constitutes a cross-section of women from all parts of the country—Jewish women, women of the Protestant mission boards, the Christian Associations, the League of Women Voters, the Association of University

Women and a half dozen other national organizations. In a few years it has done wonders in giving them an economic and political background in place of the merely sentimental approach. And its nationally reported meetings have made people everywhere think."

Miss Woolley voices forth the sentiments of the Motherhood of the world which is represented in her sex. The noble traditions and culture in American women are well known. We hope and trust that American women will lead the vanguard of international workers belonging to their sex. World Peace or any kind of international amity may fail dismally in the present or even in the far future, but the efforts of people working heart and soul for that cannot but leave a happy influence on the minds of people at large.

BEETHOVEN'S LOVE FOR INDIAN CULTURE

The great German musician Beethoven was a passionate lover of the Upanishads and the Bhagavad-Gita. Not only that; he used to feel great interest in India's traditions, her wisdom and architecture. This is proved from various sources by Mr. Kalipada Mukerji in an article published in *The Orient*. We know that Beethoven was an inspired musician of the West. But Mr. Mukerji would say that the great musical genius came in contact with the thoughts of the Indian seers who looked upon sound as their God (Sabda Brahma); and as a result of which he "found himself and his religion in the Upanishads and the Bhagavad-Gita."

Truth is the same everywhere. It can be manifested in proper places irrespective of any human conventions. A man,

be he of the East or of the West, can be illumined or inspired, and can attain to equal heights of realization as the Indian seers did, provided he fulfils the necessary conditions. It may be that Beethoven received much inspiration from the sublime thoughts of the Upanishads and the Gita. But it must be noted that it required a heart no less magnificent than that of Beethoven to raise himself to that summit of realization.

UNTOUCHED BY CHRISTIANITY!

The Catholic Leader writes that Afghanistan is probably the only country in the world where the establishment of Christian Missions has not been permitted. This independent state in Central Asia has a population of about 10,000,000 and is the stronghold of Mahomedanism, the only religion which has been almost entirely untouched by Christianity.

There is no record of a Catholic priest visiting Afghanistan in recent times. Only two priests had gone to Afghanistan as military chaplains to the British forces during the second Afghan War (1878—1880).

But no priest seems to have gone there in his private capacity till now. Recently a Catholic priest of Chicago, after 18 months' ceaseless endeavours, obtained a passport from the Afghan embassy in Rome not so much as a Catholic priest but as an author and publisher of a number of books on travel, philosophy, etc. He arrived in Kabul on July 28, 1930, and left on October 12 owing to a severe attack of illness. After his recovery he fruitlessly endeavoured to return to Kabul but was not allowed to do so in spite of repeated petitions and his undertaking not to carry on any proselytizing of the Moslem population.

LINKS BETWEEN THEOLOGY AND SCIENCE

Theology and science do not run parallel but in a single line. What theology worships without reasoning, science tries to investigate. Why does then science exclude theology from its domain? "For a very good reason," replies Sir Oliver Lodge, in *The Hibbert Journal*, "it would be shirking the issue, it would be jumping all the intermediate steps. Everything is done by God; but it is our privilege to find out how; to understand the mode of working." He admits that there is room for both in their own places. Confusion arises when one tries to mix them. But if it is possible for us to "contemplate the whole in a spirit of unification," we shall approach the Divine. To Sir Oliver Lodge, the conflict between theology or religion on the one hand and science on the other is utterly unfounded and based on false data.

The learned scientist believes that the unseen universe is a great reality and that is the region to which we really belong, and to which we shall one day return. "A church in every village testifies to belief in the existence of a spiritual world. We are still groping after God if haply we may find Him. Let us not be perturbed by the mechanistic teaching of science, but accept it for what it is, a true and laborious attempt to interpret the meaning of the things around us; a finding of pebbles on the beach, as Newton said, while the whole ocean of truth extends unexplored before us." The simple, sincere and straightforward confessions of the great scientist are really appealing. We look forward to the day when scientists and theologians will stand on the same vantage-ground of truth.

RESPONSIBILITY OF VEDANTA STUDENTS

Do the students of Vedanta realize that they have a great responsibility on their shoulders? None can deny that humanity is just now passing through a period of great storm and stress, when every ideal is being remodelled, old ideas are being challenged and accustomed ways of doing things are being questioned. Economically, politically, culturally, spiritually, in every respect, the human mind and affairs are undergoing great changes. We are finding that every aspect of life has to be conceived in terms of the entire humanity. Take the economic problem itself. It is being increasingly realized that if the people of the world are to escape trade depression and unemployment, the economic system of each nation has to be adjusted in reference to the needs of the other nations. In fact, there has to be one interrelated economic system throughout the world. Similarly of culture. Every national culture has to be modified in relation to the cultures existing among the other nations of the world. We can no longer remain self-contained and self-sufficient. Every nation has to learn from and teach the other nations, and there is no doubt that the intermingling of cultures that is going on so rapidly at the present time, will eventually lead to a universal culture in which the whole of mankind will participate. Religion too is aiming at that universality. The future is surely going to reveal a universal religion of which the different creeds will be parts. This universality is going to be the keynote of the future mankind. And men's honest efforts at the present time should be to actualize this much-desired future as early as possible. For, on this depends the peace and prosperity and the spiritual welfare of mankind.

But prejudice dies hard. We are too timid. We are loath to give up our mental narrownesses. When the rising sun is calling us into the open to bathe in its golden rays, we are still moping in the dark corners of our hovels. This is the tragedy. We are afraid of the new things that are happening and are going to happen. But, of course, we *have* to change and remodel ourselves after the future ideals. And herein lies the great responsibility of the Vedanta students.

Vedanta stands above all for universality, oneness, synthesis, harmony, infinite affirmation. Vedanta is a philosophy and religion of infinite hope. It promises infinite glory to men. It invites men to march forward from one achievement to another, till the very highest is attained. It stands for the unity of mankind. All true students of Vedanta have to feel and realize this fact. They have, above all, to be all-inclusive and harmonious. By their life, they have to prove to the timid world the beauty of the new ideals towards which humanity

is reaching. They have to lay the foundation of the new being. They have to demonstrate to others that these new ideals are infinitely more helpful than the older credal and sectarian ideals. Do they feel that they are the forerunners of the new age? Those who feel so, will surely prove a valuable asset to humanity. None may know of them, they may be looked upon as ordinary; yet the high potency of their thought and life will bring about revolutionary changes in the mental plane of humanity and will eventually set forces in motion which will greatly alter also the outer life.

The challenge of Vedanta is tremendous. The weak may shrink from it, but those who have any strength in them will take it up and rise to the required heights. It is of these that Jesus said that they were the salt of the earth. Let the best (and *everyone* has got the best in him or her) in us come out, let the Divine in us shine forth! Let the light in us be a beacon to the blundering world!—*Monthly Bulletin of Vedanta Society, San Francisco, U.S.A.*

REVIEWS AND NOTICES

REALM OF LIGHT. By Prof. Nicholas Roerich. Published by Roerich Museum Press, New York. XVI+333 pp. Price \$3.00.

An unusual book. Just on the eve of the appearance of this book we were sitting in a close circle, complaining against fate which had sent to humanity during the last year so many upheavals and insolvable problems. And as if in response to our questions sent into space, there came this book, came this call for Culture. And not only a call, but an imperative affirmation of Culture. And based on this affirmation I want to send to Prof. Roerich my heartiest appreciative

gratitude. For, with his *Realm of Light* he has affirmed before us that for what our hearts were aching and longing. For the multitudes everyday life has turned into a helpless darkness. Continuously one hears the terrible expression "only to live out, and to-morrow—what may there be in store for us amongst such unbearable difficulties?" And here suddenly knocks the messenger (Prof. Roerich likes so much this symbol of the Messenger) and brings us indeed an encouraging message. And not an abstract one, but a message affirmed in life. Even for Prof. Roerich himself it is not easy to build his numerous mansions of Culture. Of

course, he also experiences hours of tremendous tension, which can be overcome only by an extreme firmness of consciousness. One can overcome them only in the knowledge, wither and in whose name one strives.

In the *Realm of Light*, by which Prof. Roerich means the human heart, is contained a complete codex of life. It is not an abstract exposition, but is life itself, with all its foundations and consequences. Here we find an address to the youth about the power of thought; there the affirmation of World Banner of Culture, which was unfurled so gloriously by Prof. Roerich. In the fiery article *Realm of Light* he recalls to life in an unrepeatable form the "good deeds" of old venerable monks and what is especially remarkable is that they have been pictured so close to our contemporary understanding. They have not only been revived, but they have been applied to life. The power of reviving is very characteristic of the life of Prof. Roerich.

In the same book we find a long series of inaugural addresses to the numerous Societies dedicated to Roerich. These addresses sound absolutely unusual—great is Roerich's active and beneficial dictionary. In many countries large numbers of people have been inspired and uplifted. Every well-wishing sincere striving of each group has been underlined. There are homages to Sri Ramakrishna and Swami Vivekananda; there is the Chapel of St. Sergius, here an address to the Buddhist, here the Spinoza Center, and the Societies of St. Francis of Assisi and Origen, there is the Women's Unity and a wide swing from the South-African Society to Finland, from Japan to France. The book brings to all true seekers of Culture the precious reminder, how Roerich whom the very circumstances have made the Leader of Culture, creates untiringly a widest understanding. It is this wide understanding which gives the wide flow of followers of all nations. The book proves that the author is no sectarian, nor hypocrite or blind fanatic, but his teaching is the wisdom of life. All what is for the good, all what is constructive, receives from Prof. Roerich greetings and encouragement. And his own creative activities prove, that also in our days constructiveness and a radiant outlook into the future are possible.

One wants to thank Prof. Roerich for this book in the name of the youth, in the name of all who labour and think of Culture. We

which we can be certain

that they stand in the right place. And here we have not only a beacon, but a whole realm! This Realm of Heart of the Universe gives us courage and valour, which are so needed for the future.

J. D.

PANCHATANTRA AND HITOPADESA.

Translated into English with an Introduction by A. S. P. Ayyar, M.A. (Oxon.), I.C.S. Published by D. B. Taraporevala Sons & Co., "Kitab Mahal," Hornby Road, Bombay. Cloth Bound. 219 pp. Price Rs. 5.

The volume contains forty-eight selections from the best stories of *Panchatantra* and *Hitopadesa* and they have been translated so that the English-knowing public may have some idea of the beauty of stories in India from those samples. Only the first-rate stories are given in the book, because the originals are too voluminous for any ordinary person to read them all. The author has written a splendid introduction, in which he considers briefly the leading ideas of ancient India about kings, priests, women, wealth, caste, war, judges, learning, patriotism, foreign travel and so forth. The selected stories show a masterly delineation of worldly wisdom, polity, human nature and noblest virtues of man. The originality of the ancient sage, Vishnusarma has been very happily blended with the skill of Mr. Ayyar as a translator. The book is nicely printed and has an excellent get-up.

THE TWELVE PRINCIPAL UPANISHADS, VOL. II. By Dr. E. Röer with a

preface by Prof. Manilal N. Trivedi. *The Theosophical Publishing House, Adyar, Madras.* 452 pp. Price Board Rs. 6, Cloth Rs. 7/8.

This volume contains the Brihadāranyaka-Upanishad with text in Devanāgarī and translation with notes in English from the commentaries of Sankarāchārya and the Gloss of Anandagiri. We congratulate its author on his unique success in making one of the most difficult of the Upanishads very much intelligible to the English-reading public. The translation is lucid and the notes are valuable. The book is to be all the more welcomed, as English translation of Sankara's commentaries on this important Upanishad is not available in the market. Considering the paper, printing and get-up of the book, its price is not high.

NEWS AND REPORTS

FUNDS AT THE RAMAKRISHNA MISSION HEADQUARTERS

It goes without saying that no philanthropic institution can, in fact, successfully cope with the demands of its activities unless there are sufficient funds behind it. The Secretary, Ramakrishna Mission, Belur Math, has issued an account of the different funds at the Headquarters during the year 1928-1930. There are four of them, namely, General Fund, the Provident Relief Fund, the Poor Fund, and the Mass Education Fund. From the General Fund are met the expenses for the general management of various centres of the Mission. The Provident Fund is meant for immediate relief measures during the visitations of famine, flood, epidemics, etc. The Poor Fund distributes pecuniary aid to the distressed people. The Mass Education Fund finances a number of primary schools for the spread of general knowledge in different parts of India. But the report shows that the position of these funds during the years 1928 to 1930 was far from satisfactory. For instance, the receipts of the General Fund during the period together with previous balance amounted to Rs. 24,774-6-7, and the disbursements to Rs. 24,643-15-4, leaving a balance of Rs. 130-7-3 at the end of 1930. The total receipts of the Provident Relief Fund including previous balance were Rs. 37,835-8-11, and the total disbursements Rs. 19,092-12-6, leaving a balance of Rs. 18,742-12-5, of which Rs. 13,000 is meant for relief in the Madras Presidency. The receipts of the Poor Fund including previous balance were Rs. 10,433-15-11, and the expenditure Rs. 9,750-5-0, leaving a balance of Rs. 733-10-11 only. And the total receipts of the Mass Education Fund were Rs. 5,196-7-7, and the total expenditure Rs. 4,736-3-9, leaving a balance of

Rs. 460-3-10 only at the end of the year 1930.

Considering the heavy demands made on the above funds and the purpose they serve, we hope the generous public will consider ways and means as to how they can be replenished as soon as possible.

RANGOON LADIES CELEBRATE THE HOLY MOTHER'S BIRTHDAY

The Ramakrishna Mission Society, Rangoon, observed the birth-day anniversary of the Holy Mother by holding a public meeting for the ladies only on Sunday, the 17th January, 1932, when over five hundred ladies representing all the Indian communities in Rangoon gathered in the local Arya Samaj Hall to pay their homage to the memory of one in whom the ideal of Indian womanhood has found its best expression. Srimati Sushila Das, wife of Mr. Justice J. R. Das, presided. The proceedings opened with a Bengali song after which the president briefly narrated the life of the Holy Mother and the noble ideal of womanhood she lived up to. Mrs. Pritilata Basak, B.A. in a thoughtful paper in Bengali touched on the various aspects of her life. Mrs. Binapani Choudhury, B.A. read an interesting paper in English elaborating the message of the Holy Mother. Mrs. Padmavati Thakur, B.A., speaking in Hindi paid a glowing tribute to the lofty ideals of her life and Mrs. Manigouri Desai did the same in Gujarati. Sister Nagammal expounded the message of the Holy Mother in Tamil and Miss Parimal Bose, the last speaker, in a short paper in Bengali brought out the salient features of the Holy Mother's life. There was a *gabra* dance and music by the little girls of Sarada Sadan Girls' School, which greatly entertained the audience. The function lasted for over three hours and was highly enjoyed.

Prabuddha Bharata

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“Arise ! Awake ! And stop not till the Goal is reached.”

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

(FROM THE DIARY OF A DISCIPLE)

22ND DECEMBER, 1921.

Swami : (Addressing Swami V.) “It seems I shall have to go to America again. Such are the indications. If I go, then I shall be cured. All my diseases have come only after my return from America. The Mother says, If you do not do My work, you will suffer from various bodily ailments. I also have been obstinate in my resolve not to go there for work again. The Mother is saying all along that I shall be free from diseases if I go and work in the West. Until I had the carbuncle I was determined not to work any more. But now the thought has come, Her will be done. It may be that I shall have to go to America. G. is coming from there.”

Swami V. said, “Maharaj (meaning Swami Brahmananda) will fight for you.” To this he replied : “No, not so. Maharaj will be for my going to the West. When Swami Vivekananda went to America for the second time, he had

no great inclination for that. But Maharaj said, ‘there is a necessity for going.’ ”

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Swami Turiyananda refering to his period of *Sadhana* said : “There was a rich merchant in Muttra, who would take any Sadhu, who would come to the city, to his home and feed him. When I came to Muttra, some Sadhus told me to go to that merchant. I agreed. There were other Sadhus in his house. When I went to him, in an attitude of learning something from a Sadhu he asked me, ‘Sir, how to have dispassion for the world?’ To that I promptly replied, ‘I could give an answer if I myself possessed that. If I had real dispassion for the world, how could I come to beg food of you?’ All the Sadhus who were there became greatly pleased with that answer. They said, ‘A nice reply indeed you have given.’ The man himself was also very pleased.”

Spirituality depends solely on continence. Without continence mind does not become tranquil. When there is no continence, the mind becomes restless. When the mind is restless, it does not reflect the vision of the Chosen Ideal. The Gita also says, 'Therefore, controlling the senses at the outset, Oh the Best of the Bharata race, kill it (desire),—the sinful, the destroyer of knowledge and realization.' Just imagine that. If one lives a continent life for 12 years, his mind will be calm and knowledge will dawn on him. With regard to the Sadhus, Swami Vivekananda would say, 'Every fault of a Sadhu is pardonable, but not his deviation from the path of continence. A Sadhu should be always rigidly continent.' About his personal life Swamiji once said that he had not seen the face of any woman (accompanied by any undesirable thought) even in dreams. Once he dreamt of a woman. Her face was covered by a veil. She seemed to be very beautiful and he wanted to see her by taking off the veil. But when the veil was taken off, he saw the face of Sri Ramakrishna. Swamiji was ashamed beyond measure. Sriji Kalipada Ghosh also once went to the house of a public woman and saw the figure of Sri Ramakrishna standing at the very gate. And he fled away greatly ashamed. Is there any chance of one's safety, if one is not saved by God? Those in whom bad impressions have not fallen, are saved by Divine Grace. Fortunate indeed are they—they are saved. By personal exertion one cannot be sure of oneself in this matter. But the Master would say, 'If you are really sincere, the Mother will see that everything goes right with you.' But then one must be sincere to the very core. Mind and speech must be at one. Swami

Vivekananda was up against insincere people in religious life. 'These hypocrites,' he would say, 'commit sins and weepingly say, I cannot bear with my committing sins.' Stand like a hero and say firmly, I WILL DO THAT NO MORE. Then only help from God will come. There is none so despicable as he who is a slave to lust."

Then he narrated the story of the King who was in despair as regards controlling his senses and the remark made by the queen. The queen said, "Is it possible to drive away the cat which has been given indulgence for long?"

"Therefore," said the Swami, "one should be always on the alert to keep one's senses under control. If once the control is lost, there is no hope. * * Long nose is a sign of faithfulness.

"The life of lower animals is only for working out their past *Karmas*. They can create no new *Karma*. When their body falls off, they take a fresh body as the result of their stored-up *Karma*. As they have no intellect, they have no sense of bondage. Only one who has a sense of bondage strives after freedom.

"The Master would say, 'Can man deny God? What do you say? How can a man deny God?—man who will fall at the feet of a cat for relief, if a fish-bone runs in his throat: so helpless he feels.' Again he would say, 'In season and out of season you talk of Knowledge. But such is the inscrutability of Maya that though one lives a wretched life, the illusion of this world does not break.' How wonderful were his words! Really wonderful!"

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"One sign of mind becoming calm is that one gets a steady look and there is no sign of restlessness in one's conduct and behaviour."

(Concluded)

WHAT THEY BELIEVE IN

BY THE EDITOR

I

Some time back in the *Forum* of America were published under a section, "What I believe in," the credos of different prominent persons of the world. From them we can easily gather the main trend of thoughts of the modern world as also its hopes and aspirations, ideas and ideals. We can also see how the accepted beliefs of the past are falling to pieces and how new beliefs are in the process of formation.

The first article of the series comes from Bertrand Russell, the famous thinker, mathematician and social philosopher of England. Mr. Russell here describes how his views changed from time to time and how he had to go through periodical states of mental agony and dissatisfaction. Till fourteen he was exceedingly religious, but the next four years was for him a period of great suffering: for during this time the thought as to whether there were good grounds for his religious beliefs, was oppressing him and his faith was gradually on the wane. While eighteen, the reading of John Stuart Mill led him to abandon all the dogmas of Christianity and he felt a great relief. But he was still in the struggle for certainties of knowledge and turned to mathematics for that. Here also he was disappointed. For the knowledge that mathematics brings, according to him, is only probable and not so precise and certain. This brought about a state of mental stagnation for some time till, when the Great War came, he could throw himself heart and soul into the pacifist work. Some of the expe-

riences of the War were too bitter for him. He saw how the young men of Europe were "deceived and butchered in order to gratify the evil passions of their elders" and how some of the noblest virtues of mankind were prostituted to the work of mutual extermination. From all these his conclusion was that the genesis of war was not in any economic cause, but in the people's "wish to fight." To find out the cause of this strange impulse to cruelty and oppression in man, he turned to psychological analysis and the theory of education. Much of the mutual hatred and ill-feelings in the world, according to him, is due to physiological and psychological reasons. On the elimination of these causes and the establishment of international government, he believes, peace may come to the world and the civilization become more stable, whereas with the present psychology of the people and the modern political organization, every increase in scientific knowledge means the speedier destruction of civilization. So Bertrand Russell is now busy how to make the world more habitable, civilization more stable and life more peaceful.

Mr. Fridtjof Nansen, the great Norwegian scholar and explorer and a winner of Nobel Prize for Peace, takes a typical materialistic view of life. According to him everything is determined by laws of nature; man has no free will, though he falsely feels a sense of responsibility, which, however, is conducive to the welfare of the community. The universe has no more purpose behind than it can be true that the sun shines for the seeds to

grow. The soul begins with life, with which also it ends. The individual soul of a man is created at the time of conception by the combination of spermatozoon and ovum, and it ceases to exist when the complicated system of electrons and atoms, which by a co-operation forms the human body, breaks off at death. According to him old beliefs and faiths, creeds and dogmas, which formed so long the mainstay of man's view of life, must go. But the fear that this will give rise to a chaotic condition, moral and spiritual, is met by the argument that the real good of the world cannot be achieved by any short cut; it can come only through a process of growth from within as a result of education, in time. According to him it is no use first seeking the Kingdom of God, "unless we know what God it is, and whether He can satisfy modern requirements. No longer can the God be a despotic, supernatural being, giving commands which we have to obey, whether we find them reasonable or not. He has to be the principle of good, the code of ethics which should guide our whole activity and conduct of life."

Sir Arthur Keith, the world-renowned British scientist and surgeon, in his credo, gives out why he left Christianity, though he was brought up on the Bible. In his early days, listening to the words of clergymen, he believed that salvation lay through Jesus Christ, that both Heaven and Hell were geographical entities, one lay in the glory of the clouds, the other was in the flaming bowels of the earth; in fact, he accepted all that the orthodox Christians believed. But soon doubts began to arise in his mind. He began to question himself, how could Jesus, who lived so far away from Scotland and died long ago, save him from the bottomless pit? He could not also understand the mean-

ing of the words, "original sin." And when as a medical student he began to study anatomy, he had to give up his beloved Bible as a reliable guide to the origin and nature of man. Gradually as he came into contact more and more with the scientific discoveries, his old beliefs began to be shocked and shattered. His faith in the Personal God as creator, of matter from outside was smashed, and with that came the tragedy of his inability to pray. Formerly he believed that the Bible was the only civilizing factor in the world and Christianity the only road to salvation. But in the course of his career, when he had to reside in Siam for some time, he found to his astonishment that the Siamese peasants—followers of Buddha, were much better people and led a more exemplary life than the Christian population of Europe. This gave him another rude shock. He could no longer believe that deprived of the Bible people would become pure savages, and the thought asserted itself that evidently there were other revelations in other lands than what Christianity taught. Thus through bitter experiences he came to a position when he had to reject the whole of Christianity. But people cannot live simply on negation. His present credo is that people should try their best with mutual love and sympathy to make a Heaven of earth and not look to the sky for help. The ultimate secret of existence will remain ever a mystery—too elusive to be grasped by human minds. But that will not prevent mankind from ordering their life in a way which will conduce to mutual well-being. He, however, admits that from the study of the universe and nature, design is manifest everywhere. "Whether we are lay men or scientists, we must postulate a Lord of the Universe—give Him what shape we will. But it is certain that the

anthropomorphic God of the Hebrews cannot meet our modern needs."

The Very Reverend W. R. Inge, the Dean of St. Paul's, London, cannot be expected to give up his Christian beliefs. He seeks a way to reconcile his faiths with the discoveries of modern science. In religion he is both a Neo-Platonist and a student of modern science. He does not ignore the great crisis that has come upon the Christian theology from its impact with modern science. He admits that the Biblical ideas of creation, fall and redemption of mankind and the traditional Christian eschatology can no longer hold water, but nevertheless, according to him, one can remain Christian, because "Christianity is a living, growing, changing organism, which has by no means as yet reached its final form."

Albert Einstein, the greatest intellectual genius of the age, wonders at the strangeness of our situation here upon earth. "Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose." According to him, "The most beautiful thing we can experience is the mysterious..... This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong to the ranks of devoutly religious men.

"I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modeled after our own—a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although the

feeble souls harbour such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

Elsewhere he says that the extraordinary interest which the general public takes in science to-day and the importance it has received are greatly indicative of the metaphysical needs of the time. In his own words, "It shows people have grown tired of materialism, in the popular sense of the term; it shows that they find life empty and that they are looking toward something beyond mere personal interests. This popular interest in scientific theory brings into play the higher spiritual faculties, and anything that does so must be of high importance in the moral betterment of humanity." Also, "Every cultural striving, whether it be religious or scientific, touches the core of the inner psyche and aims at freedom from the ego—not the individual ego alone, but also the mass ego of humanity." What will be the state when a man gets released from the sense of Egoism, individual and collective? In the opinion of the great Professor, man will then develop a "cosmic religious sense." This cosmic religious sense "is hard to make clear to those who do not experience it. Since it does not involve an anthropomorphic idea of God, the individual feels the vanity of human desires and aims, and the nobility and marvelous order which are revealed in nature and the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance."

II

In the opinions given above, we have only taken up some typical cases. If we analyse them, we find the following points with regard to the modern views towards life and religion :

(1) People can no longer retain their faith in the orthodox religions—in many of their creeds and dogmas, their theory of creation, salvation, etc.

(2) Some tend towards a mechanical theory. Life is an animal episode in the cosmic dance of the electrons. Everything is determined by the law of nature. Man is simply a part of the big machinery, namely, the universe.

(3) The best solution for the problem of life is to try to make a Heaven of earth and not to look to a Heaven to be reached after death. Live in such a way that you may be happy.

(4) Ultimate mystery about existence cannot be solved with the limited condition of human mind. It is too elusive. So it is better to turn to a practical philosophy of life, *i.e.*, to try to live for mutual welfare.

(5) Personal or anthropomorphic idea of God is doubted.

(6) Materialism cannot, however, give ultimate satisfaction. People take to it simply as making the best use of a bad situation. An undercurrent of deep spiritual longing—though not coming within the terminology of the orthodox theology—is clearly noticed.

It is said that gold cannot be worked out into a shape, if it is not mixed with some dross. In the same way, the absolute truths are mixed up with many relative truths, when the limited human mind attempts to give them an interpretation. The Highest always defies expression in words. The Prophets themselves who had realized it felt the difficulty in telling others all that they

felt. And when anything was said, different persons read different meanings according to their capacity and ways of thinking. So it is natural that in every religion many things will be found to exist which cannot stand scrutiny. But they are non-essential—in contradistinction to those which are essential. Many Christian views of life will be discarded with the progress of thought and modern science, but still, some of the teachings of Christ will receive universal adoration. In this sense, the fight is not with religion, but with theology. The theologians try to hug to their bosoms all the superstitions that have accumulated round the nuggets of spiritual truths and are daily meeting with failures. One unfortunate result is that theology with the people in general is held to be as much sacred as religion itself. And with theology religion also is falling to pieces. If people could see theology as separate from religion, many would not turn away from the latter and live a *seemingly* non-religious life. As such it is a false fear that the progress of science will break the citadel of religion and there is nothing to be alarmed if some of the theological beliefs are shattered by scientific discoveries.

It is said that if a blind man is suddenly endowed with the sense of sight, he will hardly find words to describe all his experiences to his fellow-blind-men; and his descriptions sometimes will be wrong, sometimes will fall short of the understanding of the latter. But nevertheless there is no doubt that he *sees* and enjoys. In the same way, some men on realizing the Truth, may use expressions to describe their experiences, which may not be all correct—which may even be contradicted by science or progressive thought. But that matters little, so long as their realizations are genuine. What is of importance to the rest of humanity is

whether they have opened up any way for others to realize the Truth. No doubt all religious controversies would have stopped, if the Highest Truth could be expressed fully, properly and correctly in human language. But as that is not possible, the next best thing is not to emphasize the non-essential things of religion.

Turning away from religion, however, we cannot get safe anchorage in pure materialism. The mechanical theory of life has already become an anachronism. Electrons in the ultimate analysis become mathematical abstractions—a Maya. We cannot interpret the whole of human life in terms of electrons. A man is more than a bundle of flesh and bones or a combination of electrons. And what about human feelings and emotions, hopes and aspirations? Mr. Nansen in his mechanical interpretation of life could not altogether reject human responsibility, though he considers it to be illusory. If it is illusory, why should one cling to it? Can a man detach himself from all that he feels and thinks with the idea that he is simply the part of a dead machinery—the nature? Such theory of life gives only half truths and fight shy of the whole truth. It is no doubt true that we should attempt to live well, as long as it is our lot to live on this earth. But what about those who cannot be satisfied unless the ultimate secret of existence is known? It indicates the lack of deeper thinking, if we take a fractional view of life and do not face all facts, *i.e.*, if we remain satisfied only with the immediate problems of life and fear to enquire into anything beyond—belonging to the past or the future. It has not been as yet established that life has come from non-being. Many scientists are frankly of opinion that the origin of life will ever remain a Sphinx's riddle—that even after many astounding discoveries of

science in the course of thousands of years to come, the mystery of life will be simply deepest and not come nearer to solution: that is to say, if we use science as the instrument to have the ultimate knowledge. But this makes it all the more reasonable that we should not trust science too much—beyond its scope and capacity, and should seek some other instrument to unravel the mystery.

It is idle to try to meet the demands of science by saying that religion is progressive, as Dean Inge does in support of Christianity. Our ideas about religion—rather theological ideas may be progressive, but there is some ultimate, unchanging and unchangeable Truth, to realize which forms the core of real religion. With many, realization of Truth may be progressive, *i.e.*, they may be following in their life only the faint glimmer of Truth in the hope of getting a clearer and clearer view, but real religion is based on the experience of those on whom has burst the full, blazing light of Truth. Has not the world seen any such persons since the birth of humanity?

On Personal God also does not depend the whole of religion. Personal God is but an anthropomorphic explanation of the ultimate Reality. Those theologians who want to base their whole religion on the conception of Personal God, will surely have to see their ideas rejected for the simple reason that they are limiting the conception of the Absolute Truth.

III

But in spite of the obstacles put by the narrow-minded theologians in the way of man's entrance into the field of religion, the Divine in man will assert itself and strive for expression. This is indicated by the undercurrent of discontentment of even those who have

altogether rejected religion in the orthodox sense. The best minds of the world are not satisfied simply with the material comforts of life—they long for something more permanent and real. Prof. Einstein voiced the feelings of the higher minds of the world, when he said, "To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle." It is this spiritual discontentment, if we may use the term, which is finding expression in the various idealistic endeavours of many people in the modern world.

But those who cannot find any rational explanation of many things in religion need not think that those who pursue religious life are all wrong. Our best interpretation about God, as we hinted before, will be but like the lisping of a child; through various paths, if sincere, men go towards the same goal—towards the attainment of the same God. Religious impulse in man is as old as the human race itself. And persons may not be less religious only because their religion is not based on the highest philosophy. Religious hankering with the primitive man originated in wonder and fear at what he saw around him. The majesty of the sea, the power of the sun, the beauty of the star-spangled sky—these were highly inspiring, and he began to worship nature. With the development of mind, man developed the anthropomorphic idea of God and began to worship a Personal God, who was only a God "after his own image." But Personal God cannot stand intellectual scrutiny. So in some religions we find that persons with great philosophical bent of mind rejected the anthropomorphic idea of God and sought something beyond that. Now these are simply stages in the evolution of the religious

thoughts of humanity. A religion to satisfy all, must be all comprehensive and cover all these grounds; for at any particular period people might be found—as a matter of fact are found—who belong to different stages of development. Religion to be really a boon to humanity, must be able to supply the needs of all, yet it must not sacrifice truth.

India, where for thousands of years people were busy in the specialization of religion, gave a wonderful solution of this problem. According to Vedanta, different conceptions of God and religion are but different stages, the highest ideal being that of the Impersonal God. Vedanta does not stop with the idea of Personal God. It says that the Personal God is but the human reading of the Absolute Truth, which is the highest goal. The Absolute cannot be known with mind,—it can be realized only when one transcends mind. Truth cannot be *known*, but a man can become *one with that*. For, whatever is known is limited and finite, and it is a paradox to say that the Infinite can be grasped with the finite mind. This Absolute is behind everything, is the cause of the mystery, which humanity has been trying to fathom. When man goes beyond everything and detaches himself from all that is perishable and finite in him, he finds that he is the Absolute Itself. He is Brahman Itself. This is the last word in religion. Religious ideas need not be ever-progressive necessarily, as Dean Inge says. When the Absolute has been reached, perfection can go no further. Yet these are not simply theoretical ideas. In India there have been, from time to time, persons who could talk of the Highest from personal experience. As early as in the period of the Rig-Veda, we find one seer who, after having realized the Absolute, said :

"Om. It is I who move about in the form of the Rudras, Vasus, Adityas and Vishvadevas. It is I who uphold Mitra, Varuna, Indra and Agni and the two Asvins. * * * * *

"It is I who am the Ruler of the Universe and Grantor of the wealth (of worship). To me Brahman is known

as my Self. I am the foremost amongst those to whom offerings should be made. The offerers of sacrifice place Me in many places. I assume many forms, and make all creatures re-enter the Self."

And strangely enough, this seer was a lady.

WHY DID BUDDHISM LOSE ITS HOLD ON INDIA?

BY EDMOND HOLMES

When first I read about Buddhism—in the S. P. C. K. manual—I believed what I was taught in it; I believed that Buddha denied the soul, and that Nirvana, the goal of Buddhist aspiration and effort, was nothing more nor less than the annihilation of human personality. I remember thinking myself rather clever for saying to a friend that Christianity tells us to deny ourselves in order that we may live, and Buddhism, to deny ourselves in order that we may die. This was nearly 50 years ago. Some twenty years later, having made acquaintance with the Upanishads, and having convinced myself that the soul is deathless and timeless, I renewed my study of Buddhism. It did not take me long to realize that if Buddha's teaching is to be understood, it must be affiliated to the spiritual idealism of the Upanishads; that Buddha was the practical exponent of that philosophy; that whereas the Upanishads taught us what we *really*—i.e., ideally—are, the Atman and the Brahman being ideally one, Buddha taught us how to *become* what we really are. Had he denied the soul, had he meant by Nirvana annihilation, his teaching would not have dominated India for a single day, let alone for many centuries. It was (as Mrs. Rhys-Davids has pointed out) the monkish misinterpretation of his teaching—a misinterpretation which is preserved in the Hinayana Buddhism of to-day—which helped to alienate India from Buddhism. I say "helped;" because other influences were at work. The emancipative trend of Buddha's teaching, its revolt against ceremonialism, its exaltation of conduct above ritual, was one. But on that I need not dwell.

Buddha—or Gotama, as I suppose I ought to call him—was, I think, the greatest of India's sons. Will she not take him back to her heart, rescue him from monkish misinterpretation and encourage her sons to walk in the path of *Becoming*, which he marked out for them? I owe so much to the Upanishads and the Rishis, and so much to Buddhism, that it goes to my heart to see the Founder of Buddhism, the greatest of the Rishis, still an exile (so to speak) from the land into which he was born and in which he lived and worked.

VIVEKANANDA AS EMBODIMENT OF ENERGISM, INDIVIDUALITY AND FREEDOM

BY PROF. BENOY KUMAR SARKAR

THE RAMAKRISHNA-VIVEKANANDA MOVEMENT

As an hero-worshipper it has been my privilege on several occasions to call the attention of my countrymen to Vivekananda as one of Young Bengal's World Conquerors. Nearly two decades ago, even when the Vivekananda movement was in its infancy, I ventured to foresee that the moral and spiritual values in the transcendental experiences of Ramakrishna and the self-control, self-sacrifice and social service personified in the men and institutions of the Ramakrishna-Vivekananda Mission were destined to constitute the living religion of our country, of our masses and classes, during the present century. I have often called Vivekananda the Carlyle of Young India and have also credited him with the gospel of Napoleonic energism and triumphant defiance of the West.

THE VIVEKANANDA ENCYCLOPÆDIA

It is indeed possible to talk an entire encyclopædia about Vivekananda's messages and activities. Physically of athletic build, healthy and strong as a mere man, he knew, let us begin by saying, how to do justice to the daily meals. He was a lover of art, a poet, a musician and a singer. Wander-lust was in his very blood. He knew every province of India by travel, and he was a world tourist. Men and things he knew how to observe shrewdly.

A first-rate orator, he was a writer of the same rank. Bengali literature he has enriched with vigour and Bengali

language with expressions picked up from the streets. A researcher and a translator, he was no less a commentator and a propagandist. He knew the Buddhist teaching and the Christian Gospels as much as he knew his Hindu texts. His knowledge of Western institutions and ideals was no less extensive than that of Oriental. He studied the antiquities as much as he came into contact with the modern realities.

He was deeply absorbed in religious preaching and social reform. His patriotism also was perennial and of the loftiest type. Nay, he was a socialist too. His socialism, however, was not Marxian, but rather romantic like that of, say, the Frenchman, St. Simon. Or rather like Fichte, the father of the German Youth-movement, nationalism and socialism, Vivekananda initiated in India the cult of Daridra-Narayan (God as the poor). He was emphatically a nationalist and yet a fervent internationalist. His comparative methodology served to establish the universalistic, cosmopolitan and humane basis of all religious and social values.

As one dying at the age of forty and accomplishing so much for his fatherland and the World, Vivekananda was certainly an *Avatar* of youth-force. One may worship him as a man of action, as a man of self-sacrifice, as a man of devotion, as a man of learning, as a man of Yoga. He was a hundred percent idealist, a thorough-going mystic, and yet he was a foremost realist and a stern objectivist.

If we look upon Ramakrishna as the Buddha of our times, Vivekananda may

pass for one or other of the great apostles of yore, say, the scholar Rahul, the constitutional authority Upali, the devoted lieutenant Ananda, the sage Sariputta, or that master of discourses, Mahakachchayana. To be precise, Vivekananda was all these great Buddhist preacher-organizers boiled down into one personality.

PROPAGATES HIS OWN TRUTHS

And yet when this whole encyclopædia has been said about Vivekananda, we have not said all or enough. He was much more than a mere exponent of Vedanta, or Ramakrishna, or Hinduism, or Indian culture. Antiquarian lore, translation of other persons' thoughts, past or present, popularization of some Hindu ideals did not constitute the main function of his life. In all his thoughts and activities he was expressing only himself. He always preached his own experiences. It is the truths discovered by him in his own life that he propagated through his literature and institutions. As a modern philosopher he can be properly evaluated solely if one places him by the side of Dewey, Russell, Croce, Spranger and Bergson. It would be doing Vivekananda injustice and misinterpreting him hopelessly if he were placed in the perspective of scholars whose chief or sole merit consists in editing, translating, paraphrasing or popularizing the teachings of Plato, Ashwaghosha, Plotinus, Nagarjuna, Aquinas, Shamkaracharya and others.

THE CHICAGO LECTURE AS DOCUMENT OF SELF-EXPRESSION

Vivekananda's lecture at Chicago (1893) is a profound masterpiece of modern philosophy. Before the Parliament of Religions this young Bengali of thirty stood as an intellectual facing

intellectuals, or rather as a whole personality face to face with the combined intelligence of the entire world. And the impression left by him was that of a man who told certain things that were likely to satisfy some great human wants, as one who thus had a message for all mankind. There he shone not as the propagator of Vedanta or Hinduism or any other 'ism' but as a creative thinker whose thoughts were bound to prevail.

THE FIVE-WORD FORMULA—A BOMB-SHELL

What, then, is Vivekananda's self? What is the personality that he expressed in this speech? The kernel can be discovered in just five words. With five words he conquered the world when he addressed men and women as 'Ye divinities on earth,—Sinners?' The first four words thundered into being the new gospel of joy, hope, virility, energy and freedom for the races of men. And with the last word, embodying as it did a sarcastic question, he demolished the whole structure of soul-degenerating, cowardice-promoting, negative, pessimistic thoughts. On the astonished world the little five-word formula fell like a bomb-shell. The first four words he brought from the East, and the last word he brought from the West. All these were oft-repeated expressions, copy-book phrases both in the East and the West. And yet never in the annals of human thought was the juxtaposition accomplished before Vivekananda did it in this dynamic manner and obtained instantaneous recognition as a world's champion.

A COUNTERPART TO NIETZSCHE

Vivekananda's gospel here is that of energism, of mastery over the world, over the conditions surrounding life, of

human freedom, of individual liberty, of courage trampling down cowardice, of world conquest. And those who are acquainted with the trends of world-thought since the middle of the nineteenth century, are aware that it was just along these lines that the West was groping in the dark to find a solution. A most formidable exponent of these wants and shortcomings was the German man of letters and critic Nietzsche whose *Als Sprach Zarathustra* on the sayings of Zoroaster (1885) and other works had awakened mankind to the need of a more positive, humane and joyous life's philosophy than that of the New Testament. This joy of life for which the religious, philosophical and social thought was anxiously waiting came suddenly from an unexpected quarter, from this unknown young man of India. And Vivekananda was acclaimed as the pioneer of a revolution,—the positive and constructive counterpart to the destructive criticism of Nietzsche.

THE DOCTRINE OF FREEDOM

There are very few men who have promulgated this doctrine of energism, moral freedom, individual liberty and man's mastery over the circumstances of life. One was the German philosopher Immanuel Kant, another was Vivekananda's senior English contemporary, the poet Robert Browning. And among the ancients we have our great intellectual giants, the thinkers of the Upanishads and the Gita.

The key to Vivekananda's entire life, his decade-long preparation down to 1893 and his decade-long work down to his death in 1902 is to be found in this *Shakti-yoga*, energism, the vigour and strength of freedom. All his thoughts and activities are expressions of this energism. Like our Pauranic Vishwamitra or the Aeschylean Prometheus he wanted to create new worlds and distribute the fire of freedom, happiness, divinity and immortality among men and women.

THE IDEAL OF WORLD-CONQUERING INDIVIDUALS

In his life-work there is to be found another very striking characteristic. This consists in his emphasis on individuals, on persons, and in his attempt to harness energism to their thoughts and activities. Vivekananda may have ostensibly preached religious reform, social reconstruction as well as crusade against poverty. But it is the making of individuals, the training for manhood, the awakening of personality and individuality on which his whole soul was focussed. Everywhere he wanted men and women who were energistic, freedom-loving, courageous and endowed with personality. The objective of his diverse treatises on Yoga is none other than the "chiselling forth" of such individuals as may be depended on as "divinities on earth," as persons who are determined to master the adverse conditions of life and conquer the world.

"What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas."

—Swami Vivekananda.

SPIRITUAL PREPARATION OF THE TEACHER

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT. (Durham).

The teacher must not deceive himself by thinking he can prepare himself for teaching by the study of anything, by the building up of his own culture. What he must do above all is to prepare within himself a certain moral attitude.

There is a central point in this question; *the way in which we are to consider the child*. This point cannot be faced only from without, as if we had here to do with theoretic knowledge or general ideas of nature or with the right way of instructing or correcting.

I wish to stress, on the contrary, the need of the educator's undergoing an inner training; he must methodically enter into his own heart that he may discover certain clearly defined faults within himself that might be obstacles in his dealing with the child. If we are to discover faults already deeply rooted in our consciousness, we must have an aid, a "teaching." Thus, for example, if one wants to know what has got into one's eye, one must be aided by another person looking into it for us and telling us what is there.

In this sense the teacher must be "initiated" as to her inner preparation. She is too greatly concerned with the "bad instincts of the child," too anxious to "correct his naughtiness," too much preoccupied about "the dangerous effects left in the child by the traces of original sin," etc.

Instead of all this, she must begin to search for flaws and faulty tendencies, within herself.

"First remove the beam from thine own eye, then seek for the mote that is in the eye of the child." This inner

preparation is not *generic*; we are not dealing, that is, with the search after self-perfecting, the search of those leading a religious life.

It is not necessary to become perfect, free from every form of weakness in order to be educators. A person who is continually preoccupied about his own inner life, so that he may raise himself spiritually, might be quite unconscious of those of his faults which stand between him and a perfect comprehension of the child. That is why it is necessary to *learn*—to be directed—to be prepared for becoming teachers of little children.

Within us we have certain tendencies which are not good; these are capable of growing like the weeds in a field. (Original sin).

These tendencies are many: They fall into seven groups; these groups we call the seven *peccati mortali*.

All of these set a distance between us and the child, since the child as compared with ourselves is not only a purer being but one possessing mysterious hidden qualities generally unseen by grown up people—qualities, however, which we must believe and have faith in, for Jesus spoke of them clearly and emphatically, so much so that all the Gospels record it: Unless ye are converted and become as little children, ye shall not enter into the Kingdom of Heaven.

The essential thing for the teacher is that he should be able "to see the child as Jesus saw him." The effort to achieve this—a clearly defined, strictly limited effort—is what concerns us here. The teacher is not merely one

who seeks to make himself better and better; he is one who frees his own soul from those obstacles which hinder him from understanding the child. Our instruction of teachers consists in pointing out to them which are the states of mind they should correct: as a doctor would point out which particular and determinate illness is weakening and endangering a physical organ.

Here, then, we have the positive aid: "*The sin which arises within us and prevents us from understanding the child is Anger.*"

But no sin can act singly—it is always linked and blended with the others. Just as Eve, when sin first entered into human life, sought and joined Adam, so anger calls forth and blends with another sin, of more noble and elevated aspect—and thereby more diabolic: This other sin is pride.

Our evil tendencies—*peccati mortali* can be corrected in two ways. Correction may come from within; the individual who has seen his own faults in the clearest possible light his intelligence can offer, may himself take up arms against them and voluntarily, that is with an effort of his whole being, may seek to combat them and by God's grace purge his own soul of sin.

The other way is from without; it is a social corrective. One might point to it as resistance coming from the environment opposing the expression of our evil tendencies, so as to put a check upon their development.

This external influence has much power over us. It is, we may say, the principal warning we get of the existence in us of a moral defect; it is in some cases this warning which leads us to reflect upon ourselves, and thus to set vigorously to work on an inner purification earnestly and voluntarily undertaken.

Let us take these sins: Our pride is

kept in check by what people think of us; our avarice finds itself limited by the material circumstances of life; our anger is arrested when we meet with those who are stronger than ourselves; sloth has to give in to the necessity of working in order to live; sensuality is modified by the standard society sets; gluttony limited by the greater or less possibility of getting possession of superfluities; envy is checked by the need of keeping up appearances. There is no doubt whatever that apart from these corrective and modifying circumstances there may exist the individual voluntarily battling with his own defects. Still, our social surroundings do provide a positive and continuous warning of a salutary nature.

This social control has great importance as a basic support ensuring the moral balance of the individual.

But for all that, our attitude towards God is a purer one than our relation to social checks. Our soul yields readily to the need of self-correction when we have freely acknowledged that we are in error; but it is slow to yield to the humiliating control of others. We actually feel more humiliated by having to yield to them than we feel humbled by the fault we have committed. When it is *necessary* to check ourselves—when it is unavoidable that we should yield—an instinct of protecting our dignity in the eyes of the world makes us seek to make it appear that we have freely chosen what was really inevitable. It is one of the most widely diffused customs in social life to fib by saying that the grapes are sour.

We offer resistance to what resisted us, by fibbing about it; we are warning, but not for our own perfecting.

And, as in every contest, there soon comes the need of organizing the combat; the individual activity becomes stronger by collective action.

Those who have some fault in common, before they will yield in respect of that fault, tend instructively to join together, that their union may be its defence. A kind of little fortress is thus built up to oppose those who war against the expansion of our capital sins.

No one will dare to say, for example, that the equal division of their possessions is distasteful to the rich because they are avaricious and slothful. But one will say that such distribution of riches would be a good thing for everybody, and necessary for social progress, and one may even hear it said by many rich people that they resign themselves to it for the good of all; there is an instinctive leaning towards the covering away of our sins under the pretext of a lofty and necessary duty to be performed. Just so in war may deadly explosives be hidden away beneath what meets the eyes as a field full of flowers, acting as *camouflage* to deceive the foe.

The less resistance is offered to our defects by our surroundings, the more convenience and time are afforded us for forming our *camouflage*, for building up our fortified towers.

As we go a little deeper into these reflections, we end by realizing that we are actually more attached than we think to our bad habits; and that the devil easily slips into our subconscious with the suggestion that we should mask ourselves to ourselves.

Such is the mask—a defence not of our life but of our faults—which we like to assume, and to which we give the name of “necessity,” “duty,” “good of all,” etc., and which it therefore becomes day by day more difficult for us to lay aside and be free.

This state of confusion has arisen from our becoming convinced of a truth which had once been voiced in the dull,

unechoing depths of our conscience and which we had dealt with as if it were false instead of true.

Now the teacher, or the educator as such, must purge himself of that condition of error which places him in a false position as regards the child. We must clearly define the most prevalent of his faults; and here it is not just a single sin but a blend of sins, closely akin to each other : pride and anger.

It is really anger which is here the sin; pride has joined herself to anger, lending her an agreeable disguise; veiling the personality of the adult so as to make it appear attractive and even deserving of veneration.

Anger is one of those sins which are held in check by the forcible resistance of other people's wills; man will not lightly undergo the effects of anger at the hands of his fellowman. So anger is powerless, is a prisoner, when she meets with resistance from the strong. Man is ashamed of showing anger in the presence of another, since humiliation awaits him when he is obliged to beat a retreat.

An outlet for his anger is afforded when he meets with a person who can neither understand nor defend himself, one who believes all—the child. Children not only forget immediately when we do them wrong; they also feel that they are guilty of everything we accuse them of. That Saint, a disciple of Saint Francis of Assisi, who wept because he thought he was a hypocrite, was like this; a priest had accused him of hypocrisy.

The educator is here invited to consider a very grave matter; the result such conditions have in the life of the child. It is only the child's reason which does not grasp the misunderstanding; his soul feels it however, is oppressed by it, often so oppressed as to become deformed. Then there

emerge those reactions on the part of the child by which, though he is unaware of the fact, he is defending himself. Timidity, lying, mischief, weeping without any apparent cause, restlessness at night, all kinds of exaggerated fears and similar obscure symptoms correspond to unconscious states of self-defence on the part of the little child who is not yet able by the light of reason to discern the real state of his relations with the adult.

On the other hand: Anger is not always material violence.

From that unveiled, primitive impulse which we generally mean when we speak of anger may spring various complex manifestations. Man, whose nature is psychologically elaborate, masks and complicates his inner states of sin.

Anger in its simple form manifests itself merely as a reaction to open resistance on the part of the child. But when faced with those obscure expressions of the childish soul which we have mentioned, anger and pride mingle and blend, and a complex state results: This state assumes the well-defined, calm and respectable form which is known as *tyranny*.

A form of manifestation about which no discussion is possible places the tyrannous adult in an impregnable fortress of recognized rights and admitted power; his power over the child belongs to him from the fact that he is an adult. Discussion about this would be *lex majesty*. In the world of adults this tyrant has been recognized as God's elect. But with children he stands for God Himself. No discussion is possible: in fact, the only being who might discuss the matter is the child, and he is silent. He yields to all, believes all, and he forgives all. When he is smitten he does not revenge himself; he readily asks forgiveness of the angry

adult, omitting to ask in what respect he has offended.

At times the child does give vent to acts of self-defence; but these are not in direct and voluntary response to the actions of the adult: they constitute a vital defence of his own psychic integrity, they are the reactions of a soul repressed.

It is only when the child grows bigger that he begins to direct reactions in self-defence against the tyranny that oppresses him; but the adult then finds causes to which he may attribute and by which he may justify his own actions; and these he uses in order to entrench himself, more safely behind his frontier of false excuses so that he sometimes succeeds in convincing even the child himself that the adult *must* be a tyrant—for the child's own good!

Respect exists on one side only; respect of the weak for the strong.

That *offence* should be inflicted by the adult is legitimate; he is allowed to judge the child, to say ill of him, and this he does; even to the pitch of inflicting blows.

The adult directs or suppresses the needs of the child as he chooses. A protest from the child is an act of insubordination which it would be dangerous to tolerate.

All this has been built up as it were into an age-old form of government of a land whose subjects never had their Duma. As some people have managed to believe that they owed all to the benevolence of their King, so this people, these subject children have *thought* they owed everything to the kindness of the adult. Or rather it is the adult who believes it. His *camouflage* as creator has been organized. It is he who in his pride is convinced that he has created in the child all that the child possesses, intelligence, instruction, virtue, religion; it is he who creates for

the child the possibility of communicating with the world without, with men, and with God Himself. This mission is a fatiguing one; the self-sacrifice of the tyrant completes the picture! What tyrant would confess that it is his subjects that are being sacrificed?

*

What our Method asks of the teacher as a preparation is: that she should enter into herself and free her own soul from the sin of tyranny, tearing from that soul the matted growth of pride and anger that for ages unknown to themselves has choked the hearts of adults. Pride and anger must go, humility must take their place, charity as a mantle must cover all. This is the attitude they must take up and here is the central point on which balance depends, and progress. Such is the preparation which is needed; an inner

training from which all starts, to which all tends.

Not that every act of the child is to be treated with approval; not that we are to abstain from judging him; not that we have nothing to do in helping the development of his heart and mind. Oh no! We must not forget that we are dealing with education, that we have positively to become the teachers of the child.

But what is needed is an act of humility; the casting away of a pre-conceived idea that was ingrained in our hearts; just as the priest before he ascends the altar steps must recite his Confiteor.

Thus, and not otherwise!

It is not the abolition of educative help to the child that we aim at; it is the change of a state within us which prevents adults from comprehending the child.

MODERN CIVILIZATION—AN INVERTED SCHEME OF VALUES

BY PROF. SURENDRANATH MITRA, M.A., B.SC., L.T.

I

The word "Civilization" is generally used, as a eulogistic term, in idealistic senses, with an indefinite elasticity to include everything that may be thought, even through prejudice, to be good and delightful. On the other hand, the words "barbarism" and "savagery" are used, as terms of condemnation, to indicate all that may be thought to be evil or felt to be monstrous. Viewing civilization from idealistic standpoints, a small minority of thinkers is of opinion that it has not yet been born on earth,

since human history, till now, has been indistinguishably associated with a ruthless blood-shed and disregard of personality, aiming at worldly triumphs; whereas an overwhelming majority avers that it *has* already come into being, about a century and a half ago, in the wake of the applications of natural sciences to the advancement of our physical comforts and pleasure, and is progressing with marvellous rapidity, through various temporary evils we have inherited from a "barbarous" and "savage" ancestry. There are many people, in the West, who consider Christianity, too,

as an indispensable ingredient of this civilization. There are some, again, who, though they look upon Christianity as an anachronism in civilization, yet regard the former as a necessary stage of preparation leading to the latter.

To get out of such conflicting, and more or less confused ideas of civilization, some thinkers have wisely adopted a historical view, in place of the idealistic ones. They conceive of civilization as an ethnic era, like some that already preceded it, or like others that may, in future, follow it.

The word "civilization" has been derived from the Latin *civilis*, which means 'pertaining to a citizen.' Hence, etymologically, 'civilization' denotes a period of human history in which mankind developed enough of intelligence and social solidarity to set up a system of government. But ethnologists, following Lewis H. Morgan—who has been described as the most philosophical ethnologist by the writer of the article on Civilization in the Encyclopædia Britannica—restrict the meaning of the word to a comparatively brief and recent period which began with the introduction of systems of writing. Morgan divides the history of man, up to the present age, into the three main periods of Savagery, Barbarism, and Civilization—each of these periods being sub-divided into an Older, a Middle, and a Later Stage. From the First Stage of Savagery, of the most primitive troglodytes, down to the dawns of history, the period of time, though conjectural, is considered to cover at least one hundred thousand years, on the basis of the researches of students of Palæontology and Pre-historic Archæology. The vast change from the earliest stage of savagery to the most cultured stage of civilization is said to have been due to half a dozen or so of practical inventions.

II

In the First Stage of Savagery, mankind developed articulate speech, inhabiting tropical regions and living on raw nuts and fruits. In the Second Stage man discovered fire, fashioned rough hatchets and spears out of chipped flint, included flesh, and especially fish, into his dietary, and began to change his habitat. Beginnings of religion, too, may be traced at least to this stage. In the Third Stage, he discovered the bow and the arrow, made clothing and tents, navigated rivers and seas, and migrated to temperate and sub-arctic regions. In Savagery man's chief achievements were the geographical conquests of the land, the sea, and the climates, and the development of families into tribes.

In the First Stage of Barbarism, man discovered pottery, which enabled him to add to his dietary a large variety of meat and vegetables, rendered palatable by boiling. In the Second Stage, he domesticated animals and introduced milk as a food. Some communistic forms of government were now introduced, as tribes grew into *gentes*, or nations of equals, on the basis of blood-relationship through common ancestors. Commerce and exchange of thoughts were now possible through camels and horses, and even private property began to replace property of the community. In the Third Stage of Barbarism, man discovered iron, which was used in food-supply; in making utensils, roads, weapons of war, and houses; in walling cities; and in constructing vehicles of wood which could now be much better fashioned at will. Sculpturing of wood and stone was introduced, effecting a considerable æsthetic advancement upon the crude images of clay, bone and ivory of the previous stages. Man's achievements in Barbarism, according to Lewis Morgan, "transcend, in relative

importance, all his subsequent works." What a damaging reflection on the self-complacent and scornful modern civilized man who boasts of having crossed his barbarous father's soul—all the more, when we consider the latter's meagre capital of inherited experience! The barbaric man's morality, though confined within his *gens*, was rooted in a feeling of living unity with his fellow-men, individual interests being hardly divorced from those of the social organism. In this moral life all the naturally inherited human impulses, with their pristine vigour unimpaired, found a legitimate, though ample, satisfaction. The barbarian's Nature-religion was quickened with a reverent feeling of unity with men, animals, trees, mountains and streams; with the earth, the sky, the sun, the moon and the stars. Is it in reverent memory of this sacred Flame of Life, sanctifying and assimilating everything man is heir to, that the Bhâgavata declares, "In old days, there were only one Veda with the single word 'Om' comprehending all the Mantras, only one God, Nârâyana, without any other, only one fire (in place of the three sacrificial ones of the following ages), and only one caste?" (IX. 14. 48).

Now, at least 6000 years B. C., some of the barbarian races invented some systems of writing, ushering in a new period, called Civilization, the first stage of which is said to have lasted for about five thousand years. Private property, introduced in the second stage of barbarism, now came to dominate man's life, producing a morbid development of his possessive impulse and an inordinate desire of physical comforts and sensuous pleasures. The integral human life, due to this maladjustment of values, was now ruptured into isolated regions of activity, and thus corrupted, in the literal sense. This corruption eating into the vitals of life destroyed these

civilizations. The Indian and the Chinese are the only civilizations of this period that are yet alive, though in a very degenerate and precarious condition. The special achievement of this stage consisted in abstract thinking and organized knowledge, facilitated by writing. There was no other original achievement. The weapons of warfare of this stage—the spear, the bow and arrow, the sword, the helmet, and the steel-axe of the Greeks and the Romans, for example—were but elaboration of the weapons of iron and chipped flint of Barbarism and Savagery. The same remark holds good of the better roads of the Romans, as also of the religions of Greece and Rome. Their governments at their best were founded upon the system of *gens* of Barbarism. Homer's *Iliad*, too, was a perfection of an art practised by the barbaric man round his camp-fire.

Some barbarous nations of Europe dealt a death-blow to the worn-out civilization of Rome, and began to be civilized on its ruins, being kept within the bounds of a necessary discipline under the influence of a religion which it borrowed from Palestine and transformed considerably to suit the foreign environment. Then, in the 15th century A.D., this civilization received a new impetus from the four inventions of the gunpowder, the mariner's compass, paper, and the printing press, the first three of these being brought to Europe from the East by the Moors. The gunpowder had a levelling influence, as it gave a lowly-born man a new power to fight against an adversary, many times his superior in strength. This added to the mariner's compass tempted and enabled many adventurers belonging to the rank and file of the Europeans, to colonize lands of backward races living far across the seas, and make a fortune there by robb-

ing the original inhabitants of their liberty and possessions and riding roughshod over all their interests, including their lives. The paper and the printing press helped in a wider dissemination of knowledge together with the power inherent in knowledge. The new European civilization was now in the Second Stage.

III

Towards the close of the eighteenth century, the inventions of the efficient steam-engine and of the revolutionary methods of spinning and weaving by machinery gave a further impetus to the possessive impulse of man, introducing the Third Stage of civilization. These inventions combined with electricity, harnessed to serve the material needs of man, have made the possessive impulse, now intensified to the highest degree, by far the most dominant in his life. The moans of the wage-slaves, and of the producers of raw materials in dependent countries, make all the music the capitalists with their allies would enjoy. Modern civilization abolished slavery, not out of a motive of humanitarian love, but "upon the discovery that a freeman was a better property-making machine." The cash-nexus is the chief, where it is not the only, bond of union between man and man. Even marriage and love have been commercialized. No one is honoured or respected, unless he is rich. In the language of Edward Carpenter, "There is nothing so respectable as being well-off. . . . The high-class swindler is received in society from which a more honest but patch-coated brother would infallibly be rejected. As Walt Whitman has it, 'There is plenty of glamour about the most damnable crimes and hoggish meannesses, special and general, of the feudal and dynastic world over there, with its personnel of

lords and queens and courts, so well-dressed and handsome. But the people are ungrammatical, untidy, and their sins gaunt and ill-bred.' " Laws and governments have for their special aim the production, protection and enjoyment of property. Justice is too costly for the poor, all the more when it has to be administered against the rich and the "respectable."

In short, all the recognized values of life are now subordinate to the dominant desire of making more money and of securing more and more physical comforts and sensuous pleasures. This is but natural. The animal impulses of man have been continually strengthened and fixed through countless stages of sub-human evolution; while his impulses for the spiritual values—*viz.*, the values of truth, æsthetics, morality and religion—are comparatively of a very recent growth, and consequently, very feeble. Reason with self-consciousness has grown in man to develop these spiritual values. But following the line of least resistance, he identifies his self as the centre of values he shares in common with the lower animal, living from moment to moment, and utilizes his reason, together with all other faculties, to develop these values by mastering the forces of nature and piling up material possessions. This is his "practicality"—his efficiency as a rational animal instead of a rational spiritual being. Instead of the brute in man being a useful servant of the divine in him, the Swarga of his human values is usurped by the Asuras of his sub-human needs.

As a result, modern civilization is an inverted scheme of values. Morality is not an end in itself—honesty is the best *policy*. Geographical communication has enormously increased; but communication among men as persons—as centres of spiritual values—has enor-

mously decreased. The vampire of modern civilization, with the greatest facility, is sucking the life-blood of many backward and weaker nations, its deadly touch having already practically extinguished several races, such as the American Red Indians and the Australian Maoris. The spirit of Galileo, the disinterested pursuit of scientific knowledge, now freed from religious persecutions, is becoming rarer and rarer—and more and more ignored. Science is now little better than a handmaid of capitalistic industrialism and militarism. We expect to find very soon experts in psycho-analysis, too, as obedient servants of capitalistic interests. Schools and Colleges are conducted with a scrupulous care to serve these interests. Whereas, previously, the educated people were the least afraid of poverty, they are now the most afraid of it; and no educationist dares or cares to attempt a solution of this serious problem. Even social reformers, philanthropic organizations, and private religious bodies are particularly cautious to circumvent the danger-spots of the crucial problems of the day, if not deliberately quibble and try, by sophistry, to divert the thought, feeling and will of man into irrelevant channels. Churches are agreeable allies of those who stand for a temporal dominion—the third of the temptations of Jesus in the wilderness. That is why the spirit of revolt to-day characterizes religion as “the opium of the people.”

This inverted scheme of values is a fatal disease. The discontent and restlessness, practically ubiquitous nowadays, is a chief symptom of this morbidity of the human soul. “Whatever we have—to get more; and wherever we are—to go somewhere else” are the two objects of our modern life, according to a cutting epigram of Ruskin.

IV

Let us contrast this scheme of values with the one that has saved our Indian civilization till now, even through the last two milleniums and a half during which our social life has been continually enervated under the domination of an ideal of monastic asceticism introduced by Buddhism. A similar scheme of values has made the ancient civilization of China, too, to survive to this day; whereas the scheme of values of the West, even in milder forms, has killed every civilization of the past, however great, whenever it touched it to the core. There is no chosen people of God; and no miracle can save our civilization from an inglorious and ignoble death, especially in the present condition of our political and economic bondage, unless we preserve, cherish and increase our own scheme of values, before it is too late, against the allurements of modern civilization.

This does not mean that we are to stand against progress. Modern progress is a false progress—a progress of external things with a progressive degeneration of the human soul, *i.e.*, of the spiritual values of our life. True progress is the progress of the soul with that much progress of external things which is requisite for this. The value that should dominate our life is morality—Dharma. Every other value should be subordinated to this—even the values of knowledge, what to talk of æsthetics and the derived values of material wealth. We cannot allow even all the spiritual values to be independent. This will inevitably make knowledge predominantly an instrument for worldly triumph. It will lead æsthetics to pander to sensuousness—if not to sensuality—increase our love of fineries and luxury, and thus ruin the manly spirit and vigour.

Will our scheme of values make literature "didactic," and divested of genuine æsthetic worth? Look at the *Rāmāyana* and the *Mahābhārata*. Do they yield to any literature in the world in æsthetic excellence? Could they have been written better, even in India, divested of their dominant moral and religious tone, if their authors had followed "art for art's sake?" Even Kālidāsa's *Shakuntalā*, in the language of Goethe, contains "all by which the soul is enraptured, feasted, fed," and makes "heaven and earth in one sole name combine." Cannot the same thing be said of our music, architecture, sculpture, iconography, and painting? In modern civilization, art, like religion and morality, is an isolated department of life, and, hence, art must be "for art's sake," or it must smack of the ecclesiastical or the didactic.

Modern civilization takes credit for its freedom of thought. Has it not been a constant feature of our civilization? Did not the followers of all rival schools of thought in India openly meet to grapple with all sorts of problems presented by one another? Modern civilization boasts of having abolished the inquisition and extinguished the fire that burnt heretics alive. But did they blot even a single page of the history of our nation? Were not even the ultra-materialistic Chārvākas, the arch-calumniators of the Vedas, tolerated and considered as disciples of Brihashpati, the preceptor of Gods? Modern knowledge has immeasurably extended the conception of the universe, in the West, both in space and time. But did not our ancestors extend it still further? Did we not also have a theory of evolution, consistently teleological, in place of the mechanical one of Modern Biology? Did India ever oppose, or even ignore, the experimental and observational investigation of the modern

natural sciences? Of all the means of knowledge (Pramanas) that were recognized as valid by different schools of thought, was not the evidence of the senses (Pratyaksha) the only one held in common; and, was not every argument, even the most highly philosophical or religious, inconsistent with this evidence, ignored with contempt? Did not the validity of deduction (Anumāna) invariably rest on that of induction (Vyāpti)? Mathematics and the natural sciences, including Psychology, are the only branches of knowledge, that every Indian student, unless too dull, should make it compulsory for him to learn from modern civilization. For, it is just here that our achievements have lagged far behind those of modern civilization, during the period of political dependence.

The secondary values of material wealth (Artha), too, are quite welcome, as they always have been, to draw the chariot of our human life, "providing Phœbus indeed holds the reign, and not the incapable Phæton." "One who is pure in (the earning and spending of) money is really pure; and, one who is not cannot be purified by (the rubbing of) earth and (bathing in) water," says Manu [5; 106]. Money as a means to the realization of the primary values of life should be earned according to the sanctions of Dharma, and also spent lavishly on sacrifices, for the benefits of Gods, men, animals, insects and plants. That is why a son of the poorest twice-born subject had an opportunity of free education, with free board and lodging, in the best educational institutions of the land, just as much as a son of the richest and most powerful king or emperor. Even those that were not twice-born had a free access to the popular exposition of the race-experience—of Dharma, Bhakti, and Jñāna,—given by trained Brāhmana experts in

the Purānas and the Itihāsas. The construction of roads, rest-houses, canals, wells, and reservoirs of water; and the laying out of parks, gardens, lawns, and playgrounds—for the free use of the public at large—were included in sacrifices (Pūrta). The richer the person, the costlier and more numerous the sacrifices—think of the Ashwamedhas and Rājasuyas of the most powerful emperors, for instance. In sacrifices lay the key to the mastering of material possessions and desires.

In our scheme of values, all the natural desires of man—even those of fame, health, comfort, and sensuous pleasure—were recognized and allowed an ample and legitimate satisfaction, which is possible only within the bounds of Dharma. “In all living beings I am the desire which is not inconsistent with Dharma, O Arjuna,” says Sri Krishna in the *Geeta* [VII. 11]. In the Vedic literature, and in many later works, too, such as the Rāmāyana and the Mahābhārata, we find a frank and reverent recognition and allowance of every natural impulse, every human passion, including the sexual, only because they are mastered. Pre-Buddhist Hinduism, as represented in these Scriptures (and also the Hinduism of the later-day Tantras) did not propose to kill a strong passion, as a man would propose to shoot a restive horse because he finds it easier to do so than to break and ride him. The ideal was to groom, nourish and master every passion, so that it could contribute its own quota of service, like a mettled steed, in drawing the chariot of the body, driven by intelligence, the charioteer, and carrying the human soul to the battle-field of life, to decide the fates of values. [Cf. *Kathopanishad*, II, 3-4].

This redeeming scheme of values can enable us to ignore, and be reconciled to our misfortunes and sufferings, by

making us look upon them as temporary effects of our evil actions, at least in previous births, and, hence, urge us on to utilize these vicissitudes as the hammer, beneath which we are to forge our immortality on the anvil of Dharma. That is why Rāmāchandra could, with alacrity, renounce the luxuries of a royal palace for the austere hardships of a forest-life. That is why he could tear away, at the call of Dharma, his Seetā from his bleeding heart, neither of them entertaining the least thought of any rights or favours. Theirs was a Dharma rooted in love and sustained by the cream of knowledge. This love was not the love of the chicken-hearted, that gets nervous in the face of dangers and death, or shudders at the sight of blood. In love there are neither rights nor favours—they are rather a disgrace and an insult to love.

Summing up the essence of this sublime scheme of values, Rāma said to Lakshmana, “Dharma (morality), Artha (earthly treasure), and Kāma (desire) have got their genuine worth tested by happiness, which is the fruition of Dharma alone. Dharma includes all the three, like a wife, who promotes her husband’s Dharma by her obedient co-operation, his Kāma by her love, and his Artha by her being the mother of their son. Hence, that action should be shunned in which all the three are not conserved, and that action should be done by which Dharma is attained. Those who are dominated by Artha (possessive impulse) are hated in the world; and, domination by Kāma, too, is not conducive to welfare.” [*Valmiki Rāmāyana*: Ayodhyākānda, XXI, 57-58]. Thus, Artha and Kāma are the effects of Dharma previously performed, and their only worth lies in providing an opportunity for the Dharma to preserve and increase itself with greater facility.

V

The essence of Dharma lies in personal love, *i.e.*, a love the object of which is considered an end in itself—a centre of values. This love is a concrete phenomenon of consciousness, and not a psychological abstraction—the mere affective aspect of the phenomenon. Besides the affective aspect it has a cognitional as well as a conative one. On the affective side, it is a delight in perception and contemplation of its object, as well as in a sense of unconditional and free self-surrender and of security of mutual possession. On the cognitional side, it is an understanding of the needs of its object; this produces sympathy, eagerly sought for by lovers to avoid a feeling of loneliness. And, on the conative side, it is benevolence or well-wishing, which, in its active form becomes a will to do good to the object of love, even through self-sacrifice. So, in practice, love is capable of limitless expansion, according to the intensity of the affection, the strength of the will, and the comprehensiveness and depth of the understanding of the needs. In a full-fledged love all the three elements are present, and, in many rudimentary or partially developed forms, the elements of benevolence and mutual understanding may be absent—either or both. But there can be no love without the element of delight. Mere benevolence without delight may be present in many forms of charity, altruism or philanthropy. Such cases are associated with a sense of superiority, or at least a coldness, which is felt by the recipients of help, who are consequently degraded in spirit through a sense of inferiority, or hesitate to accept the help, if they are sufficiently self-conscious. Such cases of charity, philanthropy, or altruism are rooted, I believe, in what Professor W. McDougall calls “the instinct of self-

assertion or self-display.” They are not moral actions at all, although in some cases, they may be a stage preparatory to morality through a gradual renunciation of material possession and selfish enjoyment. The foundation of genuine morality is love which makes both the giver and the receiver of help stand on a level of equality. Here, the help is given with faith, grace, and humility; with care, respect, and gratitude; and with a clear understanding of needs. [Cf. *Taittiriya Upanishad*, I. 11. 3]. All forms of love, including sex-love, are rooted in parental instinct, which functions, with a tenderness, to protect, satisfy, and promote the values, including that of life, of the object of love.

Besides the knowledge involved in the understanding of needs, knowledge is also required by love to show it the right means to realize itself. Love so often defeats its own purpose through ignorance. An ignorant parent, for instance, may, by over-indulgence, ruin the career of the child, and then repent when it is too late. That is why the various branches of even the so-called secular knowledge were looked upon in Hinduism as the organs and limbs (Anga and Upânga) of the Vedas. That is why the devotees of these branches of knowledge, too, were highly esteemed, in proportion to their depth, and regarded as children of Saraswati; for, they, too, help to illumine our path.

It follows from above that Dharma does not consist in the external observance, however strict, of a stereotyped code of rule-of-thumb morals. Dharma lies neither in external things nor in actions; it lies in consciousness—in love guided by knowledge. A code of specific moral actions, however important for a particular age and under particular circumstances, is, after all, a dead carcass, unless animated by the spirit. “Moral actions are of one kind in the Satya-

yuga, of another in the Treta, of a third kind in the Dwâpara, and of a fourth kind again in the Kali, changing with the lapse of age," says Manu. "That which is practised as Dharma in a particular place, time, and condition, becomes an Adharma in a different place, time, and condition," says Shamkara. [*Brahma-Sutra Bhâshya*, 3. 1. 25].

Polyandry is not supported by a single Hindu Smriti. But, is not Draupadi regarded as one of the chastest women, her very memory being believed to have the virtue of scaring away the sinful influence of Kali? Stealing is considered as a horrible sin and crime by every moral code of the Hindus. Yet, Visvâmitra has not been condemned for stealing the prohibited dog's meat from the house of a Chandâla to satisfy his hunger! In ancient Sparta, stealing was considered as a virtue, as it set a limit to the accumulation of private property. Well may modern civilization, consistent with the dominant material interest of the class in power, ban every thief as the most despicable criminal; for

"Thou shalt not steal—an empty feat,
When it is so lucrative to cheat."

There are Jean Valjeans among thieves; but how many Javerts are there to commit suicide?

The test of Dharma lies in the touchstone of reason. "No one save he who seeks through reason, guided by the Vedas, the Dharma preached by the Rishis, can understand the Dharma," says Manu [12. 103]. "Words consistent with reason, proceeding from the mouth of even a boy, should be accepted. Those that are not so deserve to be thrown away like a worthless bit of straw, even if they be uttered by Brahmâ, the original recipient of the Vedas," says the *Yogavâshistha Râmâyana*. Where we are not convinced

enough about our own reason, we should consult the opinions of deliberative assemblies. The *Mahâbhârata* declares, "The texts of the Vedas disagree; so do the Smritis (authoritative codes of morals); there is no Rishi whose opinion does not differ from that of another. The essence of Dharma is laid deep in the recess of consciousness. Hence, the path shown by a great deliberative assembly should be followed."* It is a pity that in these days when there is an organization for almost everything, there are no organized ethical societies, composed of experts of all countries, to pronounce independent judgments on practical moral problems, that may be presented to them, including the actions of governments and influential public bodies and individuals ruling over the destinies of human beings. Will not such societies make the science of ethics living, by practically verifying ethical theories, and curbing, through educated public opinion, many monstrous inhumanities, such as war?

But, what is the place of religion in such a scheme of values? The value of morality stretched out to infinity and eternity—without any limitation of deficiency or temporariness—is religion. Religion is the Supreme Valuation of Life, or "the Conservation of Values"—

*"वेदा विभिन्नाः स्मृतयो विभिन्नाः,
नासाविविधस्य सतं न भिन्नम् ।
धर्मस्य तत्त्वं निहितं गुहायां,
महाजनो येन गतः स पन्थाः ॥

I have interpreted the word "Mahâjana" here in the technical sense of a great deliberative assembly, following Mr. Govind Das. It cannot, to my mind, here mean a great person, as no one can be greater than a Rishi. "People on the Gujarat side still use the word in this sense. In the chapter of the Vidurniti or Prajâgarparva of the *Mahâbhârata*, in which the above verse occurs, there are other verses where the word Mahâjana is clearly used in the sense of a great assembly or association." [Govind Das; *Hinduism*, p. 62].

Paramapurushârtha. People conceive differently of the Principle of Conservation of Values, calling it Moksha, Nirvâna, Brahman, God, Allah, and so forth. The faith in the principle of conservation of values is the rationale, implicit or explicit, of every action. When this faith remains no longer obscured by doubts or submerged in the unexplored depths of our consciousness, but comes up before the lime-light of our wide-awake consciousness as a master impulse, then we have religion. Man cannot conceive of the transcendental character of the supreme valua-

tion of life except in terms of values experienced in his phenomenal life. Hence, the *Râmâyana* rightly mentions the classification of values as threefold, since a fourth class of values is inconceivable. In many scriptures the classification is described as fourfold (Chaturvarga), to emphasize the element of faith. In fact, it is one-fold, consisting only in Dharma, since Artha and Kâma, as we have already seen, are but temporary secretions proceeding from the essence of Dharma to facilitate its own realization, and to be ultimately absorbed by it.

INDIA THROUGH AMERICAN EYES

(A letter)

Sunday, November 15, 1931.

*Half way between Colombo and
Aden*

DEAR SWAMI,

Four days of beautifully smooth sailing have given time and opportunity for rest and recuperation. We tried to get a little rest that last day in Colombo and very likely that has helped us to the improvement we feel to-day.

Swami G. and two of his students were with us until after sunset the day we sailed, though we cannot say literally that they "saw us off," because the sailing was postponed until 7-30 after we were aboard. In Colombo, as in every city where we visited, we could feel the same spirit of love and protection that was with us even from the first stop in Singapore six months ago.

And in looking back over those weeks of travel as well as in reviewing the months in Calcutta it seems that there

was ever present the same great spirit of love which abides wherever there are those whose lives are the reflection—even the reality of Sri Ramakrishna and Swami Vivekananda.

In every Ashrama, in every Dispensary, Hospital, School—everywhere we found ourselves in the same atmosphere of love and service. And the background of it all was the great story of ancient Indian culture in caves, on pillars of stone, in great Temples, and also in the hearts of a great nation.

Drifting on the sacred Ganges at Benares just as the sun was setting, the Swamis pointed out to us the especially holy places, and it seemed but yesterday that the beautiful Sita was borne along above the holy Ganges. There is a spell about Benares which one cannot describe. It would have been easy to remain on and on there, trying to lose oneself in the atmosphere of peace and worship.

We occupied the rooms at the Seva-shrama which were used by Swami Turiyananda, which added much to our joy. What a wonderful work is being done there. We visited the Women's Department and had a delightful talk with the Mother and Sisters there. They presented us with a snowy white Khaddar which we prize most highly. One of the young women seemed to be quite familiar with the various children's hospitals in America.

I think I wrote about our arrival in Agra and J.'s succumbing to heat or to its effect upon an already disturbed digestion. While we did not see all that is ordinarily seen by the tourist, we carry with us a memory of the mystery, the glory of that great 'jewel in marble' as it seemed to float like a cloud amidst the dark green cyprus trees in the stillness of that moonlight. And again early next day when it became less like a phantom but just as exquisite like the violet shadows in the depths of its niches.

In Delhi it was delightful to be taken about by a Swami who had made a special study of the structures there and who could in this short time we had, help us to see ancient Delhi even before the period of the Moghuls.

In Bombay Swami V. took us to visit a charming family who made us see anew the power that lies back of Mahatmaji's programme. We saw there three daughters who spent four months in jail—for no greater offence than joining the procession upon which there was a ban—announcing themselves ready to "die for Mahatmaji." We could have spent several hours with them, instead of one, and enjoyed every moment.

In the compartment with us between Madura and Colombo was a Roman Catholic nun who has been in Madura for nineteen years. She is the Mother in their hospital there. We asked her

as much as we dared about her work. She very frankly told us that they get only the very lowest classes: that the Brahmins seldom are reached. However, she did say proudly that at present there were two Brahmin novices, in their Jesuit Monastery.

Another East-West contact we have made, is here on this boat. We have a fellow-passenger, a young Scotchman, who has been in China recently, but the business with which he is connected has kept him in India previously. In speaking of India he said, "As a Britisher I am ashamed to say that little, *very little*, has been done for India." Then he added, "It is a great problem. I wonder if they can solve it." And he talked with great respect and admiration of the Indian people.

I have attempted to get some expression from an Anglican missionary, who has been in Korea for ten years, as to the effect the Orient has had upon his attitude toward missions, but the most to be gathered is that something lies back of his reticence which he dares not express.

We are sitting on deck with a strong fresh wind tugging at the pages of our book and paper. Gradually the temperature has dropped since we left Colombo until to-day the indications are that our tropical clothing must soon be replaced. But co-travellers say that Aden and the Red Sea will be warm enough.

If there were no Swamis in America, I should feel much like becoming a stow-away on the next steamer sailing "East of Suez." But after all, there must be a reason why it was not possible to remain in India. Where we serve should make no difference, and yet the difference lies in that air of devotion pervading the entire country and leading one unconsciously away from material thought.

We can only pray that we are carrying within us something of that spirit of peace, of love, of worship, of service which *is* India and which will enable us in the midst of the stress and confusion of our busy land, to *be* in India for a brief time at least each day. Just as we went into the Ganges without knowing how definite and indescribable an experience it would be, so we went to India, and have come away speechless for the moment. When we have assimilated the experience, perhaps we can better put into words something of its meaning. Just now I can only compare it with the devotional feeling of some few of the great cathedrals of Europe.

Of course the best of all was to be

able to sit at the feet of those who knew Sri Ramakrishna and those who are translating His teaching after the example of Swami Vivekananda. For the most striking thing was to find in *every* Ashrama that very same spirit, and while making the journey through India it seemed as though we were ever in the presence of the One Great Spirit of Love and Service.

This letter is quite disconnected—due to many interruptions and to the usual deck confusion.

Our pranams to Mahapurush Maharaj. Our loving salutations to you and to the other Swamis.

B. AND J.

UNIFICATION OF THE HINDU & MUSLIM CULTURES

BY PROF. TEJA SINGH, M. A.

I

THE problem of creating an inter-communal unity in India is a most serious one. We cannot make any advance as a nation—nay, we cannot even be called a nation—unless we are able to bring about a heart-felt unity between the various religious communities living here. Mere makeshift 'united fronts' in the face of emergencies or temporary alliances against a third party will not do. There must be a positive and real ingrafting of natures before we can have a healthy organic growth towards a common national destiny.

So far all attempts made for this purpose have ended in failure. We have had, in recent years, three distinct methods in the field. One is that of Mahatma Gandhi, who says that if the

Hindus suffer for the Muslims and the Muslims for the Hindus, they will get a sufficient warmth for each other to be fused together in a common bond. This, however, presupposes a few things such as an idealistic good-will and respect for each other's rights without which no lasting effect can be produced, and which unfortunately do not exist for the present. It also depends for its operation on frequent opportunities of suffering together for the same cause which circumstances may not always provide. This is an emotional remedy and can work only in emergencies. It cannot be made a permanent part of the national programme, nor can human nature be expected to be engaged in it for a long time at a stretch.

There is another remedy, proposed by some leaders like the late Lala Lajpat

Rai. It expects the Hindus and Muslims to be less persistent in the observance of their exclusive rites and ceremonies. This is asking a little too much from them. Religion, as constituted or understood by us, Indians, is incapable of admitting any *conscious* compromises. A Hindu may never have performed a *Havan* in his house, but when his right to take part in it is challenged by members of another community, he must set himself up as its defender at any personal cost. Similarly the Hindus may regard the cow as an animal sacred to them, but equally sacred is the right of a Muslim to kill it in the name of religion. He may not avail himself of this right for ever so long, if he so wishes; but he would be moved to desperation if his right is interfered with by an outsider. In certain circumstances insistence on these rights becomes the *sine qua non* of a man's religion.

There is a third remedy, put recently into vogue,—of organizing the communities on a religious basis and separately strengthening them for self-defence. This may make each community properly self-conscious and adequately strong to save itself from another's attacks; but surely this is not the way to fuse the communities into a nation, or bring about a harmony between them, unless it is supplemented by some real efforts made for unity between community and community as distinct from unity within a community itself. This will come, not when people have learnt to fight and suffer for their own rights (which is also necessary), but only when they have acquired the sense of understanding their neighbours' rights and have learnt to respect and suffer for them.

II

It is true that India has so far failed to find a true solution of this difficulty.

But has any other country succeeded in a *similar* case? The case of Protestants and Catholics or other communities in Europe living side by side as homogeneous parts of different nationalities does not help us here, as the differences involved are not cultural and therefore not insurmountable. In the West the problem of organically combining peoples belonging to different cultural types has never been solved. It has now and again presented itself to different nations in Europe, but they have invariably got round it by ousting one of the parties from the field of contest, thus *cutting* the Gordian knot instead of smilingly unravelling it.

At the end of the fifteenth century when the Muslims ceased to be the ruling class in Spain, they still formed a large and useful part of the population of Spain. It was a problem for the new rulers to so devise their policy as to bring about a union between the Christian and Muslim inhabitants of the country which would surely have brought a great prosperity and enlightenment to the whole nation. The Christians, however, chose to meet the difficulty by asking the Muslims to become Christians or to go out bag and baggage. What an admirable solution! The same fate was meted out to the Jews in Spain and Portugal. England expelled the Jews in 1290. France emancipated them so late as 1790. Germany granted them civil and political equality in 1871 and England admitted them to Parliament in 1858. Who can recount their difficulties in Russia, Poland and Hungary? Europe has not been able to assimilate the Muslims or the Jews, simply because they differ in culture from the rest of the people there, and all the amenities they enjoy are in proportion to their readiness to sacrifice their separate cultures. Now that the Turks have dis-

covered this difference to be the main obstacle in the way of their *rapprochement* with European communities they are in a furious hurry to adopt the Western manners in order to meet the Europeans on their own terms.

It is clear, therefore, that Europe does not afford even one example of having ever brought about an intercommunal unity where the differences were fundamentally cultural. Even now the Americans and South Africans of the European culture are finding it impossible to solve the difficulty without resorting to the old method of pushing out those who belong to a different cultural type.

III

Then how are we to solve our difficulty? Is there no way out of it? If other people's history does not help us here, cannot our own history give some clue? My own view is that our past history does reveal one period at least when a real solution was attempted, although for causes definitely known it also proved unsuccessful. I refer to Akbar's vision of a united India on the basis of a cultural unity. In this he was not alone. The whole genius of the time was working with him. When the Muslims had lived for a long time in India and, adding large numbers of Hindus to their fold, had ceased to think of it as a foreign land, it was inevitable that some high thinkers should make plans of permanently reconciling them to the land of their adoption and should find out some common ground for them to meet the people already domiciled here.

At first some attempts were made to combine even religious practices. The different Gurus and Bhagats tried to remove the prejudices prevailing among the Hindus against the religious beliefs

of the Muslims, and adopted views which were acceptable to the Muslims as well as the Hindus. Some, like Hussain Shah of Gour, went so far as to introduce Satya Pir as the common God of both the communities. Sakhi Sarwar of Multan aimed at a similar unity among the Punjabis. There was Bayazid with his *Roshaniya* (illuminated) views working on the Frontier. Akbar himself introduced a kind of eclectic religion which was to represent all that was best in the different religions of the world. But these attempts failed to bring about a religious unity. Akbar's vision, so far as this attempt is concerned, was defective, because religion is a life and not an art or philosophy, and only a transcendental personality, which Akbar was not, could have united the Hindu and the Muslim modes of life. But his other measures aiming at national unity were more reasonable. They would surely have succeeded if his work had not been prematurely undone by his successors.

This work consisted of bringing about a *rapprochement* between the different cultures prevailing in the country, which were the root cause of differences. People grow stiff when we try to impose our religious views on them, but they behave more passively when we approach them through the beauties of art and the refinement of thought or language. "The Mohammedan rulers," says Havell, "found in the practice of the arts and in the unprejudiced pursuit of learning for its own sake the best means of reconciling racial and religious differences." Akbar made the Muslims study the Hindu books and brought the Muslim books within the reach of the Hindus. There grew up a tendency among the people to fit in Persian and Arabic words into the framework of old Hindi or Brij-Bhasha. The result was Urdu as the common

language of Northern India. It was not suddenly sprung on our people in the reign of Shah-Jehan. It gradually grew by the assimilation of the languages spoken by the Hindus and the Muslims, and the evidences of its earlier formation are met with in Chand's *Raj Rasisa* (1193), Amir Khusro (1325), Kabir (1440-1518), Guru Nanak (1469-1538), Tulsi Das (1623), etc. It combined in it the literary genius of Brij-Bhasha, in which the imagination works descriptively, with that of Persian and Arabic in which imagination is reflective. In the former, as Azad has shown in his *Ab-i-Hayat*, the method of the writer is to impress the reader with the richness of realistic detail, while in the latter simile after simile and metaphor after metaphor are heaped upon the kernel of fact, which is often very small in comparison with the dome of reflection built on it. One is essentially sculptural in design and execution, while the other is picturesque, verse upon verse of exquisite diction being strung together without any central unity, in a truly mosaic fashion. Urdu combined the virtues of both and would have taken up the position of the *lingua franca* of all India, had not the anti-Akbar policy of Muslim kings drawn it back again to Persian influences of the Ghazal and Kasida. Yet the Masnavis of Mohammad Taqi Mir and the writings of Azad, Hali and Nazir show that Urdu or Hindustani stands a fair chance of developing as the national language of India. It had the best chance in those days when the different vernaculars prevailing in India were much nearer each other than they are now. The existence of English as the common language of the educated India, having no affinity with the vernaculars, has so isolated them that they have developed indigenous features, making them quite alien to each other.

Namdev's Mahrathi, Guru Nanak's Punjabi and Kabir's Hindi, as found in the Granth Sahib, are so like each other that anybody knowing only one of them can easily understand the others. But that is not the case with the same vernaculars now. Patel is linguistically more distant to me, a Punjabi, than Namdev, and Tagore more distant than a Bengali writer of centuries ago.

Besides the unity of language, successful attempt was made to create a unified art of India. Babar and Humayun were foreigners in their artistic tastes, but Akbar, as Fergusson says, cherished the Hindu arts as much as he did those that belonged exclusively to his own people and tried to create a really Indian national style, not only in architecture but in music and painting also, combining the best features of both Hindu and Muslim arts. The buildings were vast in design, as the Muslims required more space for their religious services than the Hindus needed for their individualistic ritual. The structural and decorative elements from Persia and Arabia were combined with the Hindu sculptural designs: bracketed cornices and balconies supported on brackets and surmounted with Muslim arches. The Taj Mahal and other great buildings erected after Akbar were due, as Havell has shown, to mere continuation of the style used at Agra and Fatehpur Sikri and to no break in the tradition. A break came only when Aurangzeb began to employ only Muslim architects, thus creating again a schism in art which Akbar had tried to bridge over. The result was a degradation in the artistic culture at the Moghul court. But the style once fixed could not be lost. It was continued elsewhere, in the Punjab, by the Sikh rulers, in Rajputana, Gujrat and other haunts of native liberty.

In music also some adjustment was made by musicians like Tansen, who is credited by Abul Fazl with having introduced 'great developments' into his art. He is accused of having falsified the traditional *Rags* by conservative Hindu musicians, which means that he made some necessary departure from the old modes in order to suit the Muslim taste. The Sikh Gurus also made some modifications in the same way, as is evident from their omission of certain measures like *Hindol*, *Megh*, *Jog*, etc., and constructing the martial music of the *Vars* on quite a new basis. In *Tilang* and other *Rags* a visible combination is made not only in the execution of music, but also in the composition of pieces set to music, Arabic and Persian words being used as frequently as Hindi words.

It being impossible to effect a conscious combination in the sphere of religion, it was found possible to create unity in the cultural ideas lying behind religions. The liberal ideas of Sufism were much affected by Akbar and his people, and the Sufi saints were very much venerated not only by the Muslims but by the Hindus as well. This impact of Islam and Sufism on Hinduism produced a fermentation in thought, which resulted in the evolution of a system of views about God and man which were shared equally by all communities. The most prominent were : (1) the unity of God in place of many gods and goddesses, (2) the uselessness of caste, and the brotherhood of men, (3) love, rather than knowledge or works, to be the basis of religion, (4) the necessity of a Guru or Pir in place of a priestly class and (5) the use of a vernacular in prayer and worship instead of Sanskrit. The very idea of the unity of God underwent a change. He no longer remained an abstract entity of the Eastern philosopher or a

being outside and above Nature, as conceived by the Westerners, but a personal being at once immanent and transcendent. These views becoming common among the different communities in India had so effaced the differences and prejudices between their leaders, that they often met as friends and brothers. It does one's heart good to read how affectionately Guru Nanak was received by Kabir and Farid, whenever he met them. Similarity between their views was so great that Guru Arjun felt no difficulty in incorporating the writings of these and other Hindu and Muslim saints in his Holy Granth.

IV

If, then, unity is to be attained by the different communities in India, it must be on some such lines as indicated above. At present we are neglecting every one of these items. Instead of having one language for all India, we are developing Hindi on purely Hindu lines and cramming it with Sanskrit words and idioms, as if the Muslims have nothing at all to do with it, and are developing a highly Persianized Urdu out of all recognition of the Hindus. It is not enough to lay claim for the one or the other as the *lingua franca* of India. We must develop them on suitable lines acceptable to all Indians. Instead of creating a mutual understanding by sympathetically studying the ways and manners of each other, the Hindus and the Muslims are shutting themselves up in water-tight compartments, with their Gurukulas, communal universities and colleges, where the best part of their lives is spent in studying themselves or others but not their neighbours. How many Hindus take up Persian or Arabic, and how many Muslims take up Sanskrit or

Hindi? A Hindu may know each and every street in London and the nice distinctions of the classic and romantic movements in Europe, but he will not be in a position to tell what prayers are offered by the Muslims or what the trouble of the Sunnis is with the Shias or the Wahabis. An eminent Hindu admirer of Sikhism the other day was astonished to find that the Sikhs, when being baptized, eat together out of the same dish; and we have often seen well-meaning and well-educated Hindus offering cigarettes to the Sikhs. How many Muslims know the story of Ram Chandra or Krishna, who play such an important part in the Hindu life? How many Hindus know the story of the martyrdom of Hassan and Hussain? Most of the intercommunal troubles can be traced back to this general ignorance of the educated people about what is most dear and sacred to their neighbours. The masses merely follow their lead.

Then see how retrogradely are we acting in the matter of art! There is a revival in art as well as literature, but it is the revival of sectional cultures—not as they were united by our forefathers, but as they existed before the advent of the Muslims away in Samarcand and Baghdad or near at home in Mathura and Vrindavan. The Hindus are building their colleges, Ashramas and other public buildings in a purely Hindu style, avoiding the use of arches and domes, and the Muslims are building their institutions in the old style of architecture distinctly Muslim. In the pictorial art too the same tendency is seen. The painters in Bengal are

producing expressionless art, which may be classically Hindu and perfectly in keeping with the meditative mood of old India, but it is un-Indian in so far as it omits to take cognizance of the change in the spirit of India brought about by the virile West, Muslim as well as European. Muslim painters, on the other hand, seem to be more fond of colour and are less deep in expression. Each party wants to preserve its own distinct atmosphere and does not want to create any associations reminiscent of the other. And yet both complain that they are being drawn away from each other in sympathy and thought.

In philosophy the cry back to the ancient days indicates the same separatist tendency. India had been considerably brought forward by the work of the mediæval saints, who had combined in their thought-culture not only what was inherited from the past, but what was best in the Muslim outlook with its freedom from monistic and polytheistic ideas and a strong sense of joy in life and worldly duty. To ignore this advance and build up anew is to tear up the solder already set and undo the work of centuries. It is only in Tagore we see the true synthesis, or in Puran Singh. The rest are hearkening back to the purely Hindu times or the purely Muslim times, outside or inside India. The two communities are like an ill-married couple who destroy all chances of present love by talking too much of the past life enjoyed by them away from one another, long before they had met.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

II

Those who attended Swami Vivekananda's classes and lectures in New York soon grew familiar with a tall, very portly figure who moved about doing everything. We learned before long that it was Miss Ellen Waldo, a distant connection of Ralph Waldo Emerson, and a person of wide philosophic and general culture. The Swami had given her the Sanskrit name "Haridasi" and it was well chosen. She was truly a "Servant of the Lord"—her service was continuous and untiring. She cooked, edited, cleaned and took dictation, taught and managed, read proof and saw visitors.

When Swami Vivekananda came to New York he encountered a strong racial prejudice, which created many hardships for him both in his public and in his private life. Among other things it was extremely difficult for him to secure a proper lodging. Landladies invariably assured him that they had no feeling themselves, but they were afraid they would lose their boarders or lodgers if they took an Asiatic into the house. This forced the Swami to accept inferior living quarters. Neither environment nor association was what he should have had. One day, after he had been overnight in one of these dingy lodgings, he said to Miss Waldo: "The food here seems so unclean, would it be possible for you to cook for me?" She went at once to the landlady and obtained permission to use the kitchen. Then from her own store she gathered together cooking utensils and groceries. These she carried with her on the following morning.

She lived at the far end of Brooklyn. The only means of transportation was a jogging horse-car, and it required two hours to reach the Swami's lodging at 38th Street in New York. Undaunted, every morning found her on her way at eight o'clock or earlier; and at nine or ten at night she was on her way home again. When there came a free day, the journey was reversed. It was Swamiji who took the jogging horse-car, travelled the two hours and cooked the meals. He found genuine rest and relaxation in the freedom and quiet of Miss Waldo's simple home. The kitchen was on the top floor of the house, in front of it the dining-room full of sunshine and potted plants. As the Swami invented new dishes or tried experiments with Western provisions, he ran back and forth from one room to the other like a child at play.

"In all this close association with Swamiji," Miss Waldo said to me later, "it seems strange that the idea of renunciation never once occurred to me. Nor did I ever think seriously of following him to India. I seemed to belong in America. Yet there was nothing I would not have done for him. When he first came to New York, he insisted on wearing his orange robe everywhere. It required no little courage to walk up Broadway beside that flaming coat. As the Swami strode along in lordly indifference, with me just behind, half out of breath trying to keep up with him, every eye was turned upon us and on every lip was the question: 'What are they?' Later I persuaded him to adopt more subdued clothing for the street."

One morning the Swami found Miss Waldo in tears. "What is the matter, Ellen?" he asked anxiously. "Has anything happened?" "I seem unable to please you," she replied. "Even when others annoy you, you scold me for it." The Swami said quickly, "I do not know those people well enough to scold them. I cannot rebuke them so I come to you. Whom can I scold if I cannot scold my own?" Her tears dried at once and after that she sought scoldings; they were a proof of nearness.

Miss Waldo herself told me of this experience as her own. Romain Rolland tells it of another disciple. Both can be true. The incident could easily repeat itself. It is related of Oliver Wendell Holmes that on one occasion he went to lecture in a New England village. He put up at the village Inn. The landlady made a passing remark and he gave answer. Twenty years later he lectured again in the same village and lodged in the same Inn. The landlady spoke to him as before and he replied. "Dr. Holmes," she exclaimed, "you said precisely that same thing to me twenty years ago!" "If it was a good answer then, it is a good answer now," was Dr. Holmes' calm response.

Miss Waldo had had wide experience in teachers. She had sat at the feet of many during her long pursuit of truth, but sooner or later they had all fallen short in some way. Now the fear was in her heart that this new Hindu Swami might prove wanting. She was always watching for a sign of weakness. It came. She and the Swami were together in a New York drawing-room. The New York Swami Vivekananda knew was very different from the New York of to-day. The streets then were lined with monotonous blocks of brown stone houses, one so completely like every other that a visiting artist of note

once asked: "How do you know when you are at home? You could as well be in the house next door."

Each of these narrow, but deep houses held on the first floor a long narrow drawing-room, with high folding-doors at one end, two large windows at the other, and between them a mirror reaching from floor to ceiling. This mirror seemed to fascinate the Swami. He stood before it again and again, gazing at himself intently. In between he walked up and down the room, lost in thought. Miss Waldo's eyes followed him anxiously. "Now the bubble is going to burst," she thought. "He is full of personal vanity." Suddenly he turned to her and said: "Ellen, it is the strangest thing, I cannot remember how I look. I look and look at myself in the glass, but the moment I turn away I forget completely what I look like."

It was during this first visit to America that the Swami's "Raja Yoga" took form. The greater part was dictated to Miss Waldo. She took it down in long hand. Those cherished hours of work on it were specially happy ones for her. She often spoke of them. Each day when the Swami's meal had been prepared and her tasks in the kitchen were done, she would come up to the back parlour where Swamiji lodged; take her seat at a table, on which stood an open ink-well; and dip her pen in the ink. From that moment until the work was laid aside for the day, her pen was kept wet, to catch the first rush of words that fell periodically from the Swami's lips. Sometimes in seeking for an English equivalent for the Sanskrit word in an aphorism, he would sit in concentrated silence for fifteen or twenty minutes,—but the pen was not allowed to dry. The burst of dictation might come at any instant.

When the manuscript was completed, it was entrusted to Miss Waldo to put into print, but many distresses and heart-aches lay in wait for her before publication was accomplished. Another devoted follower of the Swami borrowed the manuscript, carried it to London and brought it out there, believing it was to the Swami's advantage to have it appear in England. For the time this blocked the American copyright and it was only possible to have an American edition and secure a copyright by adding the glossary and other matter, and copyrighting the "additions and emendations."

Although I saw Miss Waldo frequently while Swami Vivekananda was in New York, our real friendship dated from 1901, when the charge of the publishing department of the New York Vedanta Society—then well established—passed from her hands to mine. Her eyes had given out and she was unable to undertake further literary work. The first task she transferred to me was the editing and putting through the press of the Swami's two volumes on Jnana-Yoga. When the editing of them was completed I carried them back to her, feeling she was the one to pass judgment on what I had done, but she made no corrections and the books were published.

A still more precious task given me later was the compiling of the "Sayings of Sri Ramakrishna." I exhausted every possible source to gather material and so alert was I to find it that even after the manuscript had gone to the printer's, I kept running down with another Saying to insert,—which meant the renumbering of four or five hundred other Sayings. There were six hundred and ninety-four in the collection, I think. Mr. Drummond, the printer, used to beg me not to find any more.

I was living alone at the time in a studio-apartment on Madison Avenue. My apartment was on the top floor with windows on three sides, through which the sun shone from its rising to its setting. There in the sunshine, with birds twittering on the window ledges, I worked early and late—typing, arranging the Sayings in chapters, classifying them under marginal headings, making them consecutive reading. I believe it was the first time that had been done. So continuous and intensive was my effort that often I woke myself at night repeating a Saying aloud. In four months the book was compiled and put through the press. It did not bear my name and is at present out of print, but the Sayings it contained still ring through my sleeping and my waking.

"Swami, you have no idea of time," remarked an impatient American devotee, afraid of missing a steamer. "No," retorted Swamiji calmly, "you live in time, we live in Eternity!"

SPIRITUAL REALIZATION*

BY PROF. JYOTISH CHANDRA BANERJEE, M.A.

We are glad to review the notable work of our learned author, in which every religious-minded person is sure to take interest. But we are sorry to bring to the notice of the readers at the very outset that the title of the book is, to some extent, a misnomer. It is more a challenge to Hinduism by Christianity than a real positive harmonized view of realization in the two. Her thesis is no doubt that 'religion is ultimately a matter of inner experience,' but, we are afraid, she has forgotten the main point of her thesis while interpreting Hinduism in her own fanciful way. Of course we cannot blame her much for this wrong interpretation and imperfect understanding of Hindu philosophy and religion; for, even the best brains of the West, who may be said to be the paragons of the intelligentsia of the modern world, can hardly penetrate into the depths of the subtle spiritual philosophy of the ancient Hindus;—and what to speak of her? One thing which we may suggest here, by the by, is that each and every Christian Missionary, man or woman, of the West should study the Western philosophy first, so that the outlook may be philosophic before he or she comes to teach and preach the dogmas of 'Churchianity'—(as used by Swami Vivekananda) in India—the land of philosophy and spirituality. If not of ancient, at least some systems of modern philosophy like those of Descartes,

Spinoza, Kant, Fichte, Schelling, Schopenhauer, Bradley, Bosanquet, Gentile, McTaggart, and some works of Bertrand Russell are fundamentally necessary to be read by Westerners before they try to understand Hindu philosophy.

However, our Missionary writer has given a fresh interpretation of Christianity which is more welcome to the materialistic West that cannot rightly understand the message of Jesus. But to us, the Hindus, it is nothing new. Because a Hindu almost equally believes in religions other than his own. He has no such illusion as to declare that his is the best and the only pathway to realize God. So, he understands the philosophic implication in the Christ, Cross and Resurrection. To a Hindu different religions are different ways of knowing God, and not necessarily all religions are to be converted into one. Hence there is no conversion. "It is not the question of toleration, but of acceptance"—so has said Swami Vivekananda.

The writer of the book has, throughout her work, lamented over the downfall of the past Spirituality of India—a spirituality which was once unique in the ancient world, and has suggested that "the Shepherd is needed" for its spiritual upliftment. We do not understand what she actually means by 'Shepherd.' Is it a messenger like Jesus or any so-called Christian of the West? We are not sure whether her underlying motive is like that of the blessed sincere lady-friend of India, we mean Miss Catherine Mayo—the celebrated writer of *Mother India*, or if it is simply an expression of her over-affec-

*By Beatrice Fergusan (Dublin University Mission, Hazaribagh). *Published by the Christian Literary Society for India, Madras, Allahabad, Colombo.* xix+246 pp. Price Rs. 2.

tion for the faith and religion she belongs to. Politically we, no doubt, need a 'Shepherd,' but it is silly to conceive, as Miss Mayo has done, that our social and moral degeneration will be removed by any nation of the West. People who are mad after sex and money will spiritualize India!

We cannot understand also how Christianity can reform our religion, how it can remove our 'superstition, ignorance, idolatry,' which are 'in abundance' with us—as the writer has marked. As regards 'idolatry,' it is not the end of Hinduism but rather one of the means to the end, a fact which she ought to have known. Secondly, is Christianity—either of modern or of mediaeval age—less polluted by these evils? Further, is Christ's religion new or unique in the world? The religion of Christ is not at all historically new in India. The Buddha taught the religion of love and suffering, six hundred years before Christ came to the world. The whole of Buddhism has been assimilated in Hinduism, and it came the other day even in another form in the life of Chaitanya, in Bengal.

The author has touched many systems of Hindu philosophy in her book and has also attempted to throw new light on them. But she could not succeed in any of them. In the consideration of the Yoga system she remarks, "the Yogi's life, though it commands reverence from many in India, yet does not appear practicable or desirable as a personal calling for the average Indian" (p 32). Further, on the comparative study of the Eastern and Western mysticism she says, "In such spiritual productiveness the Western mystic seems to have attained the deeper truth" (p 30). Because according to her, the "attainment to the Yogi means abstraction; the attainment of a great unrelated ocean of abstract thought," whereas

"attainment to the Christian mystic has ever meant a death of the narrow self, issuing in new Resurrection-Life" (p 26). She considers, "rather than self-renunciation, for an introspective type of mind isolation and contemplation are the most subtle forms of selfishness."

Firstly, we wonder how a person whose culture, tradition, faith and life are just the opposite to those of the Hindus, as much opposed as darkness is to light, can understand so readily the inner meaning of the Indian Yogic intuition. Secondly, this is a practical science and how can one, without traversing both the Christian and the Hindu mystical paths, pass any such remark and so confidently? To a Hindu Yogi the realization of such a state as the 'one in many,' 'many and the one,' 'unity in diversity,' the state of 'ceaseless companionship of her Bridegroom,' when the seers see "In Him then be they loved; and carry unto Him along with thee what souls thou canst, and say to them, Him let us love, Him let us love;" etc. etc. (p. 27), is nothing new. Every Bhakta and Sadhaka realizes such a state. It is a fact. And he realizes not only this state but also something beyond that, he realizes a condition which transcends this revelation, which seems to be in time and place. It is a state of Bliss, pure Being and Knowledge. A state which is not at all conceivable through the human intellect. It transcends the conception of heaven and hell, it transcends all sense of duality. Language fails to describe it, mortal eyes fail to penetrate it; there senses prove powerless, intellect becomes futile. It is a state beyond all thoughts, beyond all expressions.

This is the truth propounded by the Rishis of the Upanishads, by Gotama, the Buddha, by mystic prophets of the Sufis, and, we believe, by Jesus, the Christ also. Hence the "death of the

narrow self issuing in new Resurrection-Life" is but a lower state of realization. In ultimate realization there is no such stage as 'Him let us love'—no duality of the lover and the beloved. It is only the effect of love that is there. Here the Bhakta loses his individuality, loses his Bhakti. He simply merges himself into the Ocean of Bliss—he himself becomes Bliss. But the thing is that in every Sadhaka such a state might not come in the life-time, he might have reached up to the stage of 'one in many' only, but that does not mean that such a stage is absurd and impossible to attain. Philosophically we can propound its non-absurdity, and historically posit its possibility by referring to such lives as have realized this state, e.g., the life of Sri Ramakrishna in the modern age.

As regards 'subtle selfishness,' we may say that every religious man who wants to know God is charged with selfishness, if at all it should be called so. Is not the love for humanity a kind of selfishness? Is it not prompted by the desire for personal joy? But such a selfishness is worth craving for by man. It is no demerit of him.

The Vedantic doctrine of 'Tat tvam asi' we find also in Christ's teaching—'I and my father are one.' Our author has explained this saying of Christ in the sense, the Christians generally do. Not only so, she has attempted to explain also the Truth of 'Tat tvam asi' from that standpoint. In the concluding portion of the chapter V, 'Spiritual Realization in the Chandogya Upanishad,'—she has remarked that 'Tat tvam asi' "is less a logical Unity than a Unity of Life. It is the Unity of Father and Son—though the Risis never attained to the conception of the Fatherhood of God" (p. 50). In this connection she has discussed some philosophi-

cal problems in a way which, of course, cannot stand logic. As a matter of fact Christianity is not philosophy. Some theological tenets do not constitute philosophy. Christianity is merely a religion of blind faith. It is Hegel that coloured it, the other day, into a philosophy. And we know not how far he is justified in that. However, we have no disregard for any doctrine of any religion, be it of Christianity or Hinduism? In some forms of the Pauranic religion of the Hindus also can be found instances of no less blind faith. But all the same we believe that what logic cannot do, faith achieves. It helps man more quickly to reach the end but it is not an end in itself. Nor does it, rather should it, prevent us from consistently thinking about Reality. In the stage of devotion and emotion we realize many conditions of enjoyment but pure knowledge leads us to the most peaceful and harmonious stage.

But the difficulty arises, if any dogma of blind faith is to stand the test of rational examination. It fails, its rigidity and validity are broken. What to speak of faith,—even the philosophy of Hegel and Ramanuja do not stand. But a fuller discussion on the point is sure to lead us to the subtlety of logic which, we are afraid, might not be welcomed by the reader and so we would like to drop it here. By way of concluding remarks we might say that without the support of any scriptural authority one cannot accept a meaning of 'Tat tvam asi,' such as advocated by the writer. Even in regard to the Christ's saying, 'I and my Father are one,' we can argue that either this teaching of Christ was misinterpreted by the Apostles themselves, or we must say that Christ must have attained a stage of unity and not of identity; or like Buddha He also finding His disciples not strong and fit enough to understand

the real significance of such a Truth, did not mention it particularly.

It is on the basis of Hegelian conception of 'unity in multiplicity' that our writer has explained the doctrine of the Upanishads, and in so far as this is concerned she has shown its similarity with the Christian doctrine. But she did not mark that the Upanishads teach 'unity in multiplicity' as well as simply 'unity'—the negation of all multiplicities. It is the question of the degrees of realization only. This she could not follow and has therefore vehemently protested, though not logically, against Shamkara's doctrine of Maya. It is funny that she wants to understand Mayavada so easily and sharply. We cannot understand how, without the knowledge of the original Texts,—simply by reading a few translations which are not very often faithful—one can claim to know the Hindu system. Moreover, in order to understand Mayavada, one is to shake off all the dogmas of religious faith—either of Hinduism or of Christianity or whatever it may be, from one's mind. Ultimately Mayavada leads us to the non-rational (or supra-rational?) mystic position, but in order to grasp the meaning of and the argument for this, fine rationality is necessary. One is to get rid of all the impressions of the mind either acquired or inherent. One is to make the mind strong and fit through Brahmacharya and spiritual practices, and then only such a Truth can be reflected in one's intellect. The preparation for this is the Sadhana of Vedanta.

More funny it is, where she says that the ancient Rishis did not or could not realize the highest Truth, and that even what they have realized has not been understood properly by the Hindus. Her purport of saying so is that it is she who has understood to-day, after so many centuries, the real meaning of the whole of the Hindu philo-

sophy. Really we cannot but laugh at such a sense of self-conceit. She says, "It is the tragedy of India that she has never understood or fully valued the truths that her own sons have revealed; that she has always accepted the lesser and rejected the greater" (p. 65). It is a pity that her own statement is applicable to her own understanding. In chapter VI, 'Christ as fulfilling the ideal of the Risis,' says she, "Not only has India failed to realize God in His completeness, but she has failed to realize within self a perfect unity" (p. 187). But can we not equally say that not only has the distinguished writer failed to understand Indian philosophy, but she is positively dogmatic in her hasty assertion? The whole of her thesis is based upon the personality of God. Can we not ask, why her God is so unkind as to create sin in this world? If Satan is more powerful than God, then what is the utility of such a powerless God? It is better, then, to worship the more powerful Satan than Him. In course of her discussion on Buddha's teachings she remarks, "In no place does the Buddha deny the existence of God" (p. 85). But in no place also he affirms Personality or any such Christian conception of God. If by his silence he means any existence of God, he means his Nirvan. There is no 'Fatherhood' nor 'Bridegroom's' love in such a God which is simply a state of unity. Buddha's Nirvan is absolute cessation of all personalities, individualities and activities—be they of love or hate, sympathy or apathy, good or bad. Nirvan is not revelation. It is pure negation of all concepts.

We thereby do not mean to deny Christ. The Christian theory of revelation no doubt indicates a stage of revelation, but that is not the highest Realization, and this is all that we want to say. There is a step beyond,

where such revelations are also transcended. We accept Christ; rather every religious man of the East feels proud that Jesus, the incarnation of Love, like other incarnations, was born in the East. We are also followers of Jesus but we differ from the orthodox Christians in not accepting their most irrational dogma that Christ is the only saviour of the world and that he who does not accept Christ will be in the eternal damnation. In that case the whole of the world would have suffered eternal hell before Christ was born. We

do not hold such a queer view on any prophet—Buddha, Krishna, or Mahomet. All are equally important prophets. According to the difference of time and place, the teachings seem to differ. But all are the different streams leading to the same ocean. Reality is one—paths for its realization are different.

Despite all these considerations, we cannot but admit the value of this book. Every religious man is sure to get some light and benefit from it, provided he can keep himself aloof from the autocracy of a dogmatic faith.

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।

स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥ ८६ ॥

देहः The body पततु may fall उदेतु may rise वा or च यस्य of this स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः who has forgotten the entire cycle of birth and rebirth owing to his repose on the foundation of his own being महात्मनः of the great-souled one चिन्ता care न not (भवति is).

86. Reposing¹ on the foundation of his own being and forgetting the entire cycle of birth and rebirth, the great-souled person cares not whether his body dies or is born.

[¹ *Reposing etc.*—The body, mind and the entire world are superimposed on the Self. Changes in the former, therefore, do not affect the man of Self-knowledge.]

अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।

असक्तः सर्वभावेषु केवलो रमते बुधः ॥ ८७ ॥

अकिञ्चनः Without any possession कामचारः moving freely निर्द्वन्द्वः free from the pairs of opposites छिन्नसंशयः whose doubts have been rent asunder सर्वभावेषु in all things असक्तः unattached केवलः alone बुधः the wise one रमते rejoices.

87. Blessed is the wise one who stands by¹ himself, who is attached to nothing, who is without² any possession, who moves freely, who is free from the pairs of opposites, and whose doubts have been rent asunder.

[¹ *By etc.*—i.e. aloof as witness.

² *Without etc.*—The Self being One without a second, the man of Knowledge has nothing else to possess.]

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।

सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥ ८८ ॥

निर्ममः Devoid of the feeling of 'mine' समलोष्टाश्मकाञ्चनः to whom earth, stone or gold is the same सुभिन्नहृदयग्रन्थिः the knots of whose heart have been completely severed विनिर्धूतरजस्तमः who has been purged of *rajas* and *tamas* धीरः the wise one शोभते excels,

88. Glorious is the wise one who is devoid of 'mine-ness,' to whom earth, stone or gold is the same, the knots of whose heart have been rent asunder, and who has been purged¹ of *rajas* and *tamas*.

[¹ Purged etc.—*Sattva*, *rajas* and *tamas* are the three constituents of *Prakriti*. The whole of internal and external nature is composed of them. *Sattva* is the principle of knowledge and delight. *Rajas* is the principle of motivity and pain. *Tamas* is the principle of inertia and ignorance. When *rajas* and *tamas* prevail in the mind, it cannot perceive the true nature of the Self. *Sattva* alone can reflect the self-effulgent Atman. So the mind must be purged of *rajas* and *tamas* before the glory of Atman may manifest.]

सर्ववानवधानस्य न किञ्चिद्वासना हृदि ।

मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥ ८९ ॥

(यस्य Whose) हृदि in the heart किञ्चित् any वासना desire न not (असि is तस्य that) सर्ववानवधानस्य indifferent to all objects विदमस्य contented मुक्तात्मनः of the liberated soul केन with whom तुलना comparison जायते is.

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything?

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।

ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥ ९० ॥

निर्वासनात् चते Except the desireless one अन्यः other कः who जानन् knowing अपि even न not जानाति knows पश्यन् seeing अपि even न not पश्यति sees ब्रुवन् speaking अपि even न not ब्रूते speaks च and.

90. Who but the desireless one knows not even knowing, sees not even seeing, and speaks not even speaking?

NOTES AND COMMENTS

IN THIS NUMBER

With the next issue will begin a new series of *Conversation with Swami Turiyananda*. . . . Prof. Edmond Holmes,

the great Orientalist and distinguished author of *THE CREED OF BUDDHISM*, speaks from his experiences of study and deep thinking for long fifty years. . . . The article in the name of

Prof. Benoy Kumar Sarkar is the summary of his Presidential address at the birthday anniversary meeting of Swami Vivekananda held under the auspices of the Vivekananda Society, Calcutta, in January last. . . Anger is a great sin and pride is its greatest ally. Pride and anger must go and humility and charity should take their place in the life of one who wants to be of any benefit to the children—this is what the writer of *Spiritual Preparation of the Teacher* wants to emphasize. . . Prof. Surendranath Mitra is a new contributor to the *Prabuddha Bharata*. He is in the teaching staff of a College at Delhi. We hope his views about civilization will be found illuminating. . . B. and J. are two Americans who came to India last year. The letter was written to a monk at the monastery at Belur. . . Prof. Teja Singh wrote a series of articles about the Sikh Gurus last year. He throws much new light on the vexed problem of the Hindu-Moslem unity. We commend the writing to the serious attention of our readers. . . Prof. Jyotish Chandra Banerjee belongs to the Institute of Philosophy, Amalner.

THE SELF-APPOINTED TEACHERS

There is a class of people in the West, whose ignorance of things in Eastern countries is equalled only by their vanity to teach the people of the East. In their self-conceit they do not think even of the qualities and preparation that are necessary for being useful to others. They think that it is their birthright to teach the 'heathen' people of the Orient and so want to force 'salvation' upon them. Prof. Dhirendranath Roy of the University of the Philippines writes in the *Modern Review*: "Most of the foreign people who come to live in the Orient are those who have had

no chance at home. They come with the ostensible idea of helping the native people to live a better life, while the real motive lies in their pocket. Being usually misfits of their motherland, they can hardly be expected to fit in with the other land. When they find that these 'damned' natives are so 'funny' in their ways of life, they swear and curse and growl. They do whatever they want and, however wrong, they do it with impunity. They become important and begin to speak and write. And what would all this be about if not the cursed natives! They make sensational statements against the people, indulge in the widest generalizations on the bases of individual cases of weakness and thus flatter their racial vanity. They do so and in an unabashed manner they shout they are the chosen race of God."

The East has all along looked upon them with pity and indifference. But the effect of their actions is not so harmless as can be neglected with impunity. In the words of Prof. Roy, "The evil effect of this pretentious life is not immediately perceived by the people of the Orient. They, being possessed of a highly noble tradition of cultural life which appears to have entered into their very being by long practice, do not feel immediately perturbed in any noisy demonstration against them. But the masses, who usually do not go deeper into their national soul, are not so intrenched in their own culture as to unheed the shallow interpretation of narrow-minded foreigners. They are told over and over again of the rottenness of what they have, and their political helplessness stands as a strong argument for it. Voluminous literature is carefully got up in defence of such idea and then imported to feed the mind of the Oriental people. * * * *

"Outwardly they may grumble against the criticism of their life by these intru-

sive foreigners, but proportionately there is a loss of confidence in themselves and a muffled feeling of respect for all that their masters stand for."

There is too much of pride amongst the Eastern people also regarding the greatness of their spiritual legacy, due to which they think they can absolve themselves from any strenuous struggle to effect improvement in their conditions. If we take the case of India, for instance, can we say that the people have evinced so much zeal and earnestness to serve the cause of the country as many of the Western "Missions" in the East show in their activities of doing good or harm to us? The law of nature is that those who do not stir themselves to go forward, will be pushed backward. If we cannot keep ourselves always alert and alive as to our duties, responsibilities and obligations to our country, it is but natural that others will take advantage of that to serve their selfish ends and do us immense harm.

A WELCOME STEP

The condition of the depressed classes, suffering from many social disabilities, is such that it is undoubtedly a great disgrace to the Hindu community. Many have become conscious of this fact, but as yet no right steps have been taken. Some in their enthusiasm and zeal and swayed by impulse take and advocate measures, which may ultimately create many more complex problems. As for instance, the offering of Satyagraha before a temple, though it may succeed, will in the long run create a permanent split between the two wings of the Hindu society. There can be no two opinions about the fact that to refuse *Hindus* admission into a temple for worshipping a Hindu deity is silly, to speak the least. And naturally the aggrieved party, which

has keenly become conscious of its sufferings, will try to wrest rights from the unwilling hands. But we are afraid, the Satyagraha method and its present application may not be a very healthy step. For, if the Satyagraha would be offered by persons, who are *in dead earnest to worship the deity*, their sufferings would melt the heart of the priests and temple authorities, howsoever blinded they may be by narrow bigotry and hide-bound orthodoxy. But as it is, the step indicates to be taken not as a result of a sincere desire to worship the deity, but as a vindication of the rights on the part of the depressed classes. As such, the religious aspect of the question is eliminated. And it will be just like a fight for any material interest between two individuals or communities.

While we rejoice that the depressed classes have become so aware of their grievances that they are going to assert their rights,—and certainly it is one way of bringing oppressors to their senses—we greatly wish that the caste-Hindus could create such an opinion amongst themselves that the temple-owners, of their own accord, would throw open the gates of the temples to their brethren, whom they have for ages criminally neglected and kept at a distance.

Is it simply a dream to expect such a thing? For our part we think not so. For not long ago, we heard from Ratnagiri that at the first anniversary celebration of the pan-Hindu temple at Patit-Pawn, Bhangis and Brahmins offered worship together. A Bhangi boy was chosen to lead the ritual and a party of the Mahars and Chamars, well-trained in reciting Vedic Mantras, along with the Brahmins, Vaishyas and Mahrattas chanted the Gayatri, Gita and Rudra in the very 'sanctum sanctorum' of the temple. After the worship was

over, an anti-caste dinner was held on a large scale, and five hundred persons from Bhangis to Brahmins dined together publicly.

This we welcome as a move in the right direction—a step which indicates that the grievances of the oppressed people have been removed not as a result of pressures put by them being goaded to desperation, but as a matter of love and goodwill on the part of the privileged classes and from their conscious feeling that they have so long done grave injustice to their own fellow-brethren.

WHAT A PITY !

Indian culture is mainly embedded in the Sanskrit literature. Ancient India is still alive in it. Even now the voice of ancient sages come to us through the Vedas and the Smritis, written in Sanskrit. It is a view not very wrongly held, that India's degeneration began, when she began to neglect her glorious cultural heritage. Real calamity of a nation lies not so much in its material losses as in the neglect of its age-long culture. Slave mentality is easily born of a people that hugs a foreign culture in place of its own. India will completely forget herself when she will set aside Sanskrit as a relic of ancient India. How Indian culture is neglected by our modern educated youths has been graphically described by Dr. Ananda Coomaraswami who is quoted by Dr. Jagadisan M. Kumarappa in a very thought-provoking article published recently in the educational and literary supplement of *The Hindu*: "Speak to the ordinary graduate of an Indian University or a student from Ceylon—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy you will find he is an atheist of the crude type common in Europe a generation ago, and that not

only has he no religion but is lacking in philosophy as the average Englishman; talk to him of Indian music,—he will produce a gramophone or a harmonium and inflict upon you one or both; talk to him of Indian art, it is news to him that such a thing exists; talk to him of Indian dress or jewellery, he will tell you that they are uncivilized and barbaric; ask him to translate for you a letter written in his own mother tongue, he does not know it. He is, indeed, a stranger in his own land."

For such a deplorable state of things, we cannot, however, lay all the blame at the door of our youths. The prevailing system of education and want of insight on the part of our own countrymen are the principal factors that are responsible for such a widespread ignorance of Indian culture.

India's place in the world of culture is well known to the savants of both the East and the West. It is a matter of great disgrace to keep our young men ignorant of their own culture. Revival of Sanskrit learning is an indispensable necessity for the preservation of our national individuality.

THE "MANTRA DIKSHA" MOVEMENT

Pandit Madan Mohan Malaviya gave "Mantra Diksha" on 5th March last to all classes of Hindus including the depressed ones. The number of those who were initiated was about 500. Of them 150 persons belonged to the depressed classes. The ceremony was performed on the banks of the Ganges at Dasaswamedh Ghat in Benares. The movement is undoubtedly a blessing to the so-called untouchables and depressed classes. It will have a far-reaching effect on the Hindu society itself. The so-called low-caste people are not really depressed but they have been suppressed for ages. The noble

example of the Pandit should be an eye-opener to the so-called higher classes.

The formal initiation, however, does not bring our work to an end. Further steps are necessary to reform the untouchables. It requires silent and patient work among them throughout the country. Several philanthropic bodies are doing useful work in this direction. But they are not sufficient to cope with the huge amount of work that has to be done among the untouchables. Indian villages in the majority of cases, are still groaning under the yoke of priestcraft and suffering from the callousness of privileged classes. It is time to start vigorous propaganda against the pernicious evils that are eating into the vitals of the Hindu society. Swami Vivekananda cried himself hoarse for the uplift of the so-called untouchables. The great Swami wanted that our young men should carry the message of Vedanta to their very doors and live among them as one of their own brethren.

ENGLISH YOUTHS' APATHY FOR RELIGION

In England, there is now a section of

distinguished educationists who strongly believe that to-day, schools and colleges fail to make adequate religious impression on the youths, because the society has no definite attitude to life and it is governed by institutional religion. It is not the fact that modern youths of England are not interested in religion. Still they show utter indifference to religious creeds and why? It is because, they say, modern society is not inspired by definite views about the relations of God to the universe. In this connection, Mr. Arthur Mayhew wrote in the *Hindu* some time ago: "What I am maintaining is that if a community has no clear views regarding such matters, it cannot be surprised if its youth ignores them." Apart from metaphysical and theological questions, religion has some other distinctive features, e.g., it inspires men to lead a pure, honest and truthful life. If we leave aside the question of God and His relation to the universe the well-being of a society demands that its members be good, honest and moral, even for the sake of citizenship. The youths who may defy institutional religions need be taught how to enjoy the sweet fruits of the noblest human virtues.

REVIEWS AND NOTICES

TWO DIALOGUES OF PLATO—THE FIRST ALCIBIADES AND THE MENO. A new translation by the editors of the *Shrine of Wisdom*. Published by the *Shrine of Wisdom*, London, 186 pp. Price 4/6 net.

Plato may be said to be the father of Western Philosophy. It is upon the basis of his metaphysics that the whole of the structure of Modern Philosophy of the West—either of Idealistic or Realistic School, is more or less built up. Plato is a voluminous author of classical antiquity whose works

are the valuable treasure not only of the West but also of the whole human race. We know very little of the contents of Plato's lectures except from a few scanty notices of Aristotle and his contemporaries. But the whole of his philosophy and life is revealed in his written Dialogues which are thirty-six in number. The purpose of all these dialogues was mainly to appeal to the educated at large and interest them in philosophy.

Every dialogue has a reflection of the cosmic order, nature of the soul, and the

Good, etc. There is much difference of opinion as to the historical origin of these dialogues of which Alcibiades I is taken by some scholars, e.g., A. E. Taylor, as a composition done by some immediate disciple of Plato, after the latter's death. But the language and contents of it which are thoroughly Platonic prevent us from such a presumption. However, in fact, Alcibiades I is an excellent introduction to the whole Platonic ethical and political philosophy. "Know thyself"—knowledge of the real self, is the main basis of this dialogue which the translators have referred to, in the short introduction—"from Proclus' commentary; extracted and adapted from Thomas Taylor's translation."

To come to the Meno. It is one of the most important and interesting of the Platonic dialogues. Its language is very simple but it is famous for its good humour and subtle irony. The historical basis of it is also interesting as to how Meno joined the expedition of Cyrus the younger, against his brother Artaxerxes II at Colossae and how he, at last, was sent a prisoner to the Persian Court, where at a very tender age, he was executed after a year's confinement. The Meno is one of the dialogues where we get sufficient proof for supposing Plato to have been actually present at the conversation. Meno opened his discussions with Socrates with a vital question like—Can goodness be taught or if not, can it be acquired by practice? If it can be acquired neither by instruction nor by practice, is it naturally inborn? or how do we come by it? In short, the main thesis of this dialogue is that the knowledge of virtue or goodness is only attained through innate ideas which Socrates concludes in his answer. To very many questions of Meno, Socrates has shown his indifference by passing remark that he has no interest in any problem which does not lead one to truth and thus cannot save one "from the sloth and self-neglect which are natural consequences of the eristic *igno ratio*."

However we are really thankful to the translators of a noble work which is precious to all humanity and more so for their ability in doing it into very simple intelligible English which will interest every thoughtful man in Plato's philosophy.

J. B.

SURYA NAMASKARS. By Balasaheb Pant Pratinidhi, B.A., Chief of Aundh.

Published by R. K. Kirloskar, Aundh. 186 pp. Price Re. 1.

This is a valuable book on physical and mental culture with up-to-date information on diet, method of cooking, etc. It contains 41 illustrations showing the various positions of exercise, known as *Surya Namaskars*. A big chart with 10 illustrations showing all the positions is given free with the book. The Chief of Aundh himself is not simply the author of the book, but he is also a practical teacher of *Surya Namaskars* with varied experiences on the subject. The treatise combines very nicely the elements of religion with those of physical culture.

PRACTICAL NATURE-CURE, VOLS. I & II. By Sarma K. Lakshman, B.A., B.L. *The Nature-Cure Publishing House, Pudukotah, S. I. Ry. Vol. I, 187 pp; Vol. II, 136 pp. Price Rs. 4.*

In these volumes, the author who himself is a Nature-Curist for many years, has given his first-hand experiences of Nature-Cure in different aspects. The volumes dwell upon the most elementary as well as the most important things of hygiene which everybody ought to know for prevention of diseases and natural living. They really show a harmless way back to health.

THE HEART OF BHAGAVATAM. By Susarla Srinivasa Rao, B.A., *Ramaraopeta, Cocanada. 180 pp. Price Re. 1-4.*

The book is a translation of the famous *Sri Bhagavata Hridayam* by Sri Jayatirtha Swamin, known also as Vishnutirtha. He selected 365 verses from *Srimad Bhagavatam*, so that ordinary readers may grasp the central ideas of the same. There are 30 chapters in the book, each dealing with a separate topic. The present author has given a suitable Introduction and together with the Sanskrit texts added free translations and necessary explanations. The book will be of much value to the English-reading public.

SRI BHUPATINATH. Translated by Narendralal Ganguli. *Sri Bhupati Math, Radhanagar, Pabna, Bengal. 34 pp. Price not given.*

This pamphlet is a translation of the originally Bengali autobiography of Sri Bhupatinath. It contains descriptions of many interesting incidents in the life of Sri

Bhupatinath in relation to Sri Ramakrishna Paramahansaadeva.

CHRISTIAN EDUCATION IN THE VILLAGES OF INDIA. By Alice B. Van Doren, M.A. *Published by Association Press, 5 Russell Street, Calcutta. 115 pp. Price paper Re. 1-4, cloth Rs. 2.*

It gives an idea of the methods adopted by the Christian missionaries to spread education in the villages of India.

THE SOCIAL SETTLEMENT AS AN EDUCATIONAL FACTOR IN INDIA. By Clifford Manshardt, Ph.D. *Published by Association Press, 5 Russell Street, Calcutta. 87 pp. Price, cloth Re. 1-8; paper Re. 1.*

The purpose of the book is to provide an introduction to the Settlement Movement, main emphasis being given on the educational contribution by the Christian Missionaries to it.

THE MEANING OF LIFE AND JESUS. By F. W. Shaw. *The Christian Literature Society, Madras. 110 pp. Price As. 12.*

It interprets human life and its purpose in the light of the teachings of Jesus.

THE RAMAYANA. By P. Gopala Menon, B.A., L.L.B. *The Sanatana Dharma Printing Works and Publishing House Ltd., Ernakulam. 203 pp. Price As. 12.*

It tells the story of the Ramayana in simple English and in an interesting manner. School boys may be amply profited by it. The style of the book is graceful.

SCIENTIFIC RELIGION VOL. II. By G. N. Gokhale, B.Sc., L.C.E., M.I.E. (Ind.), *Civil Engineering College, Karachi.*

This is a collection of lecture notes by the author on various topics concerning the constitution of man—the body, intellect and emotions.

TORCHBEARERS OF TO-MORROW. by A. S. Satyarthi. *Published by Ganesh & Co., Madras. 46 pp. Price As. 8.*

This is an interpretation of Vaswani's message to Young India.

THE CHRISTIAN CHURCH AND INDUSTRIALISM. *Published by the National Christian Council of India, Burma and Ceylon, Nagpur, C.P. 19 pp. Price As. 4.*

A WAR INDICTMENT AGAINST ALCOHOL. *Published by S. Ganesan, Triplicane, Madras. 11 pp. Price six pies.*

MENTAL HEALING. By K. L. Sarma, B.A., B.L. *The Nature-cure Publishing House, Pudukotah, S. India. 19 pp. Price As. 2.*

MAHATMA GANDHI'S CREED OF NON-VIOLENCE. By Daya Shankar Varshney, B.A. *Published by J. P. Suda, M.A., Meerut College, Meerut. 36 pp. Price not given.*

CHATS BEHIND BARS. By C. Rajagopalachar. *Published by S. Ganesan, Triplicane, Madras. 98 pp. Price As. 6.*

This contains interesting talks given by the author to his fellow prisoners in Jail in 1930. The book covers a variety of subjects, such as Socrates, Bolshevism, Caste, Voluntary Scavengers, Religion, etc.

REALITY AND REALISATION. By R. V. Jahagirdar, M.A. (Lond.), M.R.A.S. *Published by the Karnatak College, Dharwar. 19 pp. Price not given.*

This is an able presentation of Shamkara's view of Reality and Realization.

GANDHISM AND SOCIALISM. By Richard B. Gregg. *Published by S. Ganesan, Triplicane, Madras. 40 pp. Price As. 2.*

The author drives home that Gandhism is more effective for India than Western forms of Socialism.

RAJA-YOGA OR OCCULTISM. By H. P. Blavatsky. *Theosophy Company (India) Ltd. Bombay. 132 pp. Price Re. 1.*

It dwells upon occultism, its various aspects according to Theosophy.

THE ROERICH PACT: BANNER OF PEACE. *Published from 12, Rue De Poitiers, Paris.*

Prof. Nicholas Roerich is known for his interest in the protection of the culture of the world, for culture means Peace. He is trying to create an International Flag, called Banner of Peace, recognized by all nations, which, when hung over Museums, Cathedrals, Universities and other cultural centres, will be respected in times of war as indicating international and neutral territory. The present book contains description of this project and various correspondence, to show how it has received approval from various people and societies in many countries.

The following books and pamphlets have been received with thanks from the *Theosophical Publishing House, Adyar, Madras*:—

THE BEGINNINGS OF THE SIXTH ROOT-RACE. By C. W. Leadbeater. 210 pp. Price Board Rs. 2; Cloth Rs. 2-8.

This is a reprint in more convenient form of the final chapters of *Man: Whence, How and Whither*. It attempts to sketch the early beginnings of the sixth Root Race, comparable to the early stage of the fifth Root Race in Arabia.

THEOSOPHY. By Annie Besant. 51 pp. Price 4 as.

This treats of the principles of Theosophy.

TWO STORIES. By H. P. Blavatsky. 55 pp. Price Wr. 12 as. Clo. Re. 1.

THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY AND PRELIMINARY MEMORANDUM OF THE ESOTERIC SECTION. By H. P. Blavatsky. 75 pp. Price Wr. Re. 1...Clo. Re. 1-8.

REMINISCENCES OF COLONEL H. S. OLCOTT. By various writers. 80 pp. Price Wr. Re. 1-4, cloth Re. 1-12.

MESSAGES OF ANNIE BESANT (1913—1931). 33 pp. Price 8 as.

KARMA-LESS-NESS (Theosophical Essays on Art). By C. Jinarājadāsa. 138 pp. Price not given.

MAN'S LIFE IN THIS AND IN OTHER WORLDS. By Annie Besant. 28 pp. Price 2 as.

THE WILL AND THE PLAN IN SCIENCE. By V. Appa Row, M.A. 18 pp. Price 2 as.

THE WORK OF THEOSOPHISTS. By The Rt. Rev. C. W. Leadbeater. 20 pp. Price 2 as.

THE THEOSOPHICAL SOCIETY AND H. P. B. By Annie Besant & H. T. Patterson. 30 pp. Price 2 as.

BENGALI

BHARATA-SAMVAD. By Mahamahopadhyaya Ramakrishna Tarkatirtha, Belur-math, Howrah. 220 pp. Price Re. 1-4.

This is a critical study of the great epic, *Mahabharata*. The learned author has given

a very interesting Introduction in which he discusses the significance of the various ideals as set forth in the *Mahabharata*. The book is unique in many respects. It gives a clear analysis of all the characters in the epic. The author masterly handles various topics in connection with the events of the Kurukshetra war and indicates the morals to be derived from the *Mahabharata*. The book is written in an elegant style.

TATTVA-VIJNAN (METAPHYSICS). By Sadhu Santinath. *Mangal Bhaban, Nasik*. 163 pp. Price (not given).

The book is a profound exposition of the rational basis of Advaita Vedanta within a small compass. The author has discussed the fundamentals of Advaita Metaphysics, such as Existence, Knowledge, and the Knowable from the epistemological view-point and has tried to establish the Advaita position by pure reasoning without referring to the authority of the Shastras. This method is likely to appeal to many scholars and thinkers in these days of rationalism when people are eager to do away with external sanction in the field of religion.

The author, an ardent student and strong follower of Advaita, is evidently well-acquainted with Western Metaphysics. He has quoted very apt passages from prominent philosophers of the West to illustrate his ideas and arguments, which are taken mostly from authoritative Sanskrit texts and commentaries published and unpublished.

Of the few works on the Vedanta philosophy that Bengali literature can boast of, none has given the rationale of Advaitism in a more complete and condensed form.

There is one discordant note, however, in the book, which is very striking. It is the author's denial, though not actual refutation, of Moksha, which has been propounded by almost all the philosophers of India and to establish which has been the sole object of the Advaita Vedanta.

We wish the printing and get up had been worthy of the subject-matter.

DHANA VIJNANE SAKRETI. By Shiv Chandra Datta, M.A., B.L., F.R. Econ. S. *New Oriental Library, 25/2, Cornwallis Street, Calcutta*. 12+319 pp. Price Rs. 2.

It is only in recent times that our people have been taking interest in the subject of Economics and that is also confined within the English-knowing people. As such it is

no wonder that there are very few books on Economics in Indian Vernaculars. The author is to be congratulated for breaking a new ground and bringing out a book for the benefit of the Bengali-reading public. This volume covers a variety of subjects dealing mostly with the economic problems of the country. Mr. Datta has got the art of making the dry bones of Economics instinct with life and his book is an interesting reading throughout. He will be doing a signal service to Bengali literature, if he pursues his work in this direction.

MARATHI

LALA LAJPAT RAI. A biography. 396 pp. Price Rs. 2.

DATTA-BHAKTA-RAHASYA. A philosophical exposition and historical survey of the Datta Sampradaya. 650 pp. Price Rs. 3.

Both these books are from the pen of Mr. Sadashiva Krishna Phadke, pleader in the Kolaba District of the Bombay Presidency. Mr. Phadke's debut as an author is a very recent occurrence and he has launched his literary career in his maturer years. A few years back, he took the Marathi reading public by surprise by presenting an erudite treatise on the history of Brahma and Deva Samajas in Bengal.

After that Mr. Phadke has rivetted his attention upon the study of Arya-Samaj in the Punjab founded by Swami Dayananda ; but before presenting a consecutive and extensive history of the Arya-Samaj, he has thought it expedient to publish the biography of Swami Dayananda and that under review of the late Lala Rajpat Rai. We think the author has done the right thing in assigning a separate volume to the life and work of Lalaji rather than make it appear as a part of his proposed history of the Arya-Samaj. For Lalaji's life has more than one aspect and though it cannot be gainsaid that

Lalaji owed his inspiration, his fervent patriotism and his zeal for the service of the mother country to the founder of Arya-Samaj and some of his early followers, still he is indebted for his political cult and creed to that uncrowned King of Maharashtra, the late Lokmanya Tilak. The author would not have been able to do full justice to this aspect of Lalaji's life had it been simply a study of the personality with reference to the history of the Arya-Samaj. There have been some two or three biographies of Lalaji but they emphasize the political side of his life. Here we get the complete picture of the man and the book deserves to be widely read.

DATTA-BHAKTA-RAHASYA is a study of a religious sect prevalent particularly in Maharashtra. It is divided in three parts. The first part contains in a highly poetic style the devout effusions of a votary in a suppliant mode of self-surrender and the spiritual significance of the various religious practices. In the second part, are given *inter alia* the traditional account of the incarnation of Shri Dattatraya, the philosophy of the sect and the lives of nine devotees of Dattatraya. The last part is a compilation from an abundance of literature of devout songs etc. The Avadhuta Gita and few minor Upanishads in Sanskrit are aptly added to this section.

It is no exaggeration to say, so far as Marathi literature is concerned, that the present attempt is the first of its kind. For the historical and philosophical information of our religious systems, we have to depend upon the coloured accounts of Missionary authors. Mr. Phadke will have rendered an invaluable service to Marathi literature if he fulfils his pledge of writing similar treatises on the rest of the sects. We highly recommend both these volumes to the Marathi reading public.

S. R. PARASNIS.

"Those who come to seek truth with such a spirit of love and veneration, to them the Lord of Truth reveals the most wonderful things regarding Truth, Goodness, and Beauty."

—Swami Vivekananda.

NEWS AND REPORTS

SRI SARADA DEVI BIRTHDAY CELEBRATIONS

It was a happy idea to celebrate publicly the 79th birthday anniversary of Sri Sarada Devi the spiritual partner of Sri Ramakrishna Paramahansa Deva, at Nagpur. Accordingly under the wise counsel and proper direction given by Mrs. Ramabai Tambe, M.I.C., Mrs. Putalabai Kinkhede and Mrs. S. K. Gupta, arrangements for the celebration were made at Sri Saradeswari Mahila Dnyan Mandir near the Ramakrishna Ashram, Dhantoli.

In the morning, the *pūja* was performed by three learned Brahmins and the Vedas recited. At about 3 p.m. the proceedings of the meeting commenced with an opening song in Hindi. Interesting and highly instructive addresses on the life of Sri Sarada Devi were then read—one in Hindi by the Head Mistress of the Bengali Girls School and the other in Marathi by Mrs. Behare. The meeting terminated at about 5 p.m. after a few songs, both Marathi and Hindi, sung by the girls, and distribution of *prasad*.

We congratulate the lady organizers and their assistants on the success of the pleasant function. *The Hitavada, Nagpur.*

SRI RAMAKRISHNA BIRTHDAY ANNIVERSARY MEETING AT Dacca

In connection with the birthday celebration of Sri Ramakrishna, a largely-attended meeting was held on the 13th March last at the Ramakrishna Math, Dacca. Dr. J. C. Ghose of the Dacca University presided, and amongst others Profs. Rameshchandra Mazumdar and Haridas Bhattacharjee addressed the meeting. Prof. Bhattacharjee in course of his speech said that of all the religious reformers that flourished in the nineteenth century, Ramakrishna Paramahansa stood foremost because of the all-embracing, comprehensive and universal character of his teachings, which were most appealing to everyone of India irrespective of caste, creed or colour. The organized religions and humanitarian activities of the Ramakrishna-Vivekananda movement on a wide scale throughout India and abroad

reminded him, said the speaker, of the glorious Buddhistic Age, and that the day would come in distant future when the temples and various other activities of the Ramakrishna-Vivekananda Age would engage the labours of the future historians and research scholars like those of the Buddhistic Age. In the meeting the annual report of this Branch centre for the year 1931 together with a report of the Flood Relief work done by it in the Dacca District during the last devastating flood was read and prizes were awarded to the prize-winners in an All-Bengal Essay competition organized by the Ramakrishna Math, Dacca, on the occasion of the last birthday anniversary of Swami Vivekananda.

In winding up the proceedings of the meeting, Dr. Ghose in a neat little speech dwelt on the religious toleration and catholicity of Sri Ramakrishna and his new ideal of service. The learned President stressed on the imperative need of the preaching of the doctrine of religious harmony of the Prophet of Dakshineswar in this age of religious dissensions and fanaticism. While eulogizing the extensive humanitarian activities of the Ramakrishna Mission, he appealed to the audience to help forward its noble cause.

A CONFERENCE OF RELIGIONS IN CEYLON.

The celebration of the 97th birthday of Sri Ramakrishna on the 13th March under the auspices of the Ramakrishna Ashrama, Colombo, was a unique function inasmuch as a Conference of Religions of the Island, which was the first of its kind in Ceylon formed a special feature. There were two sessions of the Conference, each lasting for two hours, in which the representatives of the religions of Ceylon spoke or read their papers. Saiva Siddhanta and Hinduism were represented by Mr. S. Sivapadasundam, B.A., and Swami Jagadiswarananda; Islam and Zoroastrianism by Messrs. T. B. Jayah, B.A., and D. Choksy; Buddhism by the Rev. Bhikkhu Ananda Maitreya of Balan-goda, Christianity by Rev. D. Karunaretna and Rev. Francis Kingsbury, B.A. The celebration was conducted in a specially

erected pandal facing the sea and attended by a large number of people.

In this connection a broadcast talk was given by Swami Ghanananda of the Ramakrishna Mission, Ceylon, on "Sri Ramakrishna and his place in the history of modern religious thought."

STIPENDS FOR INDIAN STUDENTS IN GERMANY.

We have received the following for publication from the Secretary, *The India Institute of the Deutsche Akademie*:

The India Institute of the Deutsche Akademie herewith invites applications for the following stipends for Indian students at different German Universities for the academic year 1932-1933.

1. *Breslau*: One stipend at the University of Breslau in the shape of free tuition and a pocket-money of RM 30.—(thirty Marks) per month. (Only for arts subjects, such as philosophy, philology, Indology, mathematics, fine arts etc.)

2. *Dresden*: One stipend at the Technological University (Technische Hochschule) of Dresden in the shape of free tuition.

3. *Hohenheim*: One stipend at the Agricultural University of Hohenheim in the shape of free tuition and free lodging.

4. *Nürnberg*: One stipend at the University of Commerce and Industry (Handelshochschule) in Nürnberg in the shape of free tuition and free board in the Mensa Academica.

These four stipends are tenable provisionally for two academic semesters only, of which the first begins with November, 1932, and the second ends with July, 1933.

Only graduates of recognised Indian Universities are eligible to these stipends. Non-graduates will be given consideration only if they have recognised literary or scientific achievements to their credit. Every application should be accompanied by certificates of Professors under whose direction the applicant has hitherto carried on his studies. *Knowledge of German is most essential.*

No application will be given any consideration unless it is guaranteed for by some

eminent Professor or an otherwise well-known personage that the applicant is really earnest about his application and will certainly come to Germany before 1st of October, 1932, if a stipend is offered to him.

The semester begins with November, but the stipendiaries will have to reach Munich on or before the 1st of October and stay here for four weeks at their *own cost* devoting all their time to the study of German, although it is presupposed that they already possess a working knowledge of same.

All applications should reach the India Institute of the Deutsche Akademie before the *1st of June, 1932*. A special committee of experts will select the candidates from among the applicants who will be promptly informed of the decision. The selection will be determined solely and wholly by the academic qualifications of the applicants. The certificates and testimonials of the applicant will *not* be returned to them.

All applications should be sent to the following address:

DR. FRANZ THIERFELDER,

Secretary, India Institute of the Deutsche Akademie Munich, Residenz, Germany.

We take this opportunity to make it known to the Indian public that in course of the last two years we have received many applications from Indian students of Engineering and Technology asking for facilities for practical training in German factories. In response to this demand we have in the past done our best to procure those facilities for really qualified applicants and in future too we shall be always prepared to do the same. Although no definite promise can be given beforehand, a limited number of Indian students may be provided with facilities for practical training in General Mechanical Engineering, Paste-board Industry, Manufacture of Sewing Machines, etc. Qualified Indian students desirous of such facilities should formally apply to the India Institute of the Deutsche Akademie. In no case is there any prospect of pecuniary remuneration for the labour rendered at the respective factories.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

A New Series

(FROM THE DIARY OF A DISCIPLE)

14TH NOVEMBER, 1921.

Swami : (To Dr. D.) Don't complain. Rest satisfied with whatever circumstances the Mother keeps you in. Whenever any weakness comes to you, pray to Her all the more. A General was fighting, and by his side was his son in the fight. The son was repeatedly complaining to the father, 'My sword is too short. My sword is too short.' At last the father replied, 'Add a step to it, my boy.' Where to get another sword there? He must manage with what he has got. Similarly, you will have to work with whatever materials, the Mother has given you. Complaining will not do. You must defy dangers. Swamiji, (Vivekananda) was once attacked by a troop of monkeys, when a Sannyasin, who was near by, called out to him, 'Stop and face the brute.' When he did that,

the monkeys disappeared. From that time onward he would never care for any danger—he would always say, 'Face the brute'."

16TH NOVEMBER, 1921.

In the afternoon Swami Turiyananda in the course of discussion about the present condition of our country incidentally said, "Swamiji (Vivekananda) was sailing for England. I was in the company. He was not allowed to land at Madras, though there was no such restriction for the Europeans. I found him fretfully pacing up and down in the deck and muttering to himself, 'Why do they not arrest me? Why do they not take my life?' At this I asked, 'Why? What will be the result, if you are arrested or killed?' Swamiji said, 'Don't you see that the whole country is looking to me? If they do

anything against me, it will rise up like a rocket.' "

7TH DECEMBER, 1921.

When the class on the Srimad-Bhagavat was over, Swami Turiyananda said, "How nice is the state of Jivanmukti (liberation-in-life)! One cannot taste it without having the body. For, in the Pure Brahman, there is no knower or knowable. But in the state of Jivanmukti, even with this physical body one can have a taste of the impersonal condition. For, the person was once in bondage, and now he is enjoying the state of liberation. A moment ago, the world and everything existed for him, but now he sees nothing but Brahman. So he wonders, where is the world gone, which was seen even just before? At this stage, nothing can be understood: Where is the world gone? What has become of it? and the like. Once the problem was greatly exercising my mind, 'Why does the soul take up a body?' I searched many books and at last got the answer: 'It is to enjoy the bliss of Jivanmukti.' This caused me great delight."

12TH DECEMBER, 1921.

When the class on the Adhyatma Ramayana was finished, Swami Turiyananda, said, "This Ramayana says that Ravana stole away not the real Sita, but a false one. Before Sita was stolen, Sri Ramachandra invoked Agni. When Agni came Rama prayed to him, 'I shall keep Sita with you, please give me a Maya Sita.' At this Agni took away the real Sita and gave him a false one instead. It was this Sita, which Ravana stole. Afterwards when Ravana was killed and Rama returned to Ayodhya, there was a 'fire-ordeal' for Sita. At this time, the false Sita entered into the fire, and Agni, carry-

ing the real Sita on his head, handed her over to Rama. We have heard from Sri Ramakrishna (though we have not come across such thing in the Ramayana) that the false Sita, before entering into the fire, said to Ramachandra, 'I have suffered quite a lot in life. Let me have once the pleasure of your company.' At this Rama replied, 'That won't be possible in this physical body as Rama.' Later on, it was Sita who came as Draupadi to be the beloved companion of Sri Krishna."

13TH DECEMBER, 1921.

Swami: "Sri Ramakrishna used to say, 'One is allowed to forsake everything for God. As for instance, Bharata abandoned his mother, Kaikeyi, for Rama; Prahlad left his father; the Gopis gave up their husbands and Vibhishana severed himself from Ravana.' "

DATE NOT NOTED.

Swami: "Whoever came to Sri Ramakrishna would feel greatly rejoiced. He would give bliss to all, none would be deprived of that; at least for the time being even, one would be plunged in deep joy. How great was his kindness! Once Girish Ghose came all on a sudden to him at Dakshineswar at dead of night amidst the storms and rains of a frightfully inclement weather. Sri Ramakrishna got him down from the carriage and asked Ramlal, his nephew, 'See, there are wine bottles inside the carriage. Bring them down. Else, whence shall I supply him wine, if he wants to drink in the morning?' Girish Babu used to say, 'It is not for nothing that I have given myself up to Sri Ramakrishna. No one else would have cared to give me shelter on such a foul night as that and that with such infinite kindness.

“He had wonderful love also for Swamiji (Vivekananda) and would remark with respect to him, ‘He will never have any sexual relation.’ ”

WANTED A DYNAMIC SPIRIT

By THE EDITOR

I

It is said that a certain kind of oyster remains looking to the sky, when the star ‘Swâti’ is on the ascendant, for a drop of water from the clouds, and that got, it dives down into the depths of the sea to form within itself a mother of pearl. The same one-pointedness is demanded of a person who wants to realize God. He should be eagerly waiting to have in him a little drop of love for God; that obtained, he should give up all other considerations—he should forget the whole world in the thought of transforming that little love into a blazing light of realization. God is a jealous God. He does not tolerate love for any other thing in the devotee. The devotee should love Him with all his mind, heart and soul. In the intensity of his hunger for God-realization he should forget his very existence—his very body-idea. Such is the condition necessary to be fulfilled before a person can expect to have the light of realization dawned on him.

So it is we find that in India, people who are really serious about realizing God, give up the world and take to caves and forests. For they want to increase their devotion to God in the same way as a bird seeks to hatch its eggs undisturbed. To a devotee the very love of those whom he once considered as very near and dear seems to be a great obstacle—he dreads the touch

of their love as much as a man dreads the bite of a poisonous snake. And so he flies away from them to be alone with himself and his only Beloved Lord.

Such an attitude of mind is considered by many—if not strictly all—religions of the world to be the necessary condition of God-realization. God and the world cannot be together. One who is daring enough to seek God must have the courage to stand outside the limit of all human help and want nothing but Him. In India it has been greatly encouraged and emphasized that the *summum bonum* of life is only to realize God, and as a concomitant the spirit of renunciation also has got much facility to grow. It is in India that a beggar’s bowl is more respected than a royal sceptre—that the society pays the greatest homage to one who gives up everything in quest of God, though he may have been a pariah before. In India the man who wants to realize God is absolved from all responsibility—the responsibility to the family, to the country, to the world. He is allowed complete freedom to pursue his quest quite unhampered.

II

The great emphasis laid on the ideal of God-realization as the sole aim of life, has resulted in an indirect effect upon the society. As a consequence of that the society as a whole has given

greater encouragement to individuals to strive for self-realization than to itself to become aggressive in its relation to the people outside its limit. Excepting at a time when prophets have arisen and flooded the country with a great spiritual upheaval, the society has been busy, at best, to find measures of self-protection. It has framed laws to safeguard itself against alien influence and to prevent individuals from going outside its fold, but has made no *direct* and *deliberate* attempt to get others into it. It is due to the power of assimilation innate in the teachings of Hinduism, that even without any direct endeavour towards proselytizing, the Hindu society has been able to absorb many races. Hinduism is very often charged with having been selfish, like one who enjoys all the happiness of life himself and does not think of sharing that with others. As a matter of fact, if Hinduism has not shown so much eagerness for direct proselytization, it is not due to selfishness—it is due to too much attention being given to individual growth and to the absence of any desire on the part of individuals to guide others unless they are fully equipped for the purpose. The guiding principle of Hinduism, as far as preaching is concerned, has been,—**FIRST** Be and **THEN** Make, otherwise it will be like the case of a blind man leading the blind. But such an attitude is one thing, passivity is another thing. When a society is simply passive in all matters, it lives on the brink of imminent danger by reason of the fact that with a little inattention it may be disorganized, and fall a prey to various pernicious evils. That has been the case with modern Hindu Society and religion. In a fight those who are always on the defensive, will have soon to be prepared for a retreat. This is also the law of life, individual as well

as collective. And it is a great lesson for the present Hindu Society to learn.

We must not forget that a society constantly saddled with too high an idealism soon becomes inane. It is good that persons who want to realize God and want nothing but God should be encouraged and given every possible facility and opportunity for attaining their goal. But what of the rest?—the others who cannot tune themselves to such a high pitch? They must also be looked after and given opportunity for growth and development, so that there may come a time when they also will seek nothing but the Highest. And one thing also should be remembered; that persons are very rare—can be found one in a million, whose thirst for God is as keen as the longing of a drowning man to save his life. Others will have to build up slowly their religious life, and they cannot have immunity from worldly responsibilities as may be permitted in the case of the former.

III

Religion has got two aspects—personal and collective. Those who are mad after God need not look after any collective responsibility and duty (and they also feel a desire to help others, once they have satisfied their thirst), but others should see that the religious life of the society is kept intact, that proper facilities are got by those who want to develop their religious nature slowly, and thus with mutual help and co-operation all proceed steadily towards the attainment of the ultimate goal of human life.

As such though the proper saying is that God and Mammon cannot live together, religion has got a secular aspect. Do we not find that when a prophet is born, he gives out his teachings to the world—asking people to

make the realization of God the sole aim of their life, but round his teachings invariably grow a new society, a new community, a new sect and a new culture? Religion in its higher aspect is bound to be individualistic. A person who seeks God and God only will always tend to cut himself off from each and every connection with the world; he will rebel against the slightest indication of bondage. But as soon as we make any compromise with the Absolute Truth or the Highest Ideal of religion, we come within the domain of collective life, and then we owe an obligation to the society to render help towards its protection, growth and development.

It cannot be denied that, amongst other things, as a result of passivity for a long time and too great an emphasis given on individual growth, the modern Hindu Society has become disorganized; it has lost all virility and strength and is lacking even the power of self-protection. To allow it to continue in this state is to see it die a slow but sure death.

In order to avert that disaster, it is highly necessary that it should develop a dynamic spirit in every field of life. Individuals should be fired with hope and encouragement that realization of God in life is possible; it should be strongly inculcated upon every one that man's activity should not end simply in the vociferous praise of the prophets that have gone before, but that in each individual lies dormant the power to be like unto them. Renunciation should be encouraged—but not Tamas and inertia. Why is the country enveloped in Tamas in the name of religion? Because people do not really believe that they can realize God. Because they follow the form—the outer aspect of the life of those who attained to the Blessedness of Self-realization, but all the while lack the fiery hope, indomitable

courage and burning desire for the attainment of that high ideal. This evil should be remedied. It should be clearly and strongly brought home to every one that it is another form of sin—for all inconsistencies are sins—to worship a Buddha, a Shamkara or a Chaitanya and at the same time not to believe that our life can be raised to their level. It has been said that if there had been Rishis in the past, there will be Rishis in the future and there remain the possibility of one's becoming a Rishi even in the present. So no more should there be only passive worship and idle lip-homage, but one should cultivate instead the capacity for persistent action and deathless effort in the matter of metamorphosing one's life.

And the whole society should be so organized that not only its health and life would be protected and ensured, but that it will radiate strength and beauty even outside its boundary: it should be able to extend its sheltering arms even to those who, though not belonging to it, seek its help and value its blessings.

IV

There is no greater danger to an individual or a society than self-idealism. That is just the catastrophe which has betaken us at present. We are too much idealizing the past and making too little efforts to improve the present. We are revelling in the thought of the glory of Hinduism, but are not keenly conscious of the necessity of finding measures for the protection of the dying Hindu race. Persons spend themselves in talking of the sublime truths of the Hindu religion, but do not raise their little finger to save their brethren from falling into disbeliefs due to the assault of the aggressive proselytizing religious sects in the land. People talk that the Vedas are

eternal containing truths directly revealed from God, but in life they are satisfied at best with fourth-rate information about them. People will repeat that all is Brahman and the world is Maya, but their self-centredness will not allow them to render a little help to a neighbour, dying of starvation. Why is it that so many persons from the Hindu fold are daily becoming Christians or are embracing other faiths? One great reason is that they do not get sufficient measure of help and sympathy from their own brethren, who are more fortunately placed in life and the society; that makes them forsake their own religion and take to alien ones. This is evident to all. Many know this. But few have come forward to remedy this evil. People are still half-asleep—half-awake. Can there be a worse tragedy than this, that persons become so much the victims of self-complacency, that they do not see the necessity of stirring themselves even when faced with imminent danger?

Yet, Hinduism should not be insular, the Hindu Society should not remain isolated as has been the case in its recent decadent state. We should try to receive new ideas, welcome new truths from everywhere. The present condition of the world is such that whichever society wants to cut itself off from the rest of the world will die a sure death. The plant that is ever protected in a glass case cannot grow to its full stature, but the one which can receive constant light and fresh air—nay, even has to wrestle with storms and winds—develops a rapid growth. The same is the case with the growth of a society. The society which dreads the approach of new ideas or new elements from outside will suffer from stagnation antecedent to death. By many it is considered to have been an evil day for the Hindu society,

when the word “Mlechcha” was coined by it—for that was the beginning of the period, when people shut themselves up from the rest of humanity and ceased to learn from others. Why does the Hindu society cling so persistently to many rigid customs which have survived their utility? Because it has lost the freshness of life. It is only a living society that can throw off the yoke of an old custom, however loved and cherished, in favour of a new one, which will serve a better purpose. Above all, we must be prepared to compare notes with others and learn from them—of course, without losing our own individuality.

A great need is to find out the essentials as separate from the non-essentials of the truths of religion and customs of the society, so that all may rally round them. One great requisite for organization is that there must be some inherent unity on the basis of which only united action is possible. The Hindu society also, to be duly organized, must beforehand seek the elements which constitute its very essentials, so that a pariah in the South or a Brahmin in the North, a Vallabhite in the West and a Vaishnava in the East may feel akin, eying through the differences of customs and manners born of the influence of different climes and circumstances.

Art, Music, Literature—all the forces should be brought to action to revivify and revitalize the society. Not only inside the temple, where gods are worshipped, but also outside it, in its architecture, live the relics of ancient Hinduism. The superb architectural beauty of many of the temples surviving the onslaught of time point to the achievements of India's past. The sculptural skill in the execution of the image of Nataraja indicates the great Sadhana of the artist who could make

that. The present generation should not spend itself only in praising these ancient relics of the past, but should be ambitious enough to give a fresh impetus to the present on the strength of the experience of the past, so that the future may be no less glorious. The songs of the Alvars, and the lyrics of the Vaishnavas should not remain things merely to be appreciated and enjoyed, but they ought to stir our emotion strongly enough to unloosen creative forces. The vernaculars in different provinces should be made living in order that they may translate our hopes and fears into burning words and infuse people with strength and enthusiasm to invade new fields of action.

V

So much energy should be stirred to action that it will overflow the boundaries of the society to carry blessings to outsiders. For a long time the Hindu society was busy only with self-protection—looking only to safeguard its boundaries with rules and regulations of cast-iron rigidity; now they should be made flexible and elastic to suit the changing needs of the time and to let in those who had to leave the Hindu fold but are now eager to come back. Hindus have become a dying race, not only because of the increase of death-rate, but also because many succumbed to the proselytizing influence of other faiths. Did they go actuated by purely religious impulse? The cause should be found out, and steps should be taken to prevent the continuance of the evil.

Three things are necessary to make the Hindu society again strong, virile and powerful: (1) to see that none embraces other faiths (Of course the case of those who do that purely from religious impulse should be left out of account. But how few is their

number!); (2) to re-admit those who once left the society, but now are eager to come back; (3) to open the doors of the society to those, belonging to other faiths who want to come and join the Hindu society *of their own accord*.

Now the second thing should not strictly be called a case of conversion. It is rather atoning for the past negligence, of which the society has been guilty. With regard to the third case, the question arises, Is it consistent with the universal spirit of Hinduism? Will it not give fresh impetus to fights between different religions in the country?

From our point of view, the expansion of Hinduism on the basis of the third method also is quite consistent with the spirit of Hinduism. Nor will that create any new troubles in the country. If Hindus will convert (we are afraid, the word is not quite appropriate to our purpose), they will not do that solely to increase the number of Hindus—they will only let in the people who want to take advantage of the benefits which the Hindu society offers, and are eager to receive the blessings which can be got from the Hindu faith. Hinduism believes that all religions are true—each representing a different path to reach the same God; but why should it shut out those who want to take to Hinduism itself as a method of realizing God? In the Hindu society, different members of the same family may have different Ishtas or Chosen Ideals—one may be worshipping Rama, another may be a follower of Krishna and so on; but there is no clash between them. In the same way, it can tolerate if any of its member be a lover of Mahomed or a devotee of Jesus Christ. It is from this standpoint that it is said that Buddhism is a rebel child of Hinduism and Christianity a distant echo. The question may arise, Where will be the

line of demarcation which will differentiate a Hindu from a non-Hindu? As for instance, there is a person with great devotion of Jesus in the Hindu society; should he be called a Hindu or a Christian? And can there be a case that a devotee of Christ should be eager to join the Hindu society? We think that a member of the Hindu society with his love for Christ may remain all the same a Hindu and a Christian devotee of Jesus also may long to be within the fold of Hinduism. Individuals group together into a society, when there is a kinship of thoughts and ideas. A man even with genuine love for Christ may not approve of many things in Christianity and as such he may be eager to leave the orthodox Church. And with that if he develops a longing and liking for many views and ideas of Hinduism, he may be keen to join the Hindu society. Do we not nowadays find many people in the West, who do not believe in the Church but yet have retained their genuine love for Christ? How expressively has it been said that if Christ could come to the present age, he would find that he is not considered as Christian according to orthodox views! Now if Hindus do not offer hospitality to the type of persons mentioned above, they will be guilty of gross narrow-mindedness and selfishness.

Nor will such cases of admission into Hinduism create communal troubles. It is not the cases of conversion (if we may and should use the term) but the *methods* of conversion that create troubles. In the present age every one is given perfect freedom and is protected also by law to follow his own thoughts and ideas. It does not create any trouble. Why should the case be different when a person wants to follow the particular faith he genuinely likes? Communal troubles arise when there is

a motive other than *religious* behind the acts of conversion and the proselytizing zeal of the members of any religion devises artificial and questionable means to compel a person to forsake his old faith; when he joins a new religion not from free *religious* motive, but from necessity and compulsion.

Every person by his words, actions and examples, in spite of himself, exerts a certain amount of influence upon those whom he happens to meet or live with. And invariably he will evoke a feeling either of admiration or of estrangement in others. His influence may be so strong also that the admiration of some for him will turn into devotion—they may turn to be his followers. The same may be the case in the field of religion. A religion may exert so great an influence, though unconscious, upon some, not belonging to it but who come in contact with it, that they will be eager to join it. What Hinduism has been guilty of is, that, in its late decadent days, it has not only guarded its truths against being known to outsiders, but many lovers of Hinduism also have been kept aloof, because they belonged to non-Hindu societies. There can be no two opinions about the folly of such insular methods, and by all means they should be done away with. From the practical standpoint also this is greatly necessary; because many faiths in the country by hook or crook are trying to outnumber the Hindus, and the victims of the missionary zeal of the alien proselytizing faiths in India are mainly from the Hindu society. The peaceful method of conversion, advocated in Hinduism, may have an indirect salutary effect upon others also, in whom the proselytizing zeal more often than not gets the better of all religious sense, and as such may tone down the intensity of the communal question in the country.

VI

It is said in the Samkhya philosophy that when Purusha knows that the world is a play of Prakriti, it becomes free. In the same way, when we clearly see our mistakes, we are not far remote from correcting ourselves. The Hindu society has of late been awakened to the sense of its past folly and mistakes—the defects of the society are now clear and palpable to one and all—and we doubt not that it will not be long before the Hindu society will remedy its defects and correct its errors.

As we have said before, those who in

mad thirst for God forget the world are absolved from all kinds of responsibilities, which others cannot shirk or avoid. At the present juncture of the world, when all thoughtful persons are anxious to find out the method, by which better condition can be brought to it, should not we also try to contribute our quota? Have we not also a duty in this matter? We shall be discharging that duty, only if we tremendously strive to live religion in our own life and do not hesitate to spread the truths of our faiths to those who need and seek them; in short, if we make our life dynamic in every respect.

HINDU CULTURE AND GREATER INDIA

BY PROF. SUNITI KUMAR CHATTERJI, M.A. (Cal.), D.Lit. (London)

I

It has been said quite truly—‘he knows not England who only England knows.’ The centre is seen in its true bearing from the circumference; and the force of an action is gauged by the reaction. The culture of India has been one of the great civilizing and humanizing factors evolved by man. For the greater part of a millennium, the spiritual life of the larger part of Asia meant mainly its response to the call of the eternal ideas discovered, systematized and humanized by the sages and saints of Ancient India. India was a civilizing force in many backward parts of Asia, no doubt. *L’Inde Civilisatrice*, ‘India the Civilizer,’ is indeed a fitting epithet for our country, from after the synthesis of Hindu culture about the beginning of the first millennium B.C. down to the closing centuries of the first

millennium A.C. For during this period we witness the cultural unification of India, going simultaneously with the cultural conquest by India of Ceylon and Burma, of Siam and other lands of Indo-China, of Malaya and Indonesia, and to a large extent of Afghanistan and Turkistan; and we note also the transformation of China and Korea and Japan through their contact with the spiritual forces from India. But India—that is, the Hindu culture of India—was not a civilizing force merely. With many backward races of Asia, social order and organization of a superior type, as well as arts and crafts and general training of the intellect seem to have dawned for the first time with the advent of the merchant and the Brahman missionary from India in the centuries preceding Christ, and probably also preceding Buddha. It was not a mere material uplift that was brought

to these backward peoples—Austro-Asiatic and Austronesian in Indo-China and Indonesia, Iranian and Ural-Altaic in Central and Northern Asia, and Tibeto-Chinese in Tibet, Burma and Siam. Not only were their dormant intellectual and other powers quickened to life at the touch of the magic wand of the mind and work of India, but they were enabled to attain the fulfilment of those powers without any hindrance, without the imposition of an alien mentality which would not or could not take into consideration and treat sympathetically the basic racial mind and the *milieu* of racial emotions and attitudes. For Hindu Civilization itself is broad-based on a spirit of harmony and inclusiveness which does not regard anything human as essentially alien or repugnant either to man or to God : and this basic charity of the Hindu mind brought self-respect with civilization to the peoples inside and outside the geographical limits of India who came in touch with its vivifying influence and brought their own contributions to make it richer and more universal, while they themselves participated in the deeper and wider life presented by it. Assimilation, and not suppression by an official type, was the key-note to Hindu cultural expansion ; and hence its achievement was something more than that of a mere force of material civilization or civilized organization. This is quite apart from the service rendered by it in bringing to the nations its own spiritual ideals and values. In the case of an ancient and a highly cultured people like the Chinese (who side by side with the Indians formed the other great civilizing force in Asia), contact with Indian thought gave the finishing touch in the formation and in the highest expression of their culture. Buddhism brought home to this gifted race the necessity of

going to the fundamental questions of existence and of endeavour. This was done in a way which would have delighted the soul of Lao-tze, whom the matter-of-fact Confucius could not understand and who knew that his vision of the Tao was too much for his simple-minded, materialistic contemporaries.

Wherever it went, Indian philosophy and culture came not to destroy, but to fulfil. It came like the life-giving rain, not like the burning wind or the killing blight. We cannot help feeling sad at the destruction of Mexican, Central American and Peruvian cultures by the greed, the superstition and the fanaticism of Catholic Spain. To any one endowed with imagination and sensibility, the Spanish conquest presents itself as nothing but a catastrophe without a single relieving feature—abolition of human sacrifice alone excepted, but this was more than counterbalanced by peonage, by slavery and by the Inquisition, with their attendant degradation of the people, when the point of view of the Aztecs, the Mayas and other American peoples is considered : contact with the 'higher culture' of Spain has meant a gradual degradation of these highly gifted peoples, from which only recently they seem to be emerging—thanks to their own innate power of resistance and to the spirit of the times. What was lost, or wantonly destroyed, in the process of fitting native American life to the Roman Catholic mentality and attitude in general to existence, is irrevocably lost to humanity. We can only wistfully look back to Mexican, Mayan and Peruvian cultures at their highest, and feel sad at humanity being denied a unique enrichment of itself, by the possibility of these cultures developing along their own lines to higher heights being taken from them for ever. A Mexico or a

Peru without the Spaniards—who would regret it? But can we contemplate a Java and a Siam, a China and a Japan, without the richness of life and experience, and the astonishing efflorescence of their minds and spirits manifesting itself in literature and art and ritual, which contact with India brought about? We hear of an American-Indian renaissance among the submerged native people of Mexico, which even seeks to instal Quetzalcoatl and Tizoc and other pre-Christian Mexican deities in the place of the Roman Catholic saints imported by the Spaniards, and which finds its pre-Cortesian religious fervour with much of the old ritual of dancing and special offerings making a Mexican and a national Mother-Goddess out of Mary the Mother of Christ at the shrine of Guadalupe Hidalgo, and we note U.S.A. Americans and others expressing their sympathy for this belated attempt at racial self-realization—to see and experience the world of God and man in their age-old racial way and not in the super-imposed Christian or Roman Catholic way which sought only to destroy without caring to understand. But who could think of a Java without the *Wayang* shadow-plays and the dance-plays which have the *Mahabharata* and the *Ramayana* stories for their themes, and of a Siam without Buddhism,—of a China without her great medieval art which is a reflex of Buddhism, and of a Japan without Amida and Kwannon—Amitabhā Buddha and Avalokitesvara? The only parallel is that of Christianity in Europe—and Christianity succeeded only because it was forced to adopt assimilation and not wholesale destruction as a means of propagation, although it would never officially acknowledge the fact.

II

It is easy to understand cultures spreading in the wake of conquest or commerce. The spread of Hindu culture in Indo-China and Indonesia certainly began through commercial relations between India and these lands. These commercial relations, it has been presumed, were anterior to the formation of Hindu culture in India. By the fusion of pre-Aryan (Dravidian and Austrie) elements with the newly arrived Aryan, Hindu culture (taking Hindu in its broad sense of Ancient Indian, including Brahmanical, Buddhistic and Jaina and other forms of it) evolved, in the form we find it, in the Upper Ganges Valley sometime before the closing centuries of the first millennium B.C. The language of the Aryan became the vehicle of this culture, and its outward organization was also Aryan. This culture was carried to the outlying lands of Indo-China and Indonesia and to Central Asia as a sort of overflow from India, as a most natural thing,—and in the earlier stages probably there was not much conscious effort in it. And yet the spread of Hindu culture was not like the operation of some blind natural force or unconscious inertia which had its course because there was no serious opposition anywhere. We know of oppositions in China for instance. Others there were, but we have no records. For there is bound to happen the reaction of conservative elements among any people to new forces from far away. But there are ample indications that those who built up the Hindu culture in India and those who helped to disseminate it abroad were moved in their efforts by a conscious will and were impelled by a well-understood spiritual urge to the lands beyond to carry the message of the good life

and of the realization of the highest good that they had found out through a deliberate quest on the soil of India. The foundations of Hindu religious thought may go to Aryan anthropomorphism or non-Aryan Animism; the *pūjā* as a ceremony might be in origin a fertility cult, or a form of sympathetic magic; but the spiritual character given to them transformed them into new things, made them *Hindu*. The Hindu religion and culture that was born in India was born under a great inspiration, the life-giving force of which is still flowing with its waters of immortality. With the rise of this composite culture in India came into being the highest wealth of India in the realm of thought—the Upanishads, Buddhist Philosophy, and Hindu Theism and Bhakti Cults—and the Indian sense of sacredness of all life to which Buddhism and Jainism and most later forms of Brahmanism gave the greatest emphasis; and few things in the storehouse of man's wisdom and thought can be mentioned as approaching the profundity of these ideas, and these philosophical speculations upon the nature of being. The wisdom, the intellectual quest and the self-discipline of the Brahman mingled with the all-embracing compassion and the active charity of the Buddhist *Sramana*, and these were as refreshing streams for the parched soul of man over a great part of Asia. The sense of kinship with humanity as a whole (*Vasudhaiva Kutumbakam*) and the yearning for the happiness and salvation of all men formed a great impetus and inspiration to send forth the Buddhist and the Brahman teachers with the message of the Rishis and the Jinas into distant and inaccessible lands. This impetus and inspiration sent them not only to the lands of the East along the way of the sea known to the people of India for

ages, to make one with India the Mons and the Khmers, the later Burmese and Siamese, and the Indonesians of Sumatra, Java, Bali, and Borneo, by conquering their hearts and their imagination with their Brahman and Buddhist philosophy and lore; but it also urged them on beyond the difficult and dangerous snow-covered mountain-passes of the north-west into the lands of the Sakas, of the Sulikas (Sogdiana), of Kustana (Khotan), of Kucha; and into Tibet, into Maha-China or China, and into distant Korea, and probably also to Japan. It was in this way that ancient India obtained for herself the means for the realization of truth, and having obtained it she in a spirit of joyful participation followed the paths into countries known and unknown and gave of her treasure to the nations. This dissemination, from India into the lands of Greater India, of high spiritual ideals and values, as well as of arts and science, could not but have been deliberate, and the result of a willing co-operation between the teachers and the taught.

For the teachers did not come there as members of an alien ruling race, with natural advantages by virtue of their superior position. The Brahman and the *Sramana* came with the Indian merchant community; and although here and there some adventurer might insinuate himself as a power in the land, by marriage into an exalted family and by consequent mingling in local politics, the bulk of the people including the upper classes were always essentially native or local. Indian thought and culture spread in this way, and it was not in the wake of a world-conquering king who carried at the head of his legions fire and sword and barbarities and sufferings innumerable. India never made herself manifest to the outside world in the person of a world-shaker

like Alexander or Julius Cæsar, Attila or Mahmud of Ghazni, Chingiz Khan or Timur. Her *digvijaya* or world-conquest was the conquest of Truth and Law—the *dharmavijaya* which was the ideal of Asoka, the greatest and truest Hindu King of History. Herein lies the eternal glory of India. It is the evidence of History that tells us that it was the humble Bhikkhu dressed in his garment of sewn rags, and the Brahman with a scanty loin-cloth on him, who came to China and to Cambodia, like 'a fire hidden under the ashes,' to speak in the Indian way, and carried to these and other peoples the spirit of India. In this way through their endeavours a true *Magna India*, a Greater India, a material and spiritual projection of India, was created.

For all those Indians who want once more to bring back to life the latent or dying forces of their own people, the history of this Greater India as an achievement of the Indian spirit should act as an uplifting and a compelling inspiration. The study of an old achievement of India in which are present the conscious will and intellect of the Indians of old can only be expected to give us a new courage and a new hope, and a fresh desire for action, after it has filled us with a due humility in a sense of our present unworthiness. Fortunately for ourselves, the attention of thoughtful Indians has been drawn in this direction.

III

How great a place India of old was able to acquire for her lore and for her wisdom in the mind and spirit of the peoples outside India becomes amply clear through a visit to Buddhist China or Japan and to Siam and Java and other lands. Indian philosophy and the Indian attitude to life and the

world around and to the fundamentals of existence, and even Indian ways, have become accepted and assimilated in a manner that is startling at its sudden revelation of mainsprings of action guiding many strange and far away peoples. At a Chinese Buddhist monastery in Singapore, after taking a vegetarian meal at the refectory of the monastery, we were ushered to a courtyard beside the refectory hall and offered water to rinse our mouths. A small thing this, but this idea of *Saucha*—of personal cleanliness—we did not find persisting anywhere outside of a Buddhist monastery. We are reminded of the anxiety of the Chinese traveller I-tsing to make his Buddhist compatriots adopt all that India had to teach in this matter, despite his patriotism with which we can sympathise. The people of the islands of the Indian archipelago—Sumatra, and Java, and Bali, have been cut off from the mother-land of India ever since the Turki conquest of our country in the 12th century. Bali, as the easternmost outpost of Hindu culture, seems to have lost direct touch with India even earlier. The Hinduism of Bali is a mixture of genuine Indian Hindu notions and the original Balinese (Indonesian) world of ideas and practices. The people have made a part of their being the marvellous, the spectacular and the magical side of popular Hinduism. Stories from the *Puranas*, the *Ramayana* and the *Mahabharata*, new adaptations or modifications of Indian *pūjā*, *śrāddha* and other rites, are there in all their glory. The people have preserved and elaborated along lines unknown to India the ritualistic side of Hinduism. Outwardly, it would seem as if only the externals of Hinduism in its pageantry of drama and ritual had their appeal for this people. But a closer acquaintance with some intellectuals dispelled the notion, and showed how wonderfully responsive

has been the Indonesian soul to the fundamentals of life posed by the Indian sages. It was at the little town of Karang Asem in Eastern Bali that Rabindranath Tagore was staying, in the end of August, 1927, as the guest of the local *Stedehouder* or Prince, the Anak Agoeng Bagoes Djilantik; and I was privileged to be there with him as a member of his party. Knowing that these things would be of interest to the Balinese Hindus, I had taken with me a set of *pûjâ* paraphernalia and other articles connected with the Hindu faith and its ritual. I had to spend a whole morning and an afternoon, talking (through the kind offices of Dutch friends interpreting for us) to the *Padandas* or Brahman priests attached to the Prince's house, of things of interest for them and for us. I demonstrated the entire ritual of our *pûjâ*; I repeated the *mantras* we use; I handed round slides of Indian temples (no lantern was available to show them properly), and I had to answer their questions on topics of social interest, and on *srâddha*, on *asaucha* and other matters. The Prince, a highly intelligent man who had written an interesting little pamphlet in Roman Malay on the Hinduism of Bali, heard and saw everything, and occasionally interposed his questions. After a most interesting day spent in this way, when the evening shades were closing on the pavilion adjoining a tank where this gathering was held, the prince abruptly asked me a question: 'Enough of the *Gods*, and *srâddha*, and *Devârchana* or worship of the Gods, and social order: what should be man's aim and ideal in life?' This question indeed was quite startling in its seriousness and its depth, and was not at all expected by me; we were taught to believe that the Indonesian mind was but touched on the surface by the Hindu wave, and that it was magic and pageantry rather

than philosophy and thought that had their appeal for it. I was both surprised and pleased at this question, after our long and desultory talk and demonstration on the externals of religion. I asked the Prince, however, through the Dutch friend who was interpreting, to give his own answer to this question put by him; and he said that the Gods and the worship and other things are only secondary matters—the proper aim of man's life should be to strive for Nirvana. And the last words of the Prince in his Balinese pronunciation of the Malay language (which is the Hindustani of Indonesia), is still ringing in my ears: *Dewa-dewa tidak apa, Nirwana satu*—'the Gods do not matter, Nirvana is the sole thing.' I was indeed filled with wonder and pleasure when I saw how in far distant Malaysia the fundamental message of our culture,—that the quest of *Nirvâna* or *Moksha* is the *summum bonum* of life—had persisted in the consciousness of the people, although they are cut off from India for over a thousand years. Later on I mentioned to Rabindranath the Prince's question and his own reply; and he too was very pleased to hear it all. He said to me: 'These people belong to the Malay race—and their mentality is probably different from that of the average Indian, as also their attitude to life; it is quite likely that they felt attracted primarily by the spectacular side of Hindu culture, and were influenced by our art and our legends; but from the way that the *Stedehouder* spoke, it is quite clear that the spiritual message of our land has been received by them properly, and in the right spirit; and indeed, if it had not been so, they would not have clung so tenaciously to their Hindu religion and culture in spite of such tremendous counter-influences from their environ-

ment.' After finishing our tour in Bali and Java, Rabindranath composed a most beautiful poem on Bali, in which he depicts India as a princely lover wandering in some quest meeting Bali, the princess of a distant island; and in this poem he was moved to write the following lines at the above-mentioned and other unexpected revelations of the deeper spiritual impulses of Balinese Hinduism :

When on the next day, on the top
of the bamboo grove, the youthful
Dawn
Awoke at the rosy caress
of the young Sun,
In silence I came out and stood
in the open of thy court-yard;
I gave my ear and listened—
Somewhere thou wert repeating
in a low voice
The *Mantra* that brings wisdom and
awakening, which thou didst receive
in thy ear—
The message that dispels ignorance,
which both of us once read together,
Thinking of the feet
of the Great Yogi, and folding our
palms in worship.

परैर दिने तरुण ऊषा वेशुवनेर आगे
जागिल यवे नव-अरुण-रागे,—
नौरवे आसि दंडातु तव आङ्गन-वाहिरिंते ;
शुनिनु कान देते,
गभीर खरे जपिक्क' कोन् खाने
उद्दीधनमंन जाहा निवेक्क' तव काने—
एकदा दीँहे पड़ेक्कि जेइ मोह-मोचन वाणी
महायोगीर चरण आरि', युगल करि' पाप्पि ॥

This ignorance-dispelling message taught by the Great Yogi—Siva or Buddha—India has taken to the world outside, and the nations have received that message into their heart, and sung it in unison with India : this has been the great work of India—of Hindu culture—in Greater India, and in other lands. This is far more than any material civilization that she might have inspired abroad.

Will it be given to India to realize that message once again in her life, so that she can serve humanity in her old way once more, as its *Kalyāna-mitra*, as its friend and fellow in the quest of the highest good ?

CONTROL OF MIND

BY SWAMI ATULANANDA

I

When a new invention is offered to the world, or a new discovery is made known to the public, or even when new ideas are introduced, we invariably and instinctively judge the innovation by one criterion, by one standard. And that standard is—utility. The first

question that arises in our mind is : In how far will it benefit us as individuals, or as a collective whole,—as society, or even in how far will the world profit by it ?

The question is natural and justified. There is no reason why we should welcome what is not of use to anyone. So it is quite reasonable that the test

of utility should be applied to all things, be it science, or art, or philosophy, or industry. And there is no reason why religion should escape the general test.

But here, I wish to call your attention to the fact that the word 'utility' may cover a wide range of meaning. What is considered useful by one, may be looked upon as quite useless by another.

Our conceptions of life vary. And so our ideas about what is most useful in life must also differ. This is the case not only with individuals or with societies, but even with races as a whole. I have in mind especially the Eastern and the Western races. And to take the two extremes, as far as ideals of life are concerned, I may refer to the Hindus and the Western people.

Where the Westerner uses the word utility almost entirely in a material sense, the Hindu as a people, applies the word primarily in regard to his spiritual well-being and in a secondary sense he values utility from the material standpoint. That is why the Hindus are perhaps the most religious and spiritual race in the world.

Our standard of utility refers to every-day, practical life as we say. A thing is useful when it brings us comfort, or enjoyment, or when it helps to raise our material standard of living. But the Hindu judges differently. He says : a thing is useful when it carries us nearer to the goal of all life, when it raises us beyond the material, to a life of greater spiritual freedom.

II

We are apt to forget that really with all our boasted practicality, we add very little to our happiness. We succeed but very little in removing the miseries of life. And that is so, because the

vein of happiness lies hidden deep within our consciousness. And material conditions can only affect the surface.

The spring of happiness lies within ourselves. And to open up that spring, a little surface-scratching will not suffice. We have to delve deep within our consciousness and from there remove the dirt and obstacles that cover up the spring. Material conditions may add a little, but to effect a free flow of the water of joy, we must take hold of our mind first. We must open up the channels through which that inner bliss, that lies hidden within us, can come freely to the surface and flow out at all times and under all conditions.

We see, that external conditions do not produce lasting happiness. Why is it so? There is no reason to believe that to-day we are happier than what people were ten thousand years ago. Improvements are being made on all sides. Hours of labour are shortened, wages are increased, sanitary conditions improved, education is lifted to a higher standard, new enjoyments are invented;—but, are we more contented for all that? Man's happiness does not seem to increase.

Perhaps we will be able to solve the question, if we consider that really only a small part of our conscious mind acts on the sensuous plane. For the greater part of our mental activity takes place on the mental plane in the form of thoughts and ideas. And activity on that plane can go on, quite independent of material improvements. But, we will understand it still better when we consider that the part of mind of which we are conscious, is only a very small part of our consciousness as a whole. For man is more than just body and conscious mind. The sense-consciousness is but a drop in the ocean of sub-conscious mind. And it is just in this sub-conscious mind that those

treasures are stored up, which will bring man complete and lasting happiness. As we enter into that sub-conscious mind we will find that our sense-pleasures and our animal life are far inferior to the enjoyments which this extended consciousness brings us. There, we find a happiness which no amount of sense-pleasure can produce. It is the enjoyment of higher wisdom and a vaster consciousness. But to the dweller on the surface, what is going on in the inner recesses of consciousness, remains unknown.

It is for this reason that the Hindus always seek for this deeper and vaster life in man, a consciousness not limited by the animal plane or confined to the material world. And whatever assists man in entering into that greater life,—that field of extended consciousness, is of the greatest utility to the Hindu.

In man the field of consciousness is far larger than in the animal; our thought-world is as real, as important to us, as is the sense-world to the animal. But back of this thought-world even,—back of the mental life of the ordinary man, there is another world, a world of spiritual perception which is known only to the most developed of human beings, the great philosophers and saints.

Those who have penetrated this spiritual field have entered upon a new plane of consciousness and a new plane of existence. They have transcended the ordinary plane of perception. What is beyond the range of cognition for untrained minds has become the field of action and perception for these highest of men. So it is said in the Gita: Those realms which appear as darkness to the limited vision of ordinary men, reveal a greater life to the sage who sees Truth. These men have entered upon a new and vaster and grander life.

III

We see, then, that the science which will open up to us such a new and grander mode of life, also has its use, though that use may not necessarily apply to our material existence. And that science is called psychology. It is part of the religious life. In fact, the religious life is mostly a psychological process.

But even judged from our ordinary standard of utility, the science of psychology has its worth. For through this science we learn how to control the mind, how to concentrate its powers on any subject and how to meditate. It teaches how to hold the mind in check and to place it under control of the will.

The mind uncontrolled and unguided is a dangerous instrument that may bring harm to ourselves and to others, whereas a controlled mind will save us from the dangers of life and will free us from all bondage.

All knowledge comes through the mind. And only then does knowledge come, when the mind is calm, attentive and concentrated.

What is meditation? When the mind becomes very attentive, and, in that state of great attention, carries out a definite line of thought and reasoning, we call that mental process meditation. And the more perfect we become in this practice of meditation, the greater will be the illumination resulting from it. "As oil poured from one vessel into another, flows in a steady, unbroken stream, so, the meditative mind follows out its line of reasoning without break or hindrance." And the more concentrated the mind becomes, the greater will be the light that flashes on the subject of our meditation.

Mental control brings success in whatever line the mind may be em-

ployed. Where there is no control and concentration of mind, success cannot be expected.

Meditation is the key that opens up the door to all knowledge. Man in his essence, in his true, real Being is already perfect and all-knowing. But enveloped in ignorance the light of wisdom is obscured. Meditation tears away the veil of ignorance, and then, man enters into his own real Being, which is all-Knowledge, and Bliss.

The scriptures on Yoga give the following illustration. The water is already in the irrigation ditch, but it is kept from the field by sluices. When the sluices are removed, the water flows over the fields of its own accord. So, all wisdom is already in the soul of man, but ignorance acts like a sluice that prevents it from flowing into the field of our consciousness. And so, though we possess knowledge we are not aware of it as we do not get at our subconscious knowledge.

Through the practice of meditation the obstacles are removed and knowledge flows into the mind.

IV

Man, as we know him, is only a partial manifestation, an imperfect manifestation of what he really is. We see only the limited aspect of the perfect man. Back of our personality, that is, our present relative condition, is the Real man, the Spirit-man or the God-man. And towards the realization of that Real man in us we are all proceeding. That Real man in you and me, is what we call God, or the Absolute, the Self, Atman, etc. It matters not what name we give it, as long as we remember that, in essence, we are all part of that Absolute Being or Existence. To that Being we will return, in time,—every one of us. And that is the object and the goal of

evolution. Our present condition of being "man" is a degenerated state of our real Being which is absolute and perfect,—that is God. From God we come and unto Him we shall return, for God is man in his perfect condition. So the sooner we go back to our real condition the better it is. To become man, is the great fall. To return to our God-state is the resurrection. Man has been called a reasoning animal. But man in his perfection rises beyond the state of reasoning even.

There are states of consciousness which are beyond the reasoning stage, beyond intellect and thought, where all is wisdom and illumination. To that state, meditation leads. Into that state the sages and Yogis enter. Hence, their words are laden with wisdom and truth. When we get glimpses of that state, then the religious life begins in full earnest, and the spiritual life opens up.

Plants do not reason and lower animals reason little, because they have not yet evolved to the fulness of their being. In his perfection, in his super-conscious state, man also does not reason. But that is because he is then beyond the ordinary reasoning and thinking state. All knowledge is then present before him. Why then should he think or reason? He has become all-knowing.

The lower vibrations of light are darkness to us. When they become a little faster we see light. And when they become still faster, it is darkness again. But the darkness in the end is of a very different nature from the darkness in the beginning, though to us it may seem the same. So it is with this higher state of consciousness, when man rises beyond the thought-world into the world of spirit where knowledge becomes direct perception. It is the state of intensest light, of highest wisdom.

In describing the glory of that state the Upanishads say: "The light of the sun cannot add to its brilliancy. The moon, the stars, the lightning, are all dimmed by its effulgence, what to speak of earthly fire! All light is but a spark of that great Light, all knowledge but a spray from its wisdom." And that is man's condition when he reaches freedom or Mukti, which is the aim of Vedanta.

Through meditation we want to get glimpses of that higher consciousness, we want to enter into our own full and perfect condition.

V

Now, what is meant by concentration of mind and meditation? What does really take place when we concentrate the mind? And what is the practical application?

We must remember that according to Vedanta, mind is made up of very fine matter, so subtle, that the senses cannot perceive it. Now, when part of the universal energy acts on the mind, that fine matter begins to vibrate and takes form. And that form we perceive and that is what we call thought. There is such a thing as a thought-form. When a Yogi reads the minds of others, he really perceives these thought-forms. Thoughts present themselves to us in picture-forms. In fact, every thought has a form. When we think of a house, or a dog or a man, we really see a mental house, or dog, or a man.

Everything in the universe vibrates. The universal energy acting on matter causes matter to vibrate and then it takes form. When that vibration is communicated to the mind through the sense-organs and the nervous system, vibration takes place in the mind-stuff; the mind-stuff then takes form and that

form we call thought. All these forms are stored up somewhere in our mind, When we need them they come to the front, and that is what we call memory.

Thoughts are passing through our mind all the time. But, only those thoughts affect us and are cognized by us, that are sympathetic. Like attracts like. I meet perhaps hundreds of persons daily. But only those to whom I felt attracted, or those whom I recognized, will stand out in my memory. Others pass by unnoticed. So it is with thoughts. A good person recognizes and admits only good thoughts. And a bad person invites and entertains all the evil thoughts that come to him. Control of mind, therefore, means inviting or rejecting those thought-forms that pass through the mind, or that want to come to the front. They all knock at the door of our consciousness, but we admit only those which we desire. The others must pass on.

We are, what we think. It is therefore so important to keep close watch over our thoughts. Every deed has its origin in thought. If our heart is right, that is, if our mind is pure and thinks only good thoughts, then our life will be pure and right. That is why it is so necessary to get control over our mind.

But, to be able to control the mind, it is well to understand something about the mind. If we want to control our thoughts, it is good to know how thoughts are created in the mind. Let us try to understand this question.

To receive any sense-perception, be it hearing, or seeing, or tasting, or smelling, or touching,—three things are necessary. First of all, there must be the sense-organ, (the eye, the ear, etc.) which catches the external vibration. That external vibration is carried through the nerves to the corresponding nerve-centre is the brain. And

there it is communicated to the mind. If the mind were not there to receive it, we would not perceive anything.

My eyes may be in perfect condition. But should the nerve-centre in the brain be removed, I would not be able to see. The real organ of vision is in the brain. The eyes are only the instruments to transmit the picture to the brain centre. But eyes and nerve-centre alone are not sufficient. Sometimes we stare, without seeing anything. Or, we may be asleep with our eyes wide open. But we do not see. That is because our mind must be joined to the sense-organ to complete the process of perception.

It is the same with all our senses. When our mind is occupied with something else, we do not hear the clock strike, we do not hear even the noise in the street. So we see that all perceptions come first to the sense-organs and pass through the nerve-centre, when the mind receives the impression. And then that impression comes before the soul—the real, conscious man.

VI

The mind is only an instrument, just as the senses are instruments. Through that instrument the impression reaches the soul. The mind itself is not intelligent. But because the intelligent soul is behind the mind, therefore it seems as if the mind is intelligent. Through the mind the soul becomes cognizant of the external world. The senses come in contact with the external world. That contact is transmitted through the nerves to the nerve-centre in the brain. That transmission acts on the mind-stuff and throws it into certain vibrations which give it shape and form. And these forms the soul perceives. Therefore all that we know about the universe is our mental re-

action from the outer suggestions. What the universe is in itself, we do not know. We know only how it reacts on our mind.

A book, a horse, a tree, are the forms that our mind-stuff takes through contact with the outer world, through the senses. The suggestion, the stimulus comes from outside. What we know and see and hear, is only the effect of the suggestion when carried to our mind. What the book really is, *i.e.*, what that something is which when transmitted to the mind gives the mind-stuff the form of a book, we do not know. We call it a book when that something causes a certain vibration in the mind. The book as *book* exists only in the mind. So it is with everything in this universe. Something enters our mind and the mind is set vibrating. And according to the shape that these mind-vibrations take, we call it horse, or cow, or tree, or man. But *that* which caused the vibration in the mind we can never know except as the effect which it has on our mind.

So Vedanta says : the universe consists of name and form and is the product of the mind.

Swami Vivekananda gives a nice example to illustrate this. Pearls are formed when a parasite gets inside the shell of an oyster. The parasite causes irritation due to which the oyster throws a sort of enamelling round it, and that makes the pearl. The real universe (which we do not know) is like the parasite and serves as a nucleus. Then the mind acts like the enamel; it surrounds it, takes shape, and thence arises name and form,—the universe as we know it. So, according to our mind will be the universe. As our mind changes, so our outlook on life also changes.

Everyone throws out his own enamel. That is all he sees and knows of the Reality,—that is your world and my world. Everybody's world is according to this enamel or his mental state. To know the Reality behind this universe, we must come in contact with that Reality without interference of the mind and senses. That is possible only when we have full control of the mind, when we can subdue the mind, push it aside as it were, so that the Reality can reflect direct on the soul.

The mind then is the instrument through which the soul perceives the external universe. The mind begins to vibrate, waves and ripples form in the mind, when external causes act on it. And the soul sees the forms which these waves take.

The bottom of a lake cannot be seen when its surface is covered with ripples. But when the ripples subside and the water is calm, then we can get a glimpse of the bottom. The bottom of the lake is the soul; the lake is the mind-stuff and the waves are the vibrations of the mind. When the vibrations subside, the mind becomes transparent like the lake, and we can get a glimpse of the soul.

The senses constantly send messages to the mind. This keeps the mind agitated and we cannot see the soul. But through the process of concentration we can stop these vibrations; then the mind becomes calm and the wisdom of the soul shines.

VII.

This calmness of mind is the highest mental state. It is the serene state in which the mind is under perfect control. No waves are allowed to form and the water of the mind-lake becomes clear and transparent. This is the highest activity of the mind, but it is the activity of restraint.

The Yogis practise this, during their meditation. Whenever a thought-wave wants to rise to the surface, they forcibly keep it back and no waves are allowed to form. It requires great strength and great control. The calmness of such a mind is the result of superior mental strength. It is easy to let the mind run its own course, but it is very difficult to control it.

Of its own nature the mind will run and act like one mad, never ceasing its speed. But through the practice of concentration it must be subdued and checked in its mad career. So Sri Krishna says in the Gita that whenever the mind becomes restless and runs in different directions, we must curb it, we must restrain it. As a tortoise withdraws its limbs when in danger, so the Yogi must pull in his mind, whenever it runs after sense-objects. When the mind is the slave of the senses, it will run after sense-pleasures even as a ship which has lost its rudder is driven hither and thither by the wind.

We must control the mind. But we all know how very difficult this is.

Just sit quiet for a few moments and watch your thoughts how they rush on, never stopping for a moment. Then, for a minute try to stop this rush. Try to keep in your mind only one single thought excluding all others; and you will see how difficult it is. It requires much practice. But until we succeed, we shall not be able to enter into the spiritual realm, to witness our own soul and to realize our oneness with God, the great Reality.

It is because we cannot prevent the mind from taking different forms, because we cannot control our thoughts, that we are often so unhappy. For happiness and misery simply mean that different waves arise on the mind-lake.

For instance,—some one praises me. At once I become elated. Those words

of praise acted on my mind. The mind began to vibrate, to take shape. And the result was a feeling of happiness. In the same way blame will greatly disturb my peace of mind. One single unkind word can make me miserable for days. The reaction of that word on the mind is painful. It forms a wave called pain.

But if I had control of my mind, this would not have happened. When the word was spoken, I would have kept out all thoughts that such a word naturally would call up. I would have prevented the mind from becoming disturbed. I would have kept the surface smooth and clear, and, thus, would have kept my peaceful, happy condition.

Sri Krishna says that happiness belongs to him alone who can keep his mind unaffected under all conditions. Just as the ocean keeps its same level no matter how many rivers enter into it, so the mind must remain calm and unchanged by suggestions that flow into it from the external world.

To come to that state one of the practices is, always to remember that we are the soul and that the soul is perfect and blissful, beyond all praise and blame, never affected by worldly things. No word, no deed, no matter how painful, can upset the soul. These can disturb only the mind when the mind is not well-trained and guarded.

But when I realize that I am the soul and that the mind is only an instrument through which the soul sees the external world, then I will not allow the mind to be affected and to make me miserable. Therefore we must try to realize that we are the soul. That can be done only by keeping the mind perfectly calm.

To be able to do that, practice is necessary. And what is that practice? It is the attempt to restrain the mind, to prevent it from going into waves; in

other words, to keep out all undesirable thoughts; and in the highest sense, to keep out *all* thoughts, to prevent even the smallest ripples from disturbing the smooth, clear, surface.

That is what Vedanta calls true renunciation,—to prevent the mind from being influenced by external conditions. I must not allow myself to become angry, or jealous, or covetous. That is the greatest efficiency; it shows great strength. Thus, to be master of the mind means great happiness. That is called non-attachment.

When temptations come and we do not allow the mind to react, we do not allow the wave of desire to arise in the mind,—that is renunciation.

That is possible only through the practice of concentration and meditation. With renunciation comes freedom. Therefore it is held so necessary, in Vedanta scriptures.

If I allow every suggestion, every temptation to take hold of me, then I am a miserable slave of my own mind. The best thing is not to harbour evil thoughts at any time. As soon as an evil thought comes, we must drive it out and put in its place a good thought. When temptation comes, we must conquer it at the very beginning, before it has taken possession of the mind. If the wave is once formed, it is very difficult to suppress it. Therefore we must avoid temptations, so that no bad thoughts may be aroused by them.

Bad thoughts may come anyhow. But we should not make the battle more difficult by adding new temptations. So Jesus taught his disciples to 'pray that they might not be led unto temptation.

The more we practise this, the less hold will external things and conditions have on us. Gradually, the very attraction for evil things will disappear, and we shall be non-attached. That non-attachment again will purify

the mind, it will calm the mind and keep it in perfect peace. We shall then realize that our soul is beyond mind, beyond all nature. We are the self-effulgent soul, pure and perfect; when we understand this, concentration and meditation become easy and most enjoyable.

VIII

The highest state of concentration is called Samadhi. In concentration the mind thinks of one object only, to the exclusion of everything else.

Now, as long as anything in nature forms the subject of our concentration, we may gain knowledge regarding that subject. We may gain control over the laws of nature, we may attain supernatural powers. But that will not bring us freedom. To attain liberation, we must rise beyond nature and its laws.

We may attain powers which will enable us to perform wonderful feats. But these very powers may bind us still more to this world and keep us back from reaching the goal, which is perfection. We are never safe until we know and live in the Soul.

The consciousness must become more and more enlarged and intense, until it becomes Soul-consciousness. That is the highest, the most illumined state. It is the state where all mind-activity stops and a higher wisdom replaces ordinary knowledge. It is a state beyond thought and reason, the state of all-knowingness, where the Soul

shines in its own glory, omniscient, omnipotent and omnipresent.

Then, man realizes that he is beyond birth and death, beyond this world and all worlds, beyond heaven and hell, beyond the entire universe. He realizes that life means only a constant moving of the mind,—the mind taking various forms. All delusions, all earthly desires vanish for such a soul. Nothing in the universe can attract it, for it has found the Ocean of Perfect Bliss.

It is extremely difficult to reach that state. But with constant practice it can be done. Many have succeeded. It is only a question of time and of energy that we put forth.

We must take up this practice in all seriousness, if we want speedy results. We should always try to withdraw the mind from the external world and place it in that higher consciousness where the soul dwells. We must keep watch over our senses and not allow them to pull us in the wrong direction. We must practise equanimity of mind. We must struggle against and overcome evil tendencies and habits; and under all conditions we must try to remain undisturbed, calm and serene. Then, success will be secured in a short time and our life will be truly happy. It will be a joy to live, for we shall realize that we are part of that Being, which is the life and light of the universe, which is the consciousness in all the worlds. Then, we shall realize that this life is but a passing dream and that, in reality, we are eternal and immortal.

"We constantly complain that we have no control over our actions, over our thoughts. But how can we have it? If we can get control over the fine movements, if we can get hold of thought at the root, before it has become thought, before it has become action, then it would be possible for us to control the whole."

—SWAMI VIVEKANANDA

GOETHE'S CONTRIBUTIONS TO THE WORLD CULTURE*

BY TARAKNATH DAS, Ph.D.

I feel highly honoured to have the privilege of participating in the celebration of the Centenary of Goethe's death (March 22nd, 1932) arranged by the German and Austrian Group of International House, New York, where forward-looking men and women of more than fifty nationalities live in peace and fellowship. I have been requested to perform a very difficult task of delivering a very brief address on "Goethe's Contributions to the World Culture." I am afraid that what I have to say will be fragmentary, inadequate and incomplete; and therefore I ask your indulgence.

At the outset it is sufficient to mention that Goethe's contribution to the world's culture is so vast that the whole cultural world—every civilized nation without exception—is going to celebrate centenary of Goethe's death. May I mention particularly that the Orient is not going to lag behind the Occident in honouring the memory of Goethe, the Universal Man. I happen to know that various universities in India, China and Japan have made special arrangements for the Goethe celebration.

Goethe once said, "Away with the transitory. We are here to render ourselves immortal." Yes, he became immortal by his actions and achievement as a man and poet. Goethe was a scientist who carried on researches and made contributions in the field of comparative anatomy, evolution, physics,

forestry and botany. He was an able administrator and held the highest governmental position in the ducal state of Weimar. He experienced the savagery of war, yet he held aloft the banner of peace and goodwill to all nations. He lived for more than eighty years (Goethe was born at Frankfurt on the 28th of August, 1749, and died on March 22nd, 1832), an era of stupendous changes. He was mellowed with experience. He, as a sage and wise man, tried to live up to one of his principles :

"To wean ourselves from half-heartedness and without flinching to live in the complete, the good and the beautiful."

—*Goethe—Man and Poet* by Henry W. Nevinson. New York Harcourt, Brace & Company, 1932, p. 152.

Goethe's genius as a poet need not be discussed by one who is not a poet. His contributions—his immortal *Faust* and not to speak of other works—have become the most precious heritage of the cultured world. Goethe was not merely a German poet, but a world poet. He not only had the fullest appreciation of literature of various lands of the West; but he studied Oriental poetry with a spirit of appreciation. He esteemed works of Persian poets, especially those of Hafiz. Goethe was so enraptured with *Shakuntala* of Kalidas that he pronounced it to be the greatest of dramas and the loveliest of literature—"a heaven on earth."—(See the preface of Prof. Ryder's English translation of *Shakuntala*).

In music and appreciation of it, one finds the deepest emotion of an individual or a nation; and Goethe, the poet,

* An address delivered in International House, New York, on the occasion of Centenary Celebration of Goethe's death.

roused the musical world in such a manner as none has ever done. Bielschowsky, in his *Life of Goethe*, Vol. III, writes :—

“Schubert set eighty of Goethe’s poems to music, more than half of the best known, such as the *Erlkonig*, when he was only seventeen or eighteen. Schumann set twenty-six pieces, including some from the *Second Part of Faust*. Mendelssohn fourteen; Brahms fourteen; and Liszt nine. In one form or another *Faust* has suggested music to Gounod, Berlioz, Liszt, Rubinstein, Boito, and Wagner. Omitting all under the number nine, the number of times each song has been set to music runs up to 117. *Kennst du das land*, for instance, has been set seventy-five times; *Über allen Gipfeln*, 107 times, and so on . . .”

(Vide Nevinson’s *Goethe—Man and Poet*, pp. 198—199).

Goethe’s appreciation of music can be understood from the following: “Of Bach, Goethe said his Figures were like the eternal harmony conversing with itself in the bosom of God a little while before creation. Mozart he put with Raphael and Shakespeare as an example of inexplicable genius.” For nearly thirty years, Goethe acted as the Director of the Theatre in Weimar, where productions of his own plays were very rare but nearly all Schiller’s great dramas were played there. (It is very delightful to have with us this evening, Kammersaenger Walther Kirchhof, a master of music, who will give interpretations of some songs inspired by Goethe).

II

Goethe was undoubtedly a genius; and the life of a genius is something beyond analysis. The most I can do is to take into account some of his characteristics. The foremost trait of Goethe’s life was unceasing and varied activity to have

a full comprehension of life in its reality. He followed life with passion (but not with base selfishness) and often changed the course of life with determination, heedless of criticism, based upon lack of comprehension of his motive. Goethe always said, “I am like a snake. I slough my skin and start afresh.” He further said, “People go on shooting at me when I am already miles out of range,”—*Ibid.*, p. 49.

Goethe was a philosopher, without being an abstractionist. He did not worship tradition, but tried to grasp the conception of living reality. The “modernists” who think more of their “rights” and unrestricted freedom (wreckless abuse of freedom) will not find any comfort in Goethe, who was not only a believer of the doctrine of Renunciation, but he practised it. Lest I may be misunderstood I wish to make it clear that Goethe believed in living fuller and more vigorous life than average man does; but he held that a man must be prepared to give up his legal rights, if necessary voluntarily, for the sake of social harmony and real happiness. As I understand, Goethe had many love affairs, but he stood the above test in every case.

Goethe was an apostle of human progress. Although he lived with aristocrats and he was taken as a great aristocrat, he had a very low opinion of the average aristocrats or society people and held the so-called “lower class” in great esteem. He once wrote to his friend, Charlotte von Stein :—

“What love I feel for that class of men which is called the lower, but which in God’s sight is certainly the highest. Among them we find all the virtues together—moderation, contentment, uprightness, good-faith, joy over the smallest blessing, harmlessness, patience, endurance—well, I must not lose myself in exclamations.”—*Ibid.*, p. 62.

Yet Goethe was not a blind follower of the doctrine of majority. He went so far as to say, "Nothing is so detestable as majority." (*Ibid.*, p. 134.) In this respect Goethe anticipated Ibsen's *The Enemy of the People*.

Goethe hated the blood-lust and brutality of the extreme revolutionists. On July 4, 1824, Goethe, while talking with his secretary and friend, Eckermann, expressed his views on revolution which should be carefully considered :—

"I am fully convinced that a great revolution is never the fault of a people but of the Government. But because I hated revolutions people called me a bigoted conservative. Again, only that can be good for a nation which springs from itself and from its own necessities, not from imitation of some other country.—All attempts to introduce innovations from abroad, the necessity for which is not rooted in the very heart of the people itself, are foolish, and deliberate revolutions of that kind remain unsuccessful. They are without God, for God always stands aloof from such amateur bungling. *Where exists in a people a genuine necessity for a great reform, God is with it, and it prospers. . . .*"

For me it is very interesting to note that this interpretation of the inevitability of desired changes in the forms of revolutions, has the closest similarity with the teachings of the *Bhagavat Gita*, in which Krishna taught Arjuna that "Whenever Righteousness dwindles and un-Righteousness prevails, I (incarnation of God) incarnate among the people to save the righteous and to punish the un-righteous."

Although Goethe was not a disciple of Kant, yet in Goethe's writings one finds him opposing fatalism in the full recognition of importance of laws of causation and succession which are known in the Orient as the Laws of

Karma. Goethe was deeply influenced by the philosophy of Spinoza. "He was specially attracted to that Jewish master (Spinoza) of logical philosophy by his saying : *'The man who truly loves God must not demand that God love him in return.'* The rule, he says, was identical with his Philina's "bold" saying : *'If I love thee, what is that to thee?'* Goethe adopted that rule of complete disinterestedness in all love and friendship." (*Ibid.*, p. 50.) This is also what is known as "Niskama Karma" of the *Bhagavat Gita*. "Man has the right to work, but he must not look for result, because he has no control over it."

Goethe was further influenced by Spinoza's idea of an "all-pervading spirit." This is evident in the *Faust*, Part I, where he speaks of Earth Spirit. In the *Faust*, Part II, Goethe speaks Mothers as spirits—"Mothers, beautiful, benign." What did Goethe mean by "Mothers?" "Were the Mothers the original creative forces of Nature or the sources of all form and beauty?" (*Ibid.*, p. 226). Was Goethe thinking of something as "Mother Spirit" which the Hindus call "Prakriti" or "Shakti?"

Goethe in his serenity believed firmly in the continuance of life after death. In his ripe old age of 75, he told Eckermann :

"I am convinced our spirit is a being of indestructible nature. If I work on incessantly till death, nature is bound to give me another form of existence in place of this worn-out casing." (*Ibid.*, p. 214.)

The above idea of life after death is absolutely akin to that of the doctrines of the *Bhagavat Gita* which teaches, "Soul is indestructible," etc. Goethe was regarded as "pagan" because of his appreciation of the ancient Greeks and Romans. He practised religious toleration. He was not a worshipper of form and at times satirised the greed of the

organized Church. However, far from being an anti-Christ, he seemed to believe in the doctrine of love as practised by Jesus and his disciples.

III

Goethe was a great German patriot—a true German of all Germans. He refused to leave Weimar, when Napoleon I's invading army occupied the town. He refused to give up his loyalty to his patron, the Grand Duke of Weimar and stood up for him even before Napoleon I, who honoured Goethe as a "real man." Although the French invaded Germany, Goethe did not and could not write songs of hate against the French, because he had reached that state of cultured life, where he had no room for blind hatred. Even some of the Germans reproached him as lacking in patriotism, because he did not play the part of a "war-poet." But what was Goethe's view on the subject of patriotism and national animosity? He once told Eckermann:—

"In general, national animosity is a peculiar thing. In the lowest degrees of civilization it is always the strongest and the most violent. *But there is a point where it vanishes—where we can stand, as it were, above the nations, and we feel the happiness or misery of a neighbouring people as though it were our own . . .*" (*Ibid.*, p. 197.)

He further explained to Eckermann

in the following way: "Between ourselves, I did not hate the French, though I thanked God when we got rid of them. How could I, to whom civilization and barbarism are only two differences of importances, hate a nation which is one of the most civilised on earth, and to which I owe so great a part of my education?" (*Ibid.*, pp. 196-197.) What a wonderful world it would have been for us all, if, during the World War and even now, the leaders of various civilized nations lived up to the precept of Goethe! Let us rejoice that this spirit of being above national animosity is not dead. It may be that during the World War the great French savant Romain Rolland was inspired by the idea of Goethe, when he refused to hate the German people, whom he regarded as one of the most, if not the most, civilized nations on earth.

M. Romain Rolland, in his *Goethe and Beethoven* has said: "Those things which are great and beautiful never leave us; they become parts of ourselves. It is not the past but the eternally new which our desires would have us seek. . . . The new is itself the creation of ever-growing elements of the past. *True longing must always be productive and fashion a new and better self.*"

Let us try to pay homage to Goethe by fashioning a new and better life for ourselves; and let us be active to bring about a new and better world.

"Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organizations have as a background, somewhere, the working of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power. It is obvious to all of us, that in very many cases the bonds of religion have proved stronger than the bonds of race, or climate, or even of descent."

—SWAMI VIVEKANANDA

THE ADULT AND THE CHILD-WORK

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT. (Durham)

In the educational world the ideals formulated by the intuitions of educators are often in disagreement with real facts.

Some of these ideals may be so expressed: that the child should love study, do his exercises whole-heartedly, obey discipline; or again, that the child should be free and happy in the joy of working, that family and school should be linked in close and harmonious co-operation.

Reality has not been found to correspond to these ideals.

I am not dealing here with that tangle of problems which has arisen from the application to education of materialistic science. A problem exists; it could not be solved as a whole by tentative effort, and by positive research this problem was analysed, split up into its component insoluble parts. Thus the science of pedagogy is finding an increasing number of problems, and it is stated that pedagogy is a science of *research*, and that anyone who should have made a discovery in education is looked upon as anti-scientific.

Now this problem is not capable of direct solution, because at the root of it lies something of great importance which has not been taken into consideration; we have here what is both a social fact and a moral one: *The Child's Work and the reciprocal relations between adult and child*. When we have solved this social and moral problem, no problem of education will be left; education will simply follow on the solution of the social problem.

We shall have to go into this question;

at first sight it may seem strange to us, and we must explain and illustrate the matter little by little.

What I am about to say consists of simple things. But it often happens that simple things and those that lie nearest to us are the last to be noticed; we have formed the habit of overlooking them.

We wish to take into consideration, separately, the adult and the child; and into special consideration the work of the adult and that of the child, so as to point out the contrast between the two activities, whence derives the dissension that is the hidden cause of unconscious but real and deep-lying strife between adult and child, an obstacle to our happiness, a hindrance to our efforts in educating the child.

The adult has his own task of transforming the environment; an external matter in which his intelligence and will-power have play: productive work consisting of man's activity and efforts. From this activity of the adult spring the external laws of order which man himself has made, and which represent discipline to which the workers voluntarily submit. In addition to these laws framed by the reasoning of men, laws which may differ according to races and nations, there exist the fundamental laws of nature herself, what one might call the laws of work, and these are common to all; for example, the law of the division of labour, which has necessarily to be applied so that there is specialization in production; and another an absolutely natural law, that of the adaptation of the individual worker to his work, the law of least effort,

according to which man tries to produce as much as possible with a minimum effort.

Now in the social environment of the adult, everything does not go on according to what we might call good laws; matter being limited, competition and strife come in, and even the comprehension of these laws degenerates. Evil habits arise in humanity; men deprive others of their work; also the law of least effort is infringed, and we make others work instead of us.

Such is, one might say, the atmosphere in which the adult works. The child lives in all families close to the adult, but we know very well that he takes no part in the active life of the adult; he is a stranger to it all. This is quite apparent; but there is a matter of absolute and fundamental importance underlying what is so apparent, and it is this which has to be stressed.

We will use symbols in order to go deeper into the idea; our symbols being taken from the various productions of the adult. Here we have a workman who is smiting the anvil with a sledgehammer. Now the child is not capable of such effort. We have the scientist making researches, repeating calculations while working with his instruments. The child could not imitate him. We have the legislator, pondering over what are the best laws for his people. Now the child could not take the place of the legislator. And thus it is for all the forms of adult labour. So that the child is really an outsider, an alien in this society, and might well say: "My Kingdom is not of this world." He is a stranger to our material world of external production; we do really consider him as extraneous to our social life.

An extra-social being: what does that mean? A person who cannot take part in the work of society, one who be-

comes in consequence a disturber of the social order. This is the case with the child: he is that extra-social being who is a source of continual disturbance, wherever there is an adult producing, acting as adults do: the child is a disturber even in his own home. This extra-social being is nevertheless essentially an active being; it is precisely this activity, extraneous as it is to the social order, which renders him a disturber. So it is that the adult interferes, takes action, imposes passivity upon the child; or else relegates him to what is not actually a prison like that of grown-up disturbers, but something not very different; a School. A School is a place to which the adult relegates the child, keeping him there till he is capable of acting usefully in the adult's own world. Up to that time the child, whose activity is harmful, must live in complete submission to the orders of the adult. It is the adult who produces—who produces also for the child—it is he that is the Master; the child is the subordinate. It follows from this that what is lacking to the child is a social world of his own, a world in which he in his turn may be a producer, one in which his activities may be utilized. For the child has work proper to himself; his production is of immense, of vital importance: he works to produce the man. From birth on he is at work upon his own transformation into an adult being.

Out of this newly-born creature which cannot move or speak or stand is formed the adult; perfectly formed in body, his intelligence having gained for him the life of the spirit in all its splendour. And this is the child's work; it is he who forms the man.

Quite unlike the work done by the adult, this work of the child is unconsciously performed; yet it is creative, so literally creative, that we might link

it up with the biblical story of creation. Man is created out of nought : a divine breath infused animates him and makes him superior to every other living creature. This miracle which is described in the Bible is continually repeated under our own eyes in the life of the child. Permit me to use a strange paradox, which is nevertheless founded upon reality : the child is father of the man, since through his own effort he brings into being the man latent within himself, the potential man. The perfection of the adult and his normality depend upon the child's having been allowed to work freely, to carry out undisturbed his inner work, which however implies external activity. For it is not by pondering, not by immobility, that the child creates the man : it is by exercise. It is through activity that the child grows ; activity manifesting itself indomitably, irresistibly, in the world without. The child who practises, moves and co-ordinates his own movements, acquires notions about the outer world, learns to speak, and to stand erect ; little by little his intelligence reaches exact formation, till one recognizes the characteristics distinctive of its different stages at various ages. Therefore we say : the child does actually create the man ; his work progresses step by step ; stage by stage he models his life itself. Faithfully he performs his work, advancing continually towards a new form of perfection. The adult perfects the environment : the child perfects the living being. The child's efforts are strivings after perfection. It is upon the child that the perfection of the adult depends. We are, therefore, the subordinates, the dependants of the child ! One may put it more strongly : we are his products. The adult is dependent on the child, in vital things ; while in material ways, as regards things produced in the outer

world, the child is dependent upon the adult. Each is a master in his own particular province ; adult and child, each is a King with a realm of his own.

Says the child : my Kingdom is not of this world ; yet have I a Kingdom where I am King ; I reign over a world upon which you are dependent.

Here we have the great question of humanity and of education. The child who is growing into a man through his own effort, this child is aided by God : such intimate aid, it is not in *our* power to give. We are producers of things in the outer world, and it is only these things that we can furnish as aids. But this child who is creating the man to be, creating independently of us, this child counts for more than us, even as regards social value ; when he is a man, he will be superior to us since he will bring about progress in our outer world. The civilization of the adult will be surpassed by the child of to-day ; who will do more than we have done ; who will solve problems deemed unsolvable ; bring about unguessed-at transformations of the world that lies about us. Now if he is going to surpass us, it is not we who are his masters. Who is to teach him the things we are ignorant of, cannot even guess ? Hence the important matter is that he should be allowed full opportunity of complete development, that he may create a man who is strong, well balanced, able to outstrip us. Our task is to enable the child to *live*.

The guiding impulse is seen to be different in the work done by the child and that done by the man : the child is active that he may grow ; the adult, that he may produce.

The work of the child is not guided by the intention to reach some external aim ; its end and aim is action ; to act, to continue to act as long as the inner self needs, thus to satisfy its need of

growth. So the external object is for the child merely a means, never an end; whereas, the tendency of the adult is towards some external material thing which has become for him an aim to be reached. The child uses the external object—for him merely a means of self-development—just as long as his inner need requires; without however becoming attached to it. This attitude of the child reminds us of the principles of the spiritual life as followed by the elite; they consider and make use of the outer world and of material means only as an occasion of self-perfecting. The child in so doing is following out his own way of living; we have here a clear, well-defined, undeniable characteristic of the child's work.

The child must do all his work by himself; here we have another truth.

Who could ever help another to grow? Supposing growth to be fatiguing, who could lessen and relieve another's fatigue by co-operation?

But it is a delight and no fatigue to obey the laws of God! So the child carries out his work of growth with joy. We all repeat, "Happy is the child who takes joy in life!" We might well say: "Happy is the child who takes joy in obeying exactly and unconsciously the divine things that are within him."

Only if man, the adult, sets obstacles, does the child fight and defend himself. Almost all the sufferings of the child are due to this strife against the adult who has not understood him, and who has not furnished him with the means of living, with an environment fitted to his life. The child works alone, proceeding by successive achievements towards his own perfecting. He works alone; I do not mean to say that he is in a desert with no human aid. But since those aids, which we can offer do not touch directly the different manifestations, the different stages of maturity which

he reaches little by little, I mean to say that he does not stand in need of association or division of labour.

Thus the necessary laws of external discipline which reign in the field of adult production, have no part in the work of the child; for here there reigns another kind of discipline; a marvellous discipline, revealed to us through spontaneous actions of the loftiest kind when the child has been placed in an environment favourable to his development. This fact of work performed alone—does it not remind us of the life of the spirit? Who is the spiritual man, if not he who withdraws himself from this lower world where all is based upon attachment to matter and where we are in submission to human laws; one who goes afar to live in solitude, feeling himself bound by the laws of God? We admire these exceptional beings, for we have in us spiritual instincts, the best part of all our nature, the deepest thing in life. We are condemned, in this state of exile, to adapt ourselves, to attach ourselves to things of the world; but we must not become enslaved to them.

The adult tries to shorten his work; the child works all the time. He works alone, carries out his mission to the end. Nor does he ever rest. What rest could we fancy him taking? He never rests. He must work and work, since if he ceased to work at growing, his life itself would end. "Work or die," might the child well say.

It is therefore the sphere of the spirit which essentially appertains to the child. In this field he may well be our master.

The laws he follows would suffice to show us how different his existence is from our own. The child is ever in our midst, living among us the life of the spirit; as Emerson says: the child is the new Messiah, descending continually

among fallen humanity, to lead men back to the Kingdom of Heaven.

Yet if we do not give him the necessary means, the child is obliged to take up a defensive attitude; and then we have dissension between two creatures, one of whom is the continuation of the other. If the child is to perform his tremendous task, how have we omitted to prepare for him an environment in which he may live? How is it that we have abandoned him, merely offered him hospitality in a world we have made expressly for ourselves? And we are only bent on getting him to submit to us, and lose our tempers when he acts in self-defence? How does it happen that we have never once considered that each stage of life needs its own environment? For the child above all, there must be an environment free from disturbance; the child is a solitary

who is living the life of the spirit. And who is to create an environment for him if not the adult? It is the adult who creates the outer environment.

Now if we are to respond to his needs by creating for him an environment, we must be generous; for in so doing we are fulfilling our highest duty. Its fulfilment exalts and ennobles us. We must construct an environment for these children who to-morrow will be grown up;—we adults whose advance implies our retreat into old age, our recognition of the fact that they have surpassed us, increasing as we diminish.

Let us then start upon this great and altruistic work of giving an environment to new humanity, of serving and aiding it. Here we have the gist of the matter. What we have described is a very delicate matter; the laying of the foundation-stone of the new education.

MATERIALISM IN ANCIENT INDIA

BY SWAMI PREMATMANANDA

I

India is a *Punya Bhumi*, a sacred land. We are proud to have been born in such a land. India stands for all that is best and noble. Since the dawn of history she has produced such spiritual giants as no other nation can boast of. But it would be foolish to think that India was devoid of materialistic tendencies. As a matter of fact we find that India had produced the crudest kind of hedonism which has no parallel in the history of the world.

The systematization of the six systems of Indian philosophy was mainly due to materialistic influences. It

was as a safe-guard against the onslaughts of materialism that the systematization took place. It is generally known that Kapila is the author of the Samkhya philosophy. But this is not the fact. Kapila is only the compiler. The Samkhya system was known long before Kapila. Credit must be given to Kapila for the trouble he took to systematize and compile the Samkhya philosophy for the good of posterity. It is the same case with the other systems of Indian philosophy. Gotama, Kanada, Patanjali, Gaimini and Badarayana are compilers only. They only condensed into Sutra forms the philosophies which

already existed. In order to defend themselves from the Nastika systems—of Buddhists, Jains and Lokayatikas—the Astika systems were systematized.

Some scholars are of opinion that the materialistic philosophy or the Barhaspatya system was prior to other systems of Indian philosophy. The reason for saying so is that they find in the Astika systems regular attack on the Barhaspatya system. Prof. Dakshinaraman Shastri writes in his *Short History of Indian Materialism*, "The school of Brihaspati is regarded as the weakest school of philosophy in comparison with other schools. The law of evolution or gradual development proves that the earliest school is the weakest and the latest the strongest. If the materialistic school be the weakest, it is probable that it is the earliest also." There are others who are of opinion that the six systems of Indian philosophy were prior to the system of Brihaspati. Their arguments are that in the Barhaspatya system they find regular criticism against the Astika systems. So they conclude that the Barhaspatya system came into existence after the six systems. The fact is that it is difficult to say which is prior and which is posterior. In this world a development in any field comes from opposition. The growth of philosophy also follows opposition. Man has the animal as well as the divine tendencies. Man, as he appears, is not all divine. Again, we cannot say that he is all non-divine. He is the mixture of both. So it is but natural that the Nastika and Astika systems have existed side by side.

II

Brihaspati is said to be the founder of Indian Materialism. As there are more than one Brihaspati there is a difference of opinion regarding the real

author. As we have no accurate history of the past, we are at a loss to make out who is who. Vyasas there were many, Vikramadityas there were many, Krishnas there were many and Janakas there were many. The same difficulty we have to face with regard to Brihaspati also. It is left to research scholars and historians to find out who is who.

Prof. Max Müller says: "Brihaspati is no doubt a very perplexing character. His name is given as that of the author of two Vedic hymns, X, 71, X, 72 a distinction being made between a Brihaspati Angirasa and a Brihaspati Laukya (Laukayatika?). His name is well known also as one of the Vedic deities. In Rv. VIII, 96, 15, we read that Indra, with Brihaspati as his ally, overcame the godless people. He is afterwards quoted as the author of a law-book, decidedly modern, which we still possess. Brihaspati is besides the name of the planet Jupiter and of the preceptor or Purohita of the gods, so that Brihaspati-purohita has become a recognised name of Indra, as having Brihaspati for his Purohita or chief priest and helper. It seems strange, therefore, that the same name, that of the preceptor of the gods, should have been chosen as the most unorthodox, atheistical, and sensualistic system of philosophy in India. . . ." Whatever may be the difference regarding the historicity, if we believe in our scriptures we have to admit that Brihaspati was the founder of the materialistic school. Unfortunately, the Sutras of Brihaspati are not left to us. But from the criticisms of this system by the orthodox schools and from Sanskrit literature we are able to collect fragmentary Sutras. These Sutras must have undergone great changes in the hands of the critics who were out for ending the Nastika school.

The follower of Brihaspati was Ajita. During the time of Ajita the system was known as the Lokayatika system. After Ajita, Charvaka came to the scene. During this period the system was known after the name Charvaka. We find that in this period Materialism reached its high watermark. After Charvaka, Purandara was the advocate of this system. Now Materialism was known as the Nastika system. So Brihaspati was the founder of Indian Materialism and Ajita, Charvaka and Purandara were the followers of Brihaspati. Some scholars are of opinion that Charvaka was the founder of the materialistic school. But we do not find any Sutra attributed to him. Although the Sutras of Brihaspati are not left to us, we find his doctrine discussed in the Upanishads, Epics and Puranas.

III

According to the Materialists there are only four elements, earth, water, fire and air. As the ether is not perceived by the naked eye, it is not taken as an element. When the four elements combine, intelligence come into existence. With the dissolution of the elements consciousness also ceases to exist. The Materialists believe only in one source of knowledge, and that is direct perception. Other sources of knowledge are cast to the winds. Inference as a Pramana has no place in their system as also the Vedic testimony. With regard to inference as a source of knowledge there is a funny story. A Materialist wanted to convert a woman to his faith. He took her with him and went out of the town and on the dust of the road managed to make with his fingers the marks resembling the footprints of a wolf. The next morning the Pandits saw the

footprints of the wolf and came to the conclusion that a wolf had come from the forest the previous night. Otherwise how to account for the marks of the wolf's footprints? The man told the lady what clever and intelligent men they were who maintained that induction proved the existence of supra-sensible objects and who were considered as wise and learned by mankind.

The Materialists did not believe in a soul. They maintained that the existence of the soul could not be proved. With the dissolution of the body there was an end of life. Prof. Das Gupta in his *History of Indian Philosophy* mentions two types of Materialists,—the Dhurttas and Susiksitas. The learned Professor says: "Dhurttas Charvakas held that there was nothing but the four elements of earth, water, air and fire, and that the body was but the result of atomic combination. There was no self or soul, no virtue or vice. The Susiksitas Charvakas held that there was a soul apart from the body but that it also was destroyed with the destruction of the body." If they have no faith in a soul we cannot expect the Materialists to believe in a life hereafter. If it is the body that feels, thinks and does everything, then with the dissolution of the body nothing remains. Fools only believe in a future life. There is no heaven or hell. According to the Materialists prosperity in life is heaven and misfortune is hell. Not only do the Materialists disregard the Vedas but they vilify them. They say that many portions of the Vedas are not intelligible. Many portions deal with elaborate ceremonials which convey no meaning at all. Some Sutras contradict others and a vast portion is silly and absurd. Again, they are only human compositions. Crafty priests

have composed them to serve their selfish purposes. They have incorporated in them grand ceremonies so that they may earn their livelihood by leading a life of ease and comfort. There is a Sutra of the Materialists which says : "The makers of the Vedas were buffoons, knaves and demons." Caste system has no place in the philosophy of the Materialists. They say that the blood of a pariah and that of a Brahmana are the same. It is difficult to ascertain from blood to what caste one belongs. The Materialists have many revolutionary ideas. In their opinion there should be no restriction about sexual intercourse between man and woman. According to them if a man wants the body of a woman she must offer it. This is the Dharma. There can be no place for an ideal womanhood or manhood. No family can be pure; for the character of the parents is doubted. God has no place in this hedonistic system. The only God and Lord is the king on earth. When every happening of the world is produced by Svabhava—nature, what is the necessity of a so-called supernatural God? Only those who have no will-power and moral stamina pray to God. Intelligent men do not care a fig for prayer to a God who was invented by priests to bring terror to and tyrannize men.

The *summum bonum* of life according to the Materialists is enjoyment. "As long as he lives let a man live happily; even by borrowing money, let him drink Ghee." The Materialists have an optimistic outlook on life. With the other systems of philosophy the case is otherwise. They say that the world is full of misery and their sole aim is how to remove the human misery and suffering. The Materialists on the other hand are out for enjoyment. But enjoyment is followed by misery!

Well, because there will come a little misery we should not give up our search for enjoyment. Should we give up eating fish because there are scales? Should we give up eating delicacies because we have to prepare them? Certainly not. If we give up these, then it is foolishness. The little suffering which we have got to undergo is nothing when compared with the happiness that is derived. One should not restrain sex impulses; but on the contrary one should try to derive a great pleasure by allowing full play of the senses. According to one's desire one should enjoy all things of the world.

"Whatever the motive, pleasure is the mark;

For her the black assassin draws his sword;

For her dark statesmen trim their midnight lamps;

For her the saint abstains, the miser starves;

The stoic proud for pleasure, pleasure scorns;

For her affliction's daughter grief indulge;

And, find, or, hope a luxury in tears;

For her, guilt, shame, toil, danger we defy."

To sum up: the doctrine of the Materialists is, Eat, drink and be merry, for to-morrow we die, and with the destruction of the body nothing remains. There is no life hereafter; there is no Karma-phala; there is no hell or heaven; there is no soul or God. There is no necessity to believe in the Vedas because they are composed of buffoons, knaves and demons. Prof. Max Müller in his *Six Systems of Indian Philosophy* remarks: "This is certainly very strong language, as strong as any that has ever been used by ancient or modern materialists. It is well that

we should know how old and how widely spread this materialism was, for without it we should hardly understand the efforts that were made on the other side to counteract it by establishing the true sources or measures of knowledge, the *Pramanas*, and other fundamental truths which were considered essential both for religion and for philosophy."

The hedonistic teachings of Epicurus is akin to Indian Materialism. But the teachings of Epicurus are not so crude as those of Indian Materialism. According to Epicurus pleasure is the highest good. "The pleasures of the mind are preferable to voluptuousness, for they endure; while sensations vanish away like the moment which procures them for us. We shall avoid excess in everything, lest it engender its opposite, the permanent pain resulting from exhaustion. On the other hand, we must consider such painful feelings as, for example, painful operations as good, because they procure health and pleasure. Virtue is the tact which impels the wise man to do whatever contributes to his welfare, and makes him avoid the contrary. . . ." In comparison with the teachings of Brihaspati, should we say that the teachings of Epicurus were ethical?

IV

The pious hope that a day will come when everything will be spiritual is at best utopian. We can never hope that a time will come when Materialism will altogether disappear from the world. As people have got both good and evil tendencies, it is but natural that the animal in man predominates sometimes and again the divine. The Hindus from

time immemorial are known for their toleration in religion. The great advocates of Materialism preached their doctrine without being hated by others. Never had they any fear of their life in preaching their horrible doctrines. As a matter of fact no persecution and bloodshed took place. This shows the broad vision which the Hindus had. The Hindus knew full well that the materialistic doctrine was needed by some. According to them man travels not from error to truth but from truth to truth, from lower truth to higher truth. But with other nations the case is different. There was a time in Europe, when—what to speak of hedonism—if one deviated even a little from the prevalent dogmas and doctrines in the country his life was in danger. Many examples of this are found in European history. During the Middle Ages in Europe dreadful horrors were perpetrated to check the growth of any opinion against the Bible. In the Scholastic period many were not regarded as true representatives of the Church on account of their views. And so they were not canonized. It is in India that every phase of thought has a place. Sri Madhava-charya in his *Sharvadarsanasamgraha* gives a place even to the materialistic philosophy. This is because India is confident that in the divinè economy of life the disease and the remedy take place simultaneously, that in the long run Spirit must triumph and not matter: for Spirit is Truth and Truth always triumphs. And whenever evil predominates over good, does not the Lord come to the world to establish righteousness?

THE POWER AND SECRET OF THE JESUITS*

BY NAGARJUN MISHRA

The service done to humanity by the Society of Jesus has been immense. The ideas preached by Ignatius Loyola, the founder of the Society, brought about almost a revolution in the whole Catholic world and greatly influenced the course of development of European culture, religion, philosophy, education, art, science, etc., directly or indirectly. Prominent figures of modern times, such as Voltaire, Descartes, Diderot, Molière, Corneille were brought up under the influence of the Jesuit teachers. Astronomical, physical, geographical and other scientific achievements of the Jesuits had been wonderful and some of the Jesuit Fathers were gifted inventors. Father Athanasius Kircher invented the magic lantern. Father Francesco Lana-Terzi worked out methods for teaching the blind and first conceived the project of making an airship. Another Jesuit Father accomplished the first balloon ascent at Lisbon. The service of the Jesuit Order to civilization has been immense from many standpoints. It was through the Jesuit missionaries who in their proselytizing zeal penetrated into many hitherto untrodden lands and countries that Europe learnt of the conditions of Canada, Mexico, Brazil, Tibet and Mongolia and this way they gave impetus also to the development of Geography. The Jesuits compiled grammars and dictionaries of many languages in the East and the West. It was through them that France learnt the art of mak-

ing Chinese porcelain. It was the Jesuits from China who introduced the use of umbrella in the West. They also brought from the East many plants, spices, medicinal herbs to Europe. The Jesuit Fathers were the first to study Sanskrit and translate the Vedas. Thus they turned the attention of Europe to the wisdom of the East. In the same way they were the connecting links in the contact of European and Chinese cultures. Though there have been many accusations against the Jesuits from the very beginning right up to the present time, though they have been termed by their enemies as "Rebels, hypocrites, flatterers, intriguers, enemies of progress, falsifiers of science, corrupters of humanity," still, as is the opinion of the French author, Chateaubriand, their faults are nothing in comparison with "the immeasurable services which the Jesuits have rendered to human society." It is said that "it cannot but be acknowledged, in any criticism of Jesuitism that Loyola's work has played an important part in the history of modern times. Few people, since the beginning of history, have . . . so deeply affected all human thought, feelings and actions."

As such it will be at all times profitable to enquire into the secret of the power and achievements of the Jesuits and our author by writing a history of the Order from that standpoint has fulfilled a great demand.

The seed of so much success of the Order can be found in the life and teachings of its founder. Jesuitism for a great part is believed to be the ex-

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pression of Loyola's personality. St. Ignatius Loyola was, as it were, the dynamo of activity, which has supplied energy to the Society for these four hundred years.

Íñigo de Loyola was a youth of unrestrained ambitions though born of poor parents. While only seven years old he came into touch with the Spanish court as a page to one of the Queen's ladies-in-waiting. And when grown up, Loyola thought that the only thing worth striving for was the favour of the Queen Germaine. He subjected himself without a murmur, when his leg was shattered in a fight with the French, to many weeks of extremely painful torment on a surgical rack, because one with a deformed leg had the remotest chance of becoming the queen's favourite. Up to the twenty-sixth year, according to his own declaration, he was entirely given to the vanities of the world and the frivolous and meaningless dalliance of the then Spanish court-life. But as a matter of chance his insatiable ambition found a new outlet and his outlook on life was changed. "Silently he would gaze at the firmament and dream of the kingdom above the stars, a thousand times greater and mightier than the kingdom of Charles the Fifth, his former master, even though it extended many parts of the earth. What a noble and proud feeling it must be to fight for that heavenly King and to earn the favour of the heavenly Queen!" The thought uppermost in his mind now was to "join the band of great saints, and, one with them armed with cowl and penitential girdle, gain the kingdom of heaven."

And with equal zeal he now set himself to build up his spiritual life. He renounced the glamour of the world and spurred by his new ambition performed the severest austerities. Seven hours a day he would spend on his knees in

prayers and the short time he devoted to sleep was passed on a damp ground of the cave as bed with a piece of stone for his pillow. Sometimes he would be fasting for three or four days at a stretch and when he would take food, it would be the hardest and blackest pieces of bread rendered still more unpalatable by being sprinkled with ashes. He wore such a ragged dress that even beggars would refuse to admit him into their company. He scourged himself daily and often would beat his breast with a stone until it bruised. Once his self-castigation went so far that he was seriously ill and his life was despaired of.

In his later days, however, Loyola's views on asceticism were greatly changed. In the *Constitution* that he prepared for the guidance of his Order, he repeatedly emphasized it as the duty of the Jesuit to look after his body and to "make it a fitting tool of the spirit." Instead of weakening the body by excessive mortifications, he would advise his disciples to honour God by inward devotions and other discreet exercises. His disciples therefore gave up dilapidated and squalid houses as their abode and took to a better, but nevertheless, modest way of living. He now most of all liked to see happy faces around him, for "he whom God has sanctified has no cause to sorrow, but every reason for being happy."

The mental conflict of Loyola was no less painful than his severe penances before he got spiritual illumination and the "light of understanding." "One day, depressed and wearied by his continual conflict of mind, he cried out in despair: 'Help me, O Lord, for there is no help in man, nor do I find succour in any creature! Show me where I might seek help and find it; even if I must run after a dog in order to be saved by him, I would certainly do it!'"

It is said that his agony of mind was once so severe that he came to the verge of suicide and nearly threw himself over a precipice. It was because he himself passed through many bitter experiences that he afterwards could give guidances to hundreds of souls thirsting for God and spirituality. The *Spiritual Exercises* which is the book of guidance for the Jesuits was the expression of Loyola's personal experiences.

One of the most important doctrines which Ignatius handed down to his disciples was that of the supreme importance of the human will. The problem of pre-destination and free will has been exercising the minds of the Christian world since the birth of Christianity and it has not been as yet finally settled. It was the belief of the orthodox Christians that grace alone could give salvation and that the doctrine of free will was a blasphemy against God. But does not the doctrine of pre-destination deny to man any possibility of influencing his destiny and as such make him inert, inactive like a clod, a stone, a piece of clay? It was therefore that Loyola impressed upon his disciples "the complete freedom of the human will and the saving grace of good works." The logical deduction of this doctrine is that man gets a great impetus to fight against difficulties and to grapple with constant obstacles, an example of which was wonderfully visible in the life of Loyola's disciples.

Himself being in the military in his past days, Ignatius formed his Society on a military plan and "the Society of Jesus represented a company of soldiers." Obedience is the highest virtue in an army, so it was with the Jesuits. Obedience is one of the principal vows of almost all the monastic Orders all over the world, but nowhere has been given so much emphasis on obedience

as in the Society of Jesus. Here "a corpse-like obedience" was demanded of the disciples. "The Jesuit renders this obedience primarily to his superior, for behind the superior, with all his shortcomings, he sees the image of the Saviour, and he submits to him as if he were Christ himself." And he who desires to offer himself to the service of God must reach a stage where he "not only wishes the same, but *thinks* the same as the superior." But this insistence on blind obedience did not make the Jesuits lacking in initiatives. Within their scopes the Jesuits showed wonderful power of sound judgment. They willingly submitted their will to the will of the superiors; "for only he whose will is free is able to surrender it on his own account to the service of an ideal."

Up till now the ideal of the monastic life had been that one should concern oneself, in quiet seclusion, with the salvation of one's own soul by complete withdrawal from the world. Even Thomas à Kempis said that he always felt a diminution of his spiritual purity as soon as he put his foot outside the cloister. But the Jesuits developed an altogether different outlook: "they were not satisfied with accomplishing their 'own salvation,' their most fervent efforts were directed towards inspiring sinful humanity outside the cloister with the spirit of Christ, and winning them for God." It was inspired by this ideal that the Jesuits went out in their proselytizing mission and considered no pain too much for them, no means below them, if thereby they could bring a so-called heathen soul to the fold of Jesus Christ. Thus the Jesuits wore a thousand masks, became "merchant among merchants," "soldier among soldiers," "became all things to all men that he might gain all."

In South India, to preach amongst the pearl fishers they learnt Tamil with great pains; arranged for military assistance to princes in return of a promise of the conversion of their whole people. Because in their ordinary dress and ways of life, they found it difficult to attract the high-caste people, they changed their shabby cowl and ragged garments for the dress of Brahmins and Yogis and became more orthodox than the most orthodox people of the South. They readily altered their appearances according to the customs of different lands. In India they lived in a poor style. But that would not do in Japan. So there they put on a most magnificent apparel and went about with an imposing following of servants. They scorned no means of influencing the people. They did not hesitate even "to exploit the wildest superstitions of the people for their own purposes." In China they, preliminary to their missionary campaign, influenced the King by presenting him with a "strange marvel" which, when stopped ticking, baffled all the efforts of the Mandarin and the royal household to set it going again: it was only a clock. In the same way by the presentation of a calendar they sought to win favour of the Peking court. They became teachers and diplomats, gardeners and painters to the Chinese court, in order to convert the kings or to get direct, or indirect help from them in their missionary work. They utilized their medical knowledge as a means of proselytizing: "many souls, were gained for the kingdom of Christ with the aid of French pills, Indian powders and Spanish wine."

In America they took to different methods. In exchange for fish-hooks, needles and confectionery they sought friendship with the Red Indians and made them embrace Christianity. In the forests of South America they would

go along the river in their canoes playing on their musical instruments to entice the natives, who were very fond of music, and then convert them.

All the actions of the Jesuits were marked by tact, skill, adaptability and resourcefulness, and an important tenet of their moral philosophy was, and justifies the means. But there is a degree to which adaptability is permissible, there is a level up to which one should stoop down to make a compromise. It cannot be said that the Jesuits considered this in their zeal for achieving success. It was therefore that they were accused of the "betrayal of the sublime to the common world," of "paganizing Catholicism in a quite inadmissible fashion," and of "bowing the knee to Baal." The principle of "end justifies means," they carried to such an alarming extent that 'Jesuitism' has become an expression with a very unhappy meaning. In their campaign against the established Church, the way in which the Jesuit priests escaped the vigilance of the English police agents and duped the Queen Elizabeth's spies would fit in well with the stories of Sherlock Homes. The following advice given by a Jesuit Father to his disciple hears like the words of a Chanakya or a Machiavelli. Thus said Father Baltasar Gracian, the rector of the Jesuit College at Tarazona: "What is likely to win favour, do yourself; what is likely to bring disfavour, get others to do; know how to dispense contempt; intervene in the affairs of others, in order quietly to accomplish your own ends; trust in to-day's friends as if they might be to-morrow's enemies; use human means as if there were no divine ones, and divine means as if there were no human ones; leave others in doubt about your attitude; sweeten your 'no' by a good manner; contrive to discover

everybody's thumb screw; trust in the crutch of time rather than in the iron club of Hercules; refuse nothing flatly, so that the dependence of your petitioner may last longer; always act as if you were seen; never give anyone an opportunity to get to the bottom of us; without telling lies, do not yet tell all the truth; do not live by fixed principles, live by opportunity and circumstances. . . ."

Yet the Jesuits were not afraid of suffering and persecution in pursuing their missionary activities. At a time the Jesuit Fathers provoked the wrath of the King in Japan. When all their skill, adaptability, zeal, ingenuity failed, the Jesuits thought that God now demanded sacrifice of their lives for the vindication of the truth of Christianity. They "now accepted martyrdom also in furtherance of the honour of God."

"With calm resignation, they allowed themselves to be imprisoned, tortured and crucified Others of the fathers were suspended by their feet, until they died a lingering and agonizing death, whilst still others were beheaded and their bodies thrown into the sea.

"Whilst, however, they were hanging on the Cross, or, head downwards, were

awaiting their end, or were being led to the executioner's block, they continued to preach, up to their last breath, that the Christian faith was the true faith."

In North America while going to convert the Huron Indians, some fathers were "burned at the stake, seethed in boiling water, and so tortured to death." But the Jesuits took these incidents very philosophically. "That a number of the best brothers of the Order had been sacrificed to the fury of this tribe seemed to them to be merely a further inducement for them to lead these wild red skins to the Church."

Whatever might be the fault of the Jesuits, their loyalty to the Order, tenacity of purpose, spirit of sacrifice for the cause will ever remain as object lessons to others. Those who belong to or are connected with the management of any organization—religious, national or of any other type, cannot afford to miss any opportunity of going through this book. It is written in a dispassionate manner. The author is unreserved in his appreciation where praise is due and freely criticises where criticism is deserved. This has increased the value of the book.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

III

Although I was unable to accept the invitation Swami Vivekananda gave me to be one of the group which spent six weeks with him at Thousandd Island Park in the early summer of 1895, by

a strange turn of circumstances, to me fell the task of conveying to the world the teaching given during that time. It came about in this way. In May of 1907 I was invited to visit a close friend at Jewett in the Catskill Mountains. A half mile away stood the farmhouse

where Miss Waldo passed her summers. I saw her frequently, but my days were spent most often in wandering over the hills or through the woods, memorizing the Bhagavad-Gita as I walked. In my Gita I carried a small photograph of Sri Ramakrishna. One noontide on my return from one of these rambles I had a distressing experience. The picture was gone!

Without waiting for food or rest, I hurried out to retrace my steps. Back and forth I went, tortured all the while with the thought that a foot might strike the picture or an iron hoof crush it. Only when I remembered that my way had lain across untilled fields and through unfrequented woodlands did my mind grow quieter. Until nightfall I searched, but to no avail. I did not cease searching, but the picture was never found. From that day the hills of Jewett were sacred to me—somewhere in their tangled grass lay hidden a holy face. It seemed as if they were being made ready to sound the echo of a voice that had spoken twelve years before and was now silent.

Four days before I was to leave Jewett, Miss Waldo said to me: "There is one thing we have not done. While you were here I meant to read you my notes of Swamiji's teachings at Thousand Island Park." She had not mentioned these notes before. "There is still time," I replied quickly. "Let us begin to-morrow." The next afternoon we took our places on the rude farmhouse veranda and began our reading. I sat facing the hills—the hills that held the lost picture of Sri Ramakrishna; and as I listened, my eyes followed the broken outline of their peaks against the deep blue of a cloudless sky.

For three consecutive afternoons we sat there, one reading, the other hearing. When the last word had died away I said to Miss Waldo: "It is

criminal for you to keep these notes to yourself. They belong to the world." "They have always seemed to me too fragmentary, too inadequate, to publish," Miss Waldo replied. "They would give a false idea of the wonderful teaching Swamiji gave us during those six weeks at Thousand Island Park." She remained silent for a moment; then her face lighted up; she leaned forward in her chair, held out the book of notes and said to me: "If you are willing to take them and work on them and bring them out, I am glad to pass them over to you. If I tried to do anything with them, I should be thinking all the time how lacking they were."

The next morning at six o'clock I was in the train on my way to New York. I packed my typewriter, laid in a supply of paper, and returned to Jewett. I realized that my task would require silence and solitude, so I hired a room in an isolated house on the edge of the village. An old lady of eighty lived there alone. She was the widow of two Methodist ministers, and two more were her sons. Crude life-size portraits of all four gazed down at me from the walls of my room. I saw her seldom. She left me to myself. I cooked my own meals, cared for my own room and went my own way. Every afternoon I took my Bhagavad-Gita, Miss Waldo's notes, pencil and paper, and walked to the solitude of a distant hill. Here for several hours I worked on the notes, undisturbed save by the call of a bird or the tap of a falling leaf. It seemed as if Swamiji worked with me, so readily did the unfinished sentence finish itself and the broken paragraph round itself out.

Each morning I carried the notes prepared on the previous day to Miss Waldo's veranda and typed them. As the pages came from the machine she read them, and grew more and more

delighted, more and more content that the notes were to be published. Fresh contact with them also stimulated her memory. She recalled other things Swamiji had said, other things he had done. Incident after incident was related by her. Most of them have been told since in other writings, so I shall not repeat them here.

Six weeks from the time of my return to Jewett I was on the train once more moving toward New York. With me went the completed manuscript. Miss Waldo had given to it its title,—“Inspired Talks;” but beyond that she refused to take any part in the work of publishing. She wished me to have a free hand in bringing it out. Before I could give it to the printer, I started for India. Again the manuscript travelled with me, as Miss Waldo was unwilling to have anyone else put it through the press.

Thus it was that the glowing words of Swami Vivekananda spoken at Thousand Island Park on the banks of the St. Lawrence River, hidden for long years in Brooklyn, prepared for publication in the heart of the Catskill Mountains nine miles from any railway, now travelled through the Suez Canal, past the sandy bluffs of the Desert of Sahara, across the continent of India, to take form as a book under the burning sky of Madras. The hills of Jewett were sanctified for the task of preparation by the lost picture of Sri Ramakrishna; the monastery at Madras was sanctified for the task of publication by the living presence of Swami Brahmananda and Swami Ramakrishnananda.

I do not know whether Swami Brahmananda read the manuscript or not. He had not the habit of reading. There was within him a light that needed no kindling from books. But whether he read it or not, he took an active part in bringing it out. It was

at his insistent request that I wrote the foreword. I hesitated about carrying out his wish. Miss Waldo had stipulated, when she gave me the notes, that her name should not appear in connection with them. If her name was not used, certainly mine should not be, for I was only a secondary factor in preserving the teaching contained in them. Swami Brahmananda, however, still insisted, so the Foreword was written and signed. As a reward for my act of obedience and also, perhaps, because he liked what I had written, I was given a baptism of sweet perfume. Its fragrance enveloped me for days after. The Swami also had the determining word in all matters pertaining to the form the book was to take,—size, binding, paper, type. He supervised every detail.

Swami Ramakrishnananda read every page of the manuscript with enthusiasm. He added a number of foot-notes. For the second edition he wrote a supplementary Foreword. Also he shared with me the labour of correcting the proof. I think the faithful Ramu helped too. At last the book came from the printer's hands and its success was immediate. Many felt they heard the ring of Swami Vivekananda's voice more clearly than in any other of his writings. There was no doubt that the notes, heard on that farmhouse veranda in Jewett, “belonged to the world.”

The *Song of the Sannyasin* was also a product of the Thousand Island Park sojourn. Miss Waldo related to me that the Swami went to his room one day after luncheon and in two hours came out with a paper in his hand. On it was the *Song of the Sannyasin*. He declared often that at no time in America did he feel such spontaneous inspiration as at Thousand Island Park. He was living with a group of disciples keenly in sympathy

with the ideals he stood for; he was free from the trammels of public work; and he could come or go, speak or keep silent as his spirit impelled him.

He was very free also at Ridgely Manor, the home of Miss MacLeod and Mrs. Leggett; but there it was the freedom of aloneness. He was allowed to shape the course of his own day without suggestion or hindrance. Occasionally he would come to Miss MacLeod and say: "I am getting tired of this lazy, idle life. I am going back to New York." "All right, Swamiji," she would reply at once. "There is a train that leaves to-morrow morning at four o'clock. Would you like to take that?" He did not go.

The design which has become the symbol of the Ramakrishna Mission everywhere came into being in the same casual way as did the *Song of the Sannyasin*. It took shape in 1900 during Swami Vivekananda's later visit to America. At that time the Vedanta Society of New York was definitely established and occupied a modest house in Fifty-eighth Street. Mrs. Crane, the housekeeper, told me that the Swami was sitting at the breakfast

table one morning when the printer arrived. He said he was making a circular for the Society and wished to have an emblem to go on it, could the Swami suggest something? Swamiji took the envelope from a letter he had just received, tore it open and on the clean inner surface drew the waves, the swan, the lotus, and the sun circled by a serpent—the four Yogas wrapped about by eternity, it seemed. He threw the bit of paper with the design on it across the table and said, "Draw it to scale." Henry van Haagen, the printer, was an able draughtsman as well as printer. He converted the rough sketch into a finished drawing.

Since that day this little symbol has gone round and round the globe on stationery and books, circulars, invitations and reports. Did the Swami foresee its far journeyings? Swami Ramakrishnananda once said to me: "Sri Ramakrishna came for the world, not for India only." Certain it is that the flare of the torch, kindled by that Mighty One and borne aloft by his great disciple, Swami Vivekananda, has already reached round the earth and on into the heavens beyond.

THE PRICE OF CONVICTION

BY SWAMI MAITHILYANANDA

To live is to give. The cloud pours rain. The field yields corn. The rose smells sweet. The tree gives shade. This is the law. This is the life. Nature teaches how to live: the sun gives life and power, stars move in silent order and precision, the murmuring river flows in mercy and affection, the moun-

tain stands in majestic grace and grandeur, the ocean rolls in unceasing activity, fruits bear sweet juice and flowers emit fragrance and beauty.

The bud sprouts forth, and the world longs for the time when it blossoms. The world watches the growth of a bud. When the bud opens

out into a beautiful flower the world dances in joy. But alas! the full-blown flower is destined to die shortly! The bud has no motive of its own; it only obeys the law of Nature. It grows because it cannot but grow. It blooms as it cannot but bloom. The bud does not know if there is any world waiting to gaze at it. It gives from the core of its being—beauty, purity and fragrance to the world. It gives and gives until it fades and dies.

Who can give? It is he who can love. Because love is the ruling sentiment of human life. The higher a man, the nobler is his object of love. The nobler a man, the loftier is his ideal of love. Of all kinds of love, love of conviction is strongest in man. When that conviction takes its turn towards God—it is all-conquering. But why is it all-conquering? Because love conquers all and God is Love. In God man finds the totality of all loves. Therefore God is the highest object of love. All human loves are unreal—they are fleeting. God alone is real and His love is eternal. All other loves are more or less temporary and limited. The only attitude that a man may keep towards his fellow-beings is that he is privileged to serve them since God made them after His own image. Love of God demands that man should ultimately love Him in all creatures. But as Saint Francis says, "If you would attain to the Creator, you must not stay with the creature." Therefore to love creatures, one must love them in the light of the Creator, residing in them in various forms. "My God and my All!"—should be the soul's cry of a God-intoxicated man. Those who can proclaim like this from their heart of hearts—to them, "To love, to pray, to sing—such is my whole life."

*

To love God is to be near Him. To love Him is to feel Him in every station and action of life. To be nearest to God is to be dearest to Him. To be dearest to Him is also to be nearest to Him. This is exemplified in the life of a Moslem saint, Hosain Monsoor.

Hosain Monsoor of Bagdad was looked upon by his countrymen as an atheist or a magician. For they could not fathom his wonderful love for God. He used to be so much immersed in the love of God that he altogether forgot his own personality. He used to say, "Anal Huq" or "I am God." Once he remained standing motionless with his bare back for a year in front of the Kaba Mosque at Mecca. A loaf was brought to him daily from an unknown source. He would take a portion of it and leave the rest as it was. As he continued to utter the words "Anal Huq," people took it to be very much against the teachings of the Qoran. So they brought it to the notice of the then Khalif. He was convicted and sentenced to death, which involved most horrible persecutions. People urged him to say, "Hu Al Huq" i.e. "He is God" instead of "Anal Huq." But he would not. So he was put into prison for a year. He was promised release provided he would cease to speak "Anal Huq." Hosain persisted in his course without any remonstrance. Now a Fakir questioned him while he was in the prison, "Well, Monsoor, what is the love of God?" Monsoor replied, "Well, you will know it from me to-day, to-morrow and day after to-morrow." The days of storm and stress came. On the first day, a spear was placed before him. Monsoor kissed it, with his eyes beaming in love. People seated him over it, and Monsoor said with a smile, "The way to Heaven is on the top of a spear." Cruel men severely stoned him but Monsoor sat motionless as a

slab of stone. He spoke not a word. Assassins rushed forward and cut down his hands. Monsoor said mildly, "You may cut off my human hands but not the spiritual ones." Then his legs were taken off. He said in divine glee, "Well, friends, you have cut down my legs that travelled over the earth, but if you can, cut off my spiritual legs that roam over heaven." Blood flowed in torrents out of his body. Monsoor besmeared his face with his own blood. People all around exclaimed, "Ah, what are you doing?" Monsoor replied, "Well, my friends, I am performing my *Ojus* (washing of face before prayer)." All men stood stock-still and began to say among themselves, "What sort of *Ojus* is this?" Monsoor instantly answered, "Oh! this is the *Ojus* of Love." Afterwards his eyes were extracted with terrible atrocity. The cry of dismay and horror arising in the crowds of people from the very beginning of the tragedy now assumed a gigantic shape. Hosain's admirers began to shed most plaintive tears. Now the assassins were ready to take off his tongue. Monsoor requested them with great serenity, "Wait, my friends, till my tongue has its last prayer." He lifted up his face heavenward and said, "O Lord, do not deprive them of Thy love, though they have given me so much pain." At last Monsoor was beheaded, to the heart-rending agony of the crowd. But the tragic scene ended in the triumph of Love. The quarters vibrated with the echo of "Anal Huq." The mortal coil of Monsoor was left behind, while his soul became one with Love Divine.

*

Every great soul has to pay a heavy penalty for his conviction, be that of faith or anything else. Whatever may be the penalty, the courage of conviction has its own reward. A strong con-

viction defies death and outlives any human effort to suppress it. The fire of conviction burns day and night in a noble soul. It destroys all fear in the heart of its possessor. It is the very strength of a noble soul. It is the very prop and stay with which a hero stands face to face with a perverted world. When Jesus was arrested and brought before the High Priest for trial, a question was put to him challenging his very existence. "Art thou the Christ, the Son of God?" he was asked. Jesus solemnly answered, "I am." The High Priest instantly flew into a passion, and cried aloud, "What further need have we of witnesses? Ye have heard the blasphemy: What think Ye?" The Scribes and Elders condemned him. Some spat on him, some buffeted him and the officers gave him blows. At that time, who was there to defend him? Jesus stood alone on his own conviction. And what was the price he had to pay for it? It was crucifixion. Pilate ordered the soldiers to scourge Jesus before he was crucified. They clothed him with purple, and plating a crown of thorns put it about his head. They began to mock him saluting, "Hail, King of the Jews!" Then they smote him on the head with a reed, and spat on him. After this, they took him away for crucifixion. Thus was the price of conviction paid. Behind such conviction lay a furnace of love. It may somewhat be expressed in the rapturous lines composed by Saint Francis of Assisi:

"Into love's furnace I am cast;
 Into love's furnace I am cast;
 I burn, I languish, pine and waste.
 O love divine, how sharp thy dart!
 How deep the wound that galls
my heart!

As wax in heat, so from above
 My smitten soul dissolves in love.

I live; yet languishing I die,
Whilst in thy furnace bound I lie.”

*

The conviction of a man follows the constitution of his heart. A man verily is what his conviction is. He stands or falls with it. He lives, moves and has his very being in it. It is easy to lay one's life on the spur of a momentary impulse. But it is very difficult to live by a conviction all through one's life. It is noble to die once for one's

conviction. But it is far nobler to die daily for it. What is it to die daily? It is to daily deny things that go contrary to one's firm conviction. It is to daily sacrifice one's all for the sake of one's conviction. That sacrifice requires a man to die a living death daily. Jesus and Monsoor died daily on their secret crosses. But time came when it needed verification. And the world saw them crucified not on their enemies' crosses but on their own convictions!

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

भिधुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।

मावेषु गलिता यस्य शोभनाशोभना मतिः ॥ ६१ ॥

यस्य Whose भविषु at things शोभनाशोभना good and evil मतिः view गलिता dropped यः who निष्कामः unattached सः he भिधुः mendicant वा whether भूपतिः king अपि (expletive) वा or शोभते excels.

91. Be he a mendicant or a king, he excels who is unattached and whose¹ view of things has been freed from the sense of good and evil.

[¹ *Whose etc.*—Because he finds the same Atman existing in all, good and evil.]

क स्वाच्छन्द्यं क सङ्कोचः क वा तत्त्वनिश्चयः ।

निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥ ६२ ॥

निर्व्याजार्जवभूतस्य Who is the embodiment of guileless rectitude चरितार्थस्य who has attained his desired end योगिनः of the Yogi स्वाच्छन्द्यं wantonness क where सङ्कोचः restraint क where तत्त्वनिश्चयः determination of Truth क where वा or.

92. What¹ is wantonness, what is restraint, or what² is determination of Truth for the Yogi whose life's object has been fulfilled and who is the embodiment of guileless sincerity?

[¹ *What etc.*—The idea of agency and purposiveness determines one's ethical conduct. Being established in Self, the One without a second, the Yogi is devoid of both. His actions, therefore, transcend all ethical implications.

² *What etc.*—Cognition of Truth is of no value when It stands self-revealed as one's Atman.]

आत्मविश्रान्तिरूपेण निराशेन गतार्त्तिना ।
अन्तर्यदनुभूयेत तत्कथं कस्य कथ्यते ॥ ६३ ॥

आत्मविश्रान्तिरूपेण Who is contented with repose in Self निराशेन desireless गतार्त्तिना whose sorrow is over (जनेन by one) अन्तः within यत् which अनुभूयेत is experienced तत् that कथं how कस्य to whom कथ्यते can be said ?

93. How¹ and to whom can be described what is experienced within by one who is desireless, whose sorrow is over, and who is contented with repose in the Self?

[¹ How etc.—Because the Self is beyond mind and speech.]

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।
जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥ ६४ ॥

पदे पदे Under all conditions दृष्टः satisfied धीरः the wise one सुषुप्तौ in sound sleep अपि even न not सुप्तः asleep च (expletive) स्वप्ने in dream अपि even च and न not शयितः lying जागरे in waking state अपि even न not जागर्ति is awake.

94. Not¹ asleep even in sound sleep, not lying even in dream, and not awake even in waking state, is the wise one who is contented under all conditions.

[¹ Not etc.—Sleep, dream and wakefulness, the three states of mind, are illumined by the changeless Self, standing as the eternal witness. He who has become established in the Self, therefore, remains unaffected by them.]

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।
सुबुद्धिरपि निर्बुद्धिः साहङ्कारऽनहङ्कतिः ॥ ६५ ॥

ज्ञः The man of Knowledge सचिन्तः engaged in thought अपि even निश्चिन्तः devoid of thought सेन्द्रियः possessed of the organs of sense अपि though निरिन्द्रियः devoid of the organs of sense सुबुद्धिः possessed of intelligence अपि though निर्बुद्धिः devoid of intelligence साहङ्कारः possessed of egoism (अपि though) अनहङ्कतिः devoid of egoism.

95. The¹ man of Knowledge is devoid of thought even when engaged in thought, devoid of the sense-organs even though possessed of them, devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.

[¹ The etc.—Dwelling ever in the transcendence of Pure Consciousness, the man of Self-knowledge is *ipso facto* unidentified with the mind and the senses, though he may apparently behave like an ordinary man.]

“The embodiment of freedom, the Master of Nature is what we call God. You cannot deny Him. No, because you cannot move or live without the idea of freedom. The whole of nature is worship of God.”

NOTES AND COMMENTS

IN THIS NUMBER

It may be a happy news to some of our readers that we have come across some further notes of *Conversation with Swami Turiyananda*, which we mean to publish in several instalments. The new series begins from this month. . . . Dr. Suniti Kumar Chatterjee is the Khaira Professor of Indian Linguistics and Phonetics in the University of Calcutta. He has written an authoritative book on *THE ORIGIN AND DEVELOPMENT OF THE BENGALI LANGUAGE*. But his interest is not confined to the subject he has to teach. He is a keen student of Indian art, history, religion, culture, etc. Some years back he went with Dr. Rabindranath Tagore to study the influence of ancient Hindu civilization in Indonesia. As such the present article from his pen has got a special value. . . . Swami Atulananda is an American disciple of the Ramakrishna Order. *Control of Mind* was a discourse given by him to a gathering at Oakland, California, U.S.A. . . . The author of *Goethe's contributions to the World Culture* is himself trying much to establish a cultural relationship between India and the outside world. Last year he presented our readers with an article on 'Awakened India's International Cultural Relationship.' . . . 'The New Method in Education' will be the subject of the next writing by Madame Montessori. . . . To many, Ancient India means an India of only seers and sages. Were there not then people whose outlook of life was quite different? Swami Prematmananda takes an unprejudiced view of the whole thing in *Materialism in Ancient India* . . . Nagarjun Mishra has taken pains to

elaborately discuss *The Power and secret of the Jesuits* on the hope that the discussion will be of some profit to those who fail to act in an organized way. . . . Sister Devamata concludes her memoirs in the present issue. . . . People very often glibly talk of their right to a freedom of thought. Swami Maithilyananda shows how great sometimes is *The Price of Conviction*.

ONE-CLASS COUNTRY?

Nowhere has democracy been tried with so much enthusiasm as in America. Perhaps next to modern Russia, America is the country, where attempts have been made with so much earnestness to do away with the aristocrats or the privileged classes. In America "one man is taken to be just as good as another or a little better." Officially America is a one-class country. But has it been able to wipe off all distinction between classes, to prevent the society from being divided into various strata with different and often invidious privileges, immunities and exemptions? In other words, has America got an aristocracy, a privileged class? A bold writer of the *Harper's Magazine* tries to prove that in America there is an upper class, though it is not recognized as such. He says that it is a common saying and a common fact that "you can't convict a million dollars." According to him no modern society ever more lavishly endowed its beneficiaries with privilege as has America done. The annual cash value of revenue from all forms of the privileged private monopoly of what is by nature public property will be enormous. The "group-loyalties" of the upper class in

America are stronger than that in any other country. One is scarcely heard in America of breaking away with one's group for reason of conscience or out of a sense of public duty. And he deplores that the American upper class though enjoying many privileges and immunities like that in other countries, has not developed "certain class-ideals, class-standards and class-excellences," which on the whole have a great salutary influence upon the society in general.

In the relative plane of existence there will be always variety. It is idle to expect that all men will be born with equal parts, though all may have equal potentialities. As such it is but natural, that some people will go ahead of others in the race of life. And the successful men will invariably form into a separate class by itself. But the society runs a great risk when the 'success' is judged only by money-value—as is the tendency in the modern age—and not by any higher criterion of moral or intellectual excellences. And another thing most needful is that none should be denied any opportunity for development. To ensure progress and harmony it is greatly essential that there should be equal opportunity for all, so that everyone can attain to his or her highest possibilities. 'Caste' in some form or other will of necessity exist in all societies. But what is needful is that it should not stand in the way of progress, but, on the contrary, should help the growth of the society, as was the case in ancient India.

DEFENDING WOMEN OF INDIA

The *Stri Dharma* for April publishes the following :

To the Editor of "The New York Times:"

It is not fair to India to let go unchallenged the statement which appeared in

a press dispatch that India "is a country where women occupy a position inferior to men."

Let facts speak for themselves: Between 1921 and 1926 the major Indian States and all the provinces of India consecutively voted that suffrage should be granted to women of India along with the right of election to the central Legislatures and provincial Legislative Councils, and all municipal and local Government bodies, on exactly the same terms as men. This equality of status was extended while British women were still under the discrimination of being allowed to vote only when they were over 30 years of age.

Since then Indian women have been members of Legislatures, have been elected town councillors, have been appointed Honorary Magistrates, University Senators, Barristers and Lawyers, while the highest honor in the gift of the Indian people, that of election as President of the Indian National Congress, was twice conferred on women. One woman was elected unanimously by her fellow-members, all men, to be Deputy President of the Legislative Council of Madras Presidency, an office equal to that of Deputy Speaker of the House of Commons, and in the Indian State of Travancore an Indian woman was Minister of Health for three years. Sex discrimination has not existed in the Gandhi movement. Women have taken their place as dictators, organizers, pickets, prisoners on conditions of exact equality with men.

This equality of treatment is as old as India. Women saints have been honored and followed all down the ages. Some of the Vedic hymns were written by women; sculptured figures of great antiquity in all parts of India portray the "first manifestation of the Formless Cause of All as Ardhanarishwara—meaning half-lord, half-lady—and the figure is given the signs and drapery of the masculine on the right side of the body and the feminine on the left. A Brahmin may not fulfil priestly functions if his wife is not alive, so much does the Hindu religion consider that the highest human is compounded of the partnership of man and woman functioning as equal partners.

In no country in the world is motherhood so honored as in India. In their homes the mothers have had remarkable power and experience and that was the background which trained them to such abilities,

courage and sacrifice as have astonished the world during the civil disobedience campaign, when thousands of women went to prison for Indian freedom and needed no money bribe to bring them out from purdah.

MARGARET E. COUSINS

Why is it that some Westerners have no sleep over the backward condition of Indian women? Nay, their love for

Indian women is so great that they find no rest unless they have been able to vilify and calumniate the Indian society. We do not profess that ours is a perfect society. Nor can anybody say that the Western social life is free from any blemishes. Is it not better, then, to follow the policy of 'mind your own business?'

REVIEWS AND NOTICES

BALADITYA. By A. S. P. Ayyar, M.A. (Oxon.), I.C.S. Published by D. B. Tárá-porevâdâ Sons & Co., 'Kitab Mahal', Hornby Road, Bombay. 402 pp. Price Rs. 3 or 7s. 6d.

This is a historical romance of Ancient India. The author has very skilfully presented the life, customs and religious rites of India during the Gupta period. Baladitya, the wise and brave king of Magadha, is the hero of the novel. The events are delineated in a masterly manner and the style and imagination exhibited in the book are admirable. It is well printed and nicely got up.

SENSE IN SEX. By the same author. Published by the above. 288 pp. Price Rs. 4.

This contains twelve stories dealing with the intrigues, amours, sorrows and sufferings of Indian women of all classes. The stories are true to Indian life, especially of the South. The author describes the psychology of sex life and its sociological significance.

IN THE CLUTCH OF THE DEVIL. By the same author. Published by A. S. D. Raja, Din Mahamed Building, Sayani Road, Off Cadell Road, P.O. Cadell Road, Bombay. 122 pp. Price Re. 1.

It is a small drama in five acts. The object in writing this is to depict faithfully what happens now and then in the villages of Malabar in particular and South India in general. People inhabiting in those parts of India will undoubtedly be much benefited by a careful reading of it.

THE VEDIC AGE. By Akshaya Kumari Devi. Published by Vijaya Krishna Brothers, 5 Vivekananda Road, Calcutta. 80 pp. Price 10 as.

The brochure gives various details of the Vedic age in a small compass. As for examples, there are descriptions of Vedic mountains, rivers, countries, animals, plants and family life.

SOCIAL LIFE IN ANCIENT INDIA. By the same author. Published by the above. 28 pp. Price 3 as.

It contains in a nutshell some ideas about ancient kings and kingdoms, trade and banking, science and philosophy as well as social customs and manners.

BENGALI

KUSUMANJALI-SAURAV (WITH A SEPARATE VOLUME ON APPENDIX). By Mahamahopadhyaya Ramakrishna Tarkatirtha. Published by Pratap Chandra Smritibhusana, Brahmanbaria, Tipperah. To be had of the author at Baidyer Bazar, Krishnapurâ, Dacca. 467 pp. Price Rs. 2.

This is a Bengali book on Navya Nyaya, written in the light of the famous work, *Nyaya-Kusumanjali*. The author has very ably explained the intricate topics of Navya Nyaya in lucid Bengali. In a separate volume he has given a thorough-going appendix on the technical terms of Navya Nyaya. He has removed a long-felt want by publishing the volumes. We cannot but congratulate him on his real service to the Bengali-reading public.

NEWS AND REPORTS

PROVIDENCE VEDANTA SOCIETY

A member of the above society writes:

Providence Vedanta Society opens its fourth Season with an interesting program. Swami Akhilananda conducted the Service and introduced Swami Gnaneswarananda from Chicago Vedanta Society. He delivered three lectures and gave Hindu Instrumental and Vocal Music. The Services and Classes are well attended. Many outside Lectures at different Churches and Brown University are given by Swami Akhilananda. On third of November Swami spoke at a Synagogue, the subject was *Hinduism. Philosophy of the Vedas* was the subject at Brown University on November fifteenth. Another lecture was given there on November twenty-fifth on *Religious Experiences of the Hindus*. A lecture on *Life after Death* was delivered on January fifteenth at a Church in Providence.

An interesting event of the season was that Swami was requested to conduct the Sunday Service at a Church. His sermon was on *The Significance of Non-Resistance*.

The Vedanta Society is very grateful that the authorities of the Ramakrishna Mission so kindly sent another Swami to Providence. This gives Swami Akhilananda an opportunity to give more time in Washington.

Swami Nikhilananda arrived on October ninth. The students and friends are delighted to have another Swami in their midst. His first address was given on Sunday, October fifteenth which was appreciated by a well-attended audience. A reception was given to him. Swami Paramananda of Boston, Swami Devatmananda of New York, Swami Akhilananda and Mr. Sherman on behalf of the Vedanta Society gave welcome to him. Swami Nikhilananda answered in a very delightful way. A musical program was given and refreshments were served.

A dinner was given during Divine Mother's Worship to about fifty people. Music and speeches were the evening's program. All enjoyed and expressed their enthusiasm.

Another unique event was a dinner given to twenty-five ministers from the Brown

University Club, of which Swami Akhilananda was made a Member. Swami Akhilananda spoke to them on *Vedanta Movement in America*. Swami Nikhilananda also spoke. Swami Akhilananda goes to the monthly meetings at the Universal Club, Brown University, where important religious topics are discussed.

Christmas was celebrated in an elaborate fashion. Both Swamis spoke on Christmas Eve. The Floral arrangements were in keeping with the spirit of the season such as holly, poinsettias, cut flowers and a large Christmas tree. The picture of Christ was draped with cut flowers on the altar. Christmas Sunday was observed as usual.

Regular activities of the Center are conducted by both Swamis on Sundays, Tuesdays and Fridays. The Swamis give interviews to the students. Newspaper representatives interview the Swamis for their publications.

Many Brown University students come to the Services and Classes.

Swami Akhilananda and a few intimate friends visited all the Vedanta Centers in America. Swami Gnaneswarananda at the Chicago Center gave a reception and Swami delivered a lecture there. At the request of Swami Prabhavananda four lectures were delivered at Hollywood and Pasadena, California. A visit to Swami Paramananda at his Ananda Ashrama was enjoyed by the party. The San Francisco Center invited the Swami to lecture on a Sunday morning, and a reception was given. It was so delightful to meet the three Swamis there.

Swami Dayananda, formerly head of San Francisco Society, visited Providence en route to India. He delivered one lecture there. Swami Devatmananda visited the Providence Center and gave two lectures. Swami Paramananda and a few friends visited the Providence Society several times and he also entertained the Providence Swamis at his Boston Center.

The Washington work has been resumed by Swami Akhilananda. He goes every month for lectures and classes. The people are enthusiastic and eager to have a permanent Center.



M. at the foot of the Bel-tree at Dakshineswar
on February 23, 1927

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE PASSING AWAY OF M.

It is with a heavy heart that we record the news of the passing away of Mahendranath Gupta—better known as Master Mahashay or M., on the 4th June last at 6-30 a.m., of heart failure. For some time past he had been ailing under different complications due to the infirmities of old age, but still nobody expected that the end would come so suddenly. His last words were, “Mother, take me in Thy arms.” At the time of death, he was seventy-eight.

M. was a direct disciple of Sri Ramakrishna and came in contact with him first in the year 1882. He was then the Headmaster of the Vidyasagar High School at Shambazar, Calcutta and a Brahmo by faith. A young man of brilliant parts, fresh from College after a distinguished academic career, with the pride of his learning and scholarship, having little faith in God with form, considering image worship as a superstition to which only ignorant minds were victims, M. found his egotism completely crushed by one, who, to his great

astonishment, had no book-learning but yet talked words of wisdom. From the very first meeting, M. felt greatly drawn to the Master and began to repeat his visits. Referring to this Sri Ramakrishna humorously remarked, “A peacock was given a dose of opium at four o’clock. The next day it appeared again precisely at that hour. It was under the spell of opium and came for another dose !”

Well, this ‘dose of opium’ brought M. frequently to the Master, till he completely surrendered himself to him and had his life completely metamorphosed. During the latter part of his life, any one who had any occasion to meet M., could easily perceive that he literally lived, moved and had his being in Sri Ramakrishna and his life was a veritable window through which the Master shed light upon many a weary soul. M. lived constantly, as it were, in the atmosphere of the temple garden at Dakshineswar, where he saw and had the privilege of mixing with the

Master. His thoughts always wandered there—nay, were there, and it was with an effort that he talked of any other thing. Humming to himself the songs which the Master had sung, his far-away look bridging up the distance between him and the time when the Master lived in physical body, his whole being resonant with the music of the Master's soul, M. was a source of great spiritual inspiration to many, who would go in pilgrimage, from far and near, to the open space on the roof of that building in Amherst Street, where he used to receive visitors. If in *Kathamrita*, (the Bengali diary of M.) he recorded the 'gospel' of the Master in print, in this place, he echoed the living words that fell from his divine lips. It seemed as if not one word was lost, not a single incident was forgotten which had even a remote connection with the Master—nothing was trifling, nothing was insignificant, everything was treasured in M.'s heart and was ever vivid in his memory. They were the subjects of his hourly meditation—nay, they were the very breath of his life, and a moment's talk with him would unmistakably reveal the world which was his. Broach any subject—not necessarily religious—and you are lifted up into the atmosphere which the Master created around him many years back, and you are admitted to the company of those who lived with the Master: for the answer was sure to bring out some incident in the life of the Master. You scratch him however slightly and you find his Master coming out. You do not see a devotee in M. in the sense of a separate existence from the Beloved: M. lost his very existence in the Master. So it was that though his words supplied the daily bread of spiritual life to many, M. did not seem to be a teacher. Nor was there any conscious attempt in him to preach. When visitors met him, he

simply thought aloud in relation to any subject that was raised, and people would pick up the pearls according to their respective understanding and capacity.

But his words as also his writings—*Kathamrita*—have served as a veritable explosive to many lives: for numerous are the persons who, stimulated by them, have left their hearth and home in search of God, and innumerable are the persons who, under their influence, are slowly burning with a discontent that their life is not what ideally it should be. The burden of his talk was: Seek ye first the Kingdom of God and all other things shall be added unto you. Living in the heart of a metropolis, where the surroundings spurred every one to strive after material enjoyments and to look outward, M. never failed to emphasize that search for God is the only thing worth giving attention to in life and that the bliss of God-realization is the only enjoyment worth hankering after. If anybody raised a topic of religious controversy, his only answer was that continence and inner discipline were the first requisites for understanding religion. He would often repeat the stories from the Upanishads of disciples who were sent back many times to practise continence, before they could be initiated into the mystery of spiritual life.

Moulded in the life of Sri Ramakrishna as he was, there was no trace of bigotry in him. One could hear from him the teachings of other Prophets and other religions. Sayings of Christ flowed from his lips as spontaneously as those of his own Master. It seemed as if he had the whole of the Bible in his memory. And he found new meanings into everything said there which, when disclosed, would be of great practical help to those who listened. A Christian might well envy his knowledge

of the Bible and the mine of inspiration which he discovered there.

M. was humility itself. His humility did not allow him to reveal his identity in the books he wrote, though they are sure to immortalize him : he took the pen-name of M. This humility was so very natural with him that anybody who met him, though sorely embarrassed by that, would be struck with its grace and beauty. It did not create a cramped and artificial atmosphere around him, as is often the case under such circumstances; but, on the contrary, it sanctified the surrounding, which had its attraction as well as its dread. One would feel small before him, but to an equal degree would be aroused in one an attraction for his company. With a young visitor, he would forget entirely the difference due to his own old age. And his humility could be seen at its highest if anyone, who had made even the slightest sacrifice in search of God, approached him. Though many Sannyasins would visit him to have inspiration from his words and to learn from him, the respect which he showed to them (or to the ideal they stood for?) would kindle the fire of discontent in them for reaching the goal of their life and give them a fresh impetus to their strivings. His life was an education to all.

Sri Ramakrishna once said with reference to M. : "You are of my own group—of the same stuff—like father and son. So long as you did not come here, you forgot yourself." And truly M. showed by his life that he was a living instrument in the hand of his Master, to give solace, strength and spiritual sustenance to innumerable souls, weary and heavy laden in life. M. did not formally renounce the world like many other disciples of Sri Ramakrishna. Perhaps the Master did not desire that; perhaps he thought that by being in the world, M. could be an instrument of help to a larger circle of people and a better source of inspiration to those who were all eager to seek God but had not the circumstances in their favour 'to deny themselves.'

By the passing away of M. another beacon-light in the spiritual life of many is gone; many will become spiritually orphan. But let us remember that only by a burning earnestness to make our life better, we can fill up the void that is in our heart, and let us not forget that in none of our good intentions and noble endeavours we can miss the strength of the good wishes of those who, though now physically absent, were in their lifetime all love and blessings to us.

Om Shantih ! Om Shantih !! Om Shantih !!!

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

17TH DECEMBER, 1921.

The class of the Adhyatma Ramayana was over. After having seen Sri Ramachandra, the sage Sharabhanga no longer kept his body; he threw himself into a

pyre in his presence. Swami Turiyanda said, "When once God has been seen, what is the further use of the body? So he gave up his body. But this cannot be called a suicide."

The sage Sutikshna, after seeing Rama, said, "Oh Rama, let them do that who want to see you in our impersonal aspects as inconceivable, infinite, etc., but may I ever see you in this form—blue like a fresh cloud—which I have seen now." On this point Swami Turiyananda remarked, "Yes, true indeed! If one sees this, it is equal to seeing that; and if any one sees that, he has seen this also."

27TH DECEMBER, 1921.

Swami: "(To a certain gentleman) God can be known only through indication (तद्व्यङ्ग्यं बुद्धिः). As for instance, when it is said, 'गङ्गायां चोषः'—a hamlet of cowherds on the Ganges—it means that the hamlet is on the bank of the Ganges and not on the waters. God can be known, only when the heart becomes pure. How nice is the condition of children! They have attachment for nothing. It was for this reason that Sri Ramakrishna loved children so much. How simple-hearted they are! After a wash on coming from the latrine, they will ask others to examine whether they have been perfectly clean! They do so out of sheer simplicity. But as they grow up, this condition of mind goes away. It is completely lost, when lust, anger, etc., grow within them. Half of it is gone, when marriage takes place, and one is completely done for, when one gets an issue. It is for this reason that Tulsidas prayed, 'Make my mind free from the blemishes of lust, etc.' There may be cases that one is a devotee and at the same time he has lust still left in him. But that is not an ideal state. One must aspire to be a devotee with having no trace of lust in him."

At this stage a Brahmachari, not belonging to the Order, came to see Swami Turiyananda, accompanied by his younger brother.

Swami Turiyananda asked him, "Are you going on well with your meditation and spiritual practices?"

Brahmachari: "Yes, sir, tolerably well."

Swami: "Do hard meditation and prayer. How many are the obstacles one has to meet with, in one's spiritual practices! But one has to tenaciously stick to them. All difficulties and obstacles *must* have to be overcome. Good things are always fraught with manifold difficulties."

Then the Swami said with reference to the younger brother of the Brahmachari, "Just let me see whether he will become a Sannyasin." And he took off his blue glasses to examine him. But his eyes began to grow defective due to age and so he could not examine the boy. The boy had come to the city of Benares for the ostensible purpose of study. From the Brahmachari, his elder brother, Swami Turiyananda learnt that the boy at times felt restless for home. At this the Swami said, "Why is it? Why should it be so? One who has come out, has come out for good." To the elder brother, the Swami said, "Make him also a monk. In the world one has indeed to slowly rot! So the greater the number of those who become monks, the better. What do you say? It means that so many people are saved from the meshes of the world."

Then the Swami quoted a Sanskrit verse which means that one must renounce.

DANGER AHEAD

BY THE EDITOR

I

"If God is kind, why has He ordained that man should earn everything as the fruit of his hard labour God being all-powerful, could He not make life easier for man?" asks the idler. The question might as well be asked why at all there was the creation, which means woes and sufferings to so many. But answers to these questions cannot be got; and taking things as they are, life means struggle,—sometimes hard struggles without even any hope of success. It is said that creation is the outcome of the loss of balance amongst the Gunas; the universe is striving to regain the lost equilibrium of the three Gunas, and in the process of that striving is seen all that goes by the name of creation. As such, the whole universe is in a constant struggle to get back its lost state, and human beings as a part of the universe have to undergo the same struggle.

That man should live by the sweat of his brow is deemed according to Christianity a curse. According to Hinduism it is a play. Life is full of struggles—but to those who have got the eyes to see—these struggles are necessary to give a zest to the play. Those who join the play willingly, enjoy life; those who want to escape, suffer, as escape is impossible. To play against one's will is always a great suffering, and life also becomes a drudgery when we seek immunity from its hard fight.

Those who are physically debilitated and mentally weak, get daunted by the difficulties of life and waste their energies in philosophizing, but those who have got strong virility, gird up

their loins to grapple with them; they rather enjoy facing difficulties just as an expert sailor enjoys weathering a storm. This is true of individuals as well as of nations. When a nation is in a healthy state, it vigorously tries to remedy any defect that has entered into it, or to tide over any disaster that has overtaken it. But when the national life is in a diseased condition, people, under such circumstances, tend to spend all their energies in simply theorizing till nothing is left for action.

In the last great War, Germany lost all her wealth, and the financial crisis she had to face after the peace, was terrible. She had to pay a heavy toll in men also. But she did not succumb to despair at this very sad and deplorable condition. German people with new vigour engaged themselves to save the nation from the grip of imminent death, and now within a few years the achievements of Germany in the sphere of industry, trade and the reconstruction of the country as a whole have been an object of wonder to the whole world. It is said that no conquered or plundered people, in the history of the world, has shown such achievements before.

Similar has been the case with the Austrian people. To speak of Vienna only: The city was in a terrible condition of chaos as the aftermath of the War—its population was starving, the treasury was empty, and it seemed that there was no hope of recovery. But within a decade the city has so much improved its condition that a recent Indian visitor to it was wonder-struck by all that he saw. He writes, "It is no wonder that thousands of people

from every nook and corner of the world, with no political prejudice or sentimental bias, are impressed by the magnificent and splendid achievement of the socialistic municipality of Vienna, and are coming here to study the measures and methods, which they applied to make the old metropolis, whose decline and fall was confidently predicted, into a modern city—a city whose example will possibly be emulated by many others.”

The condition of Russia is greatly similar to that of India. It is a vast agricultural country. For many centuries its peasant population had to live in an abject condition of dirt, disease and distress. It seemed that it was doomed to eternal suffering. But after the Revolution, the Soviet Government has so much improved the condition of the masses that, according to the opinion of Rabindranath Tagore, their condition nowadays can be very favourably compared with that of the labour population of India. The poet in his visit to Russia was wondering if that could be at all possible—so much varied and astounding has been the progress. Yet Russia has to work in face of antagonism from the whole world, one may say.

To speak of another suffering and much-persecuted race—the Negroes of America. It is said that the Negroes have made a progress within half a century that no people in the world has yet done within a similar period. “Illiteracy among negro has been reduced from 90 per cent in 1863 to less than 20 per cent in 1920. Starting as slaves the negroes about now ten millions have an estimated wealth of ten billion dollars. When the negro obtained his freedom there was in the whole United States a few farms controlled by a very small number of previously ‘free Negroes.’ Today they operate in the

South alone some 100,000,000 acres of land. The Negroes in America now own more than 200,000,000 acres of land.”

II

When one studies these figures and the report of so rapid progress in other countries the question naturally comes in one’s mind, “Where is India? How much has been done in the matter of constructive work in India?” True, India has to labour under tremendous difficulties and disabilities. But what fallen nation has not or had not? These are the inevitable lot of people, who have suffered a shipwreck in national life. There is no use trying to measure the staggering volume of obstacles in the way, or quarrelling with tools in the hand. The wisest counsel will be to face difficulties boldly and do what is best even under discouraging circumstances.

No problem is so keen in India to-day as the problem of the masses. India cannot rise, if the condition of the masses be not improved. Unless that is achieved, they will always pull back as a deadweight against all progress of the country. Those who sincerely seek the advance of the country, must try to carry the masses along with them. A few educated people inspired by Western ideas and modes of thought do not constitute the country, it is the masses who form the backbone of the nation. But except till lately no attention has been bestowed on them, and even now little has been done for them.

Our masses live in abject poverty, in a state of utter helplessness, without any light of education, an eternal prey to diseases, victims of money-lenders and are exploited from so many sources. So many classes of people live at the expense of the masses, but none genuinely think of doing any substantial good for them. At best our feelings for them end in frothy talks, but genuine sym-

pathy which is sure to be transformed into action is very rare. Nowadays people can be found in plenty who want to see India raised to the dignity of any free nation of the world, and they are ready to undergo even great sacrifice for that. But the fact that even such persons are not actuated by a thought to divert their energies to ameliorate the condition of our dumb millions, indicate that they are moved more by a glamour of political ideals than any sincere love of the country. What is a country? It is not an abstract thing? If one cannot love one's neighbours, if one is not moved to pity at the distress of one's fellow brethren, if the sufferings of one's helpless villagers do not disturb one's peace, how can one be said to be loving the country? If a man's love for the country is genuine, he will be as much anxious to remove the present distress as to devise safeguards against misery in future.

Nowadays many people are more busy to build a bright future than to attend to the problems of the immediate present. As a result it is found much easier to keep up an agitation by some artificial stimulus or through the help of sensation, than to do some constructive work. The number of people will be very small, who are ready to build the foundation of the future nation by working in the villages, behind all public notices, unknown and unapplauded. But the greater we can create the number of such workers the more assured will be the future of the country.

III

Now who will work for the uplift of the villages? Who are most fitted for the task? Well, it is those people who live in the village itself and are in a comparatively good condition. Nowadays the tendency is that our young men, when they get education, leave the villages and come out in the cities.

Even those who catch the fire of patriotism, join movements in towns and cities and find themselves incapable of working in the villages. Even those who feel inclined to work in the villages, go to work there, as it were, like alien people. They find it difficult to so identify themselves with the interest of the villagers that the latter will take them as one of their own. It should not be complained that the villagers do not respond to the appeal for their own good. There is no man who will not welcome any measure for his own good. If the villagers are found apathetic towards persons who want to work for them, the reason is that the workers have not been able to break down the barriers of distrust and suspicion with which human nature receives every new thing. The attempt of the city-bred to fix a ready-made programme in villages has all over the world failed, and it is bound to. Growth is always from within. It cannot be engrafted; at best it can be helped. So better result can be expected, if some of the villagers—rather village young men—can be inspired to work for the villages. One such earnest, self-sacrificing young man can change the entire outlook of the whole village. His earnestness will at first spread infection amongst his companions and his family members and gradually amongst others. It is said in regard to the matter of rural uplift in England that the work has been mostly done by the country parson, the squire and their wives and their children. One or two families in each village through their sympathy and love formed the nucleus for the reconstruction of the whole village life on a better basis. That is, some of the villagers themselves took up the initiative.

In India also formerly much of the happiness and prosperity of the village life was greatly due to the Zeminder

or landlord of the village. He would consider it his religious duty to do some social service (to use a word of modern parlance) by way of digging tanks, sinking wells, starting Pathshalas, etc. In times of any social or religious ceremony his house would welcome all villagers without any distinction of caste, creed or wealth, and this would tighten the bond of love and sympathy between himself and the rest of the villagers. In times of any epidemic and pestilence, his help would greatly go to assuage the calamity, and in times of any difficulty his counsel would be sought for by all. Nowadays the advent of modern civilization has totally destroyed our village life, and the work of rural reconstruction, if at all any attempt is made, is begun at the wrong end. That is, those who are in a position to help the village work leave the village and persons bred and brought up in the atmosphere of cities go with sentimental feelings and worked-up sympathy for the poor villagers to work for them. No wonder, that such attempts—though their number is not great—meet with failures.

What is greatly wanted is to create a spirit of service amongst all. Formerly service to others in various forms constituted a part of the religious life of the villagers. Every house was open to receive even unknown visitors, one would consider it a sin to take one's meal while one's neighbour was starving, one family fallen in distress was sure to receive the sympathy of all the families in the village. But now religion also has received a rude shock due to the invasion of modern spirit in every pore of our national life. And the villagers very often find it difficult to look to the needs of others as they themselves are in the grip of hard economic struggles. In any case, if our villages are to be revived, an atmosphere is to be created

surcharged with a spirit of willing service. Persons are not rare in the country who give up all in the name of God and religion; nowadays we hear of political Sannyasins, persons who show remarkable self-sacrifice to work in the field of politics; we want also persons who will stake their all in the work of the uplift of their villages, who will make the village-work—the religion of their life.

For temporary philanthropic work, in times of flood and famine, nowadays there occurs no dearth of men and money. But now the greater need is for an attention to be paid to more permanent works. A class of permanent workers for rural reconstruction can be had in two ways : (1) If at least some of the village young men, who have received education, give up the lure of city life and remain at their villages to do some work of rural reconstruction. (2) If some outside agencies can give stimulus to some of those who are compelled to live in villages to take to village work.

The Government can do a great deal if there is in the staff persons who are filled with a genuine spirit of service. Mr. F. L. Brayne, I.C.S., has shown by his work in the Gurgaon district of the Punjab, what amount of work a single official can do if he really takes into his head to do some permanent good to the people. Within the short period of a few years he was able to bring about such a marvellous improvement in the rural life of the district that the comparative figures showing what he has done seem almost impossible to believe. His experiences are recorded in *The Remaking of Village India* which should be in the hands of every worker engaged in the similar task.

Formerly the people of Gurgaon would say—in the same way as throughout the country all people do—when cattle

were bad, crops failed, or insect destroyed them, that it was 'taqdir' (fate) or the will of Providence and not think of their own folly, idleness or ignorance. Under the inspiration of Mr. Brayne they soon knew that *Zamindar ki beaqli parmeshwarka qasur*" (the folly of the peasant is the fault of Providence)—a saying which has now passed into a proverb in that district. But Mr. Brayne also had to pass through considerable difficulties and many discouraging circumstances; he was, however, determined to make the impossible possible through earnest zeal and unflagging efforts. The greatest obstacle in his way was his official position which did not lead people easily to believe that he was sincerely moved by an earnest desire to do some permanent good for them. But so long the Government does not take to such work earnestly or finds it hard to achieve any success in that direction, people themselves should try to improve their own lot. The great lesson of Gurgaon work is that our village life may be altogether metamorphosed, if the people sincerely try, without wasting energies in sighing or blaming 'taqdir.'

The village work in the country suffers not so much for want of a perfect programme as from the dearth of genuine workers. Programme will be evolved by the workers themselves when they undertake the work seriously and continue to wrestle with the obstacles that come in the way. For, experience is the greatest teacher. And besides, every village has got problems which are peculiar to its own. In some village perhaps the most pressing problem is that of malaria, in another it is of litigation and party faction, in the third perhaps the problem that requires immediate attention is how to save the agricultural population from the ravages of yearly floods. But no problem will remain difficult to those who will make it a mission of their life

to solve it. In other countries one hears of persons who have devoted their whole life to one particular act of social service—it may be improvement of the lot of prisoners, or the spread of education amongst the labourers, or building an asylum for the orphans, and so on. Can we not expect similar things in our own country, where religion means to see the same Self pervading all?

IV

One great essential thing in the matter of rural reconstruction is to remove the feeling of helplessness amongst our village population. Living in ignorance and being out of touch with the outside world, many of their sufferings they take as inevitable. If they knew that similar difficulties—sometimes of more serious nature—face the people in other countries also and are removed by them, then they would not so easily submit to fate. It is essentially necessary that a conviction should be created in them that to a great extent it depends on themselves to ameliorate their lot. Mr. Brayne says: "Why do villagers of 40 look like 60? Because they live in fear—fear of hunger and famine, fear of disease, . . . fear of law courts, of money-lenders, and their neighbours. . . .

"Our work is to replace these fears with confidence that if they follow our advice, they and their families will be healthy, happy, well-fed and well-clothed and well-housed, and at peace with everyone." Perhaps many years of sufferings have brought about this state of helplessness, and hence is the necessity of help from those who are fortunately in a better position.

The common problems of all villages throughout India are those of education, sanitation and poverty. People live in ignorance, they lead unhygienic life, put up in unsanitary surroundings, and as

such fall easy victims to epidemics, not to speak of slow death to which they are constantly subject. They are in a chronic state of poverty due mainly to the exploitation of money-lenders, litigation, want of foresight, over and above the general economic distress in the country. But many problems become easy of solution, if the problem of education be solved.

Here education should not be taken to mean only the literary education, or the knowledge of the three R's. Though the percentage of literacy in the country is abjectly small, yet it has been found that in many cases even the primary education has done to the villagers greater harm than good. So much so, that it was the experience of an Educational Officer in Bengal that the villagers in a place heaved a sigh of relief when the village school was abolished: for they invariably found that the children who spent a few years in the Pathshala no longer returned to the agricultural work, and thus became often a burden to the family. More than the knowledge of the three R's,—though we do not altogether ignore its necessity—the villagers require the knowledge of those things which will stand in good stead to solve the problems of their life. As such, an experienced, old man of the village is often a centre of greater education to the village in general than persons even of high academic distinction. Even without the help of books, more fruitful education can be spread amongst the villagers through talks and conversations, personal examples and guidance. In fact, this latter method will be found occasionally more convenient and beneficial.

Above all, education must be made dynamic, *i.e.*, people must be led to apply theories at once into life. In the country the number of people will be legion who suffer for want of the know-

ledge of sanitary and hygienic laws, but the number of those also will not be small, who know them theoretically, but will not stir themselves to action. Many know that in a state of poverty, it is simply inviting greater misery to indulge in litigation or to spend money beyond one's means in social functions for the sake of mere prestige, but few have the strength to curb their spirit of litigation, or the moral courage to keep the consideration of their pecuniary state above that of social prestige. Now the spread of right type of education, and as a consequence the atmosphere that will be thereby created, will save the villagers from many easily preventible evils.

One thing which the village workers should sedulously guard against is, not to introduce revolutionary changes in the village in their eager desire to see speedy progress. Instances we know where workers, keenly feeling the social injustice to which some people have been subjected, created such an atmosphere in their attempt to remove that, that the peace of the whole village was disturbed, and they found it impossible to continue their work. In all these matters it is better to follow the line of the least resistance.

It is also better that village work should be kept apart from politics. For politics is always of distracting nature and will be unsuitable to those who want to do village work uninterruptedly. Besides, by eschewing politics and social problems of complex nature, village workers will be able to enlist a wider sympathy, which will mean greater progress.

V

The history of the world shows that when the sufferings of a people reach the worst limit there comes a reaction

amongst them. They, then, actuated by a sudden zeal for progress and moved by the memory of their past long suffering, bring about a veritable revolution in the society and often throw away even the good that ought to be preserved in going to eradicate the evil that should be removed. As such, though there is progress in one direction, there is a setback in another direction. In India, the misery of the masses is heart-rending. There may come a time when their

state of helplessness will be turned into a feeling of resentment against those in whom lay the power and resources to help them. Before that dreadful time comes, it is better that those who have got the welfare of the nation and society at heart, devote more attention to the constructive work—to improving the lot of our masses. Otherwise there lies a great danger ahead, and the history of other countries is bound to be enacted in India also.

RAMAKRISHNA AND VIVEKANANDA

BY BEPIN CHANDRA PAL

I wish I could be present with you to-night* to pay my homage to Swami Vivekananda. But my age and the present condition of my health do not encourage me to risk it. These anniversaries of those who have helped to make modern Bengal are exceedingly useful in preserving the memories of a generation that is unfortunately being pushed into oblivion by the new forces that have recently come in our public life. Vivekananda belongs to that generation.

I

Vivekananda, however, does not stand alone. He is indissolubly bound up with his Master, Paramahansa Ramakrishna. The two stand almost organically bound up, so far as the modern man, not only in India but in the larger world of our day, is concerned. The modern man can only understand

Paramahansa in and through Vivekananda, even as Vivekananda can be understood only in the light of the life of his Master. The Master was a great spiritual force. He was therefore inevitably a mystery to a generation possessed by the un-understood slogans of what is called rationalism, which really means lack of that imagination which is the soul of all spiritual life. Imagination is not fancy. It is really the power to cognize, if not to visualize, that which stands above not only the sensuous but also the intellectual plane. The generation to which Ramakrishna belonged, lacked this imagination. He was, therefore, a mystery to it. It was given to Vivekananda to interpret and present the soul of Paramahansa Ramakrishna and the message of his life to this generation in such terms as would be comprehended by them.

Ramakrishna Paramahansa belonged to no sect or denomination or to put it in another way, he belonged to all sects and denominations both Indian and non-Indian. He was a true Universalist,

*Written on the occasion of Swami Vivekananda's birthday anniversary meeting, held last February, at the Albert Hall, Calcutta, under the auspices of the Ramakrishna Vedanta Society.

but his Universalism was not the Universalism of Abstraction. He did not subtract the particularities of different religions to realize his universal religion. With him the Universal and the particular always went together like the sun and shadow. He realized therefore the Reality of the Universal in and through the infinite particularities of life and thought. Vivekananda clothed this realization of his Master in the language of modern Humanism.

Ramakrishna Paramahansa's God was not the God of logic or philosophy, but the God of direct, personal, inner experience. Ramakrishna believed in his God not on the authority of ancient scriptures or traditions, nor on the authority of any Guru, but on the testimony of his own direct, personal experiences. He was a Vedantist; because, his direct allegiance and early training was in the cult of Shakti. The Shakti cult in Bengal has been built upon Vedantism. But the Vedantism of Ramakrishna Paramahansa could hardly be labelled as Shamkara-Vedantism, nor could it be labelled either as any of the different schools of Vaishnava-Vedanta. These labels are for those who borrow their theology from speculations of great thinkers. But Ramakrishna Paramahansa did not belong to this class. He was not a philosopher; he was not a Pandit, whether modern or ancient, he was not a logician; he was a simple seer. He believed in what he saw.

The seer is always a mystic. So was Paramahansa Ramakrishna: so was Jesus; so were all the great spiritual leaders of men. The crowd cannot understand them; least of all are they understood by the learned and the philosophers of their age. Yet they reveal that which all philosophies grope after. Paramahansa Ramakrishna, like Jesus Christ, need-

ed an interpreter to explain him and deliver his message to his age. Jesus found such an interpreter in St. Paul; Ramakrishna found him in Vivekananda. Vivekananda therefore must be understood in the light of the realizations of Paramahansa Ramakrishna.

II

The story of Vivekananda's conversion has not as yet been told. I do not know if anybody knows how this miracle happened. Vivekananda had been a rationalist and a deist, though he fancied that he was a theist. His early religious associations were with the Brahmo Samaj. They were not very congenial to the development of faith in saints and seers. Ramakrishna Paramahansa attracted however many members of the Brahmo Samaj by his great psychic powers and more particularly by his passionate love of God. But they never were able to open the secret springs of the life and realizations of the Paramahansa. They saw him through the prism of the intellect. The Paramahansa never really opened to most of them the secret chambers of his piety. Vivekananda was favoured by the Paramahansa in this matter.

Paramahansa Ramakrishna saw into the innermost composition of Vivekananda's nature and spirit and recognized in him a fit instrument for delivering the message of his own life. This is the real story of Vivekananda's conversion. It is the story of the conversion also of Saul, though it was set in a different psychological setting. Vivekananda felt drawn to his Master by what he hardly knew. It was the operation of what is now called soul-force. When one soul touches another on this deep spiritual plane, the two are united for ever by unbreakable spiritual bonds. The two henceforth become practically one; the Master working in and through the dis-

ciple, the disciple not even knowing that he is dancing to the tune of the Master. People call it inspiration. Vivekananda worked after his conversion under the inspiration of his Master.

III

The message of Vivekananda, though delivered in the term of the popular Vedantic speculation, was really the message of his Master to the modern man. Vivekananda's message was really the message of modern humanity. His appeal to his own people was, "Be men." The man of religion in India had been a mediæval man. His religion was generally a religion of the other world. It was a religion that enjoined renunciation of the world and all the obligations of the physical and the social life. But this was not the real message of Paramahansa Ramakrishna. He was as much a Vedantin as a Vaishnava. His ideal of piety was a synthesis between these two rival schools of Hindu religion. His cult of the Mother was really the cult of 'Bhakti,' or love of God, realized in the terms of the human motherhood. As with the Bengal Vaishnavas, so with the Paramahamsa, the Ultimate Reality was not an abstraction. It was not carnal, but therefore it was not without form. And the real form of the Ultimate Reality is the Human Form—not the sensuous form of man which we see with our eyes, but the spiritual form which stands behind it, invisible to mortal eye. Man and God are generically one.

To help man to realize his essential divinity is the object of all religious culture. This is what Vivekananda really meant when he appealed to his people to be men. In the ritual of divine worship of the Brahmin, is used the following

text which says :—"I am Divine. I am none other. I am not subject to grief and bereavement. I am of the form of the True, the Self-conscious and the Eternally Present. I am by nature eternally free." This was the message really of his Master as delivered to the modern world by Vivekananda.

It is the message of freedom, not in a negative sense, but in its positive and most comprehensive implications. Freedom means removal of all outside restraint. But constituted as we are, we cannot cut ourselves off from all outside relations, whether with our natural environments or our social environments. Such isolation spells death both physically and spiritually. The law of life is therefore not isolation, but association, not non-co-operation but co-operation. And real freedom is achieved not through war, but through peace only. War or renunciation or isolation has a place no doubt in the scheme of life, but only a temporary place as a means to the attainment of the ultimate end which is not perpetuation of the inevitable conflict of evolution, but the settlement and cancellation of these conflicts in a closer and permanent union. Freedom again is one. Freedom from the domination of our passions and appetites is the first step in the realization of the ideal. Freedom from the fear of brother-man is the next step. Freedom from the domination of any external authority must follow next. In this way from personal freedom, through social freedom including political freedom, man must attain his real freedom. And when he attains it, he realizes finally that he and his God are one. This is the message of the Vedanta as interpreted by Vivekananda. This is really the message of his Master to the modern world.

A NEW RELIGION

BY SWAMI DEVATMANANDA

I

It has been a common practice with the people of the modern times to declare that religion must be rehabilitated to suit the needs and requirements of the present age. Thoughts and ideas have constantly been evolving since the dawn of human civilization and particularly with the advent of the age of Renaissance the very outlook of life has been speedily outgrowing the old conceptions; and in the midst of such changes in this struggle for a readjustment and a new orientation the demand for a new religion is obvious and natural. This demand has been spurred on for good or evil, by the revolutionary achievements of science. The rational mind of the scientist is not willing to admit dogmatically the existence of a supermundane spiritual Being Who is considered to be the omnipotent ruler in shaping and guiding the destinies of man. With the scientist, matter in contradistinction to spirit is the alpha and omega of the creation, and the active principles are the various natural laws to which man is subservient. He is a helpless creature at the mercy of these forces : or, in short, his existence is fortuitous, devoid of any so-called spiritual values of life. Further, the discoveries of science and their application to the furtherance of human comfort have eliminated from the minds of many the ideas of God and religion and their necessity in fulfilling the higher human purpose. Consequently, Mr. Whitehead rightly observes, "Religion will not regain its old power until it can face change in the same spirit as science does. Its principles may be

eternal but the expression of those principles requires continual developments." (*Science and Modern World*, p. 270). In other words, we have to define or re-define religion once more or once for all, so that we can safely steer our boat ahead.

From time immemorial man has been striving to understand the true meaning and right application of the concept of religion. Undoubtedly, religion is vitally important with man and various peoples at various times succeeded in their own ways in formulating their conceptions relating thereof. And at the present day, the result of such attempts has been a countless number of doctrines and dogmas, sometimes and perhaps often conflicting in their assertions. For some reason or other man feels an urge for a religious life : but, on the face of facts, only blind faith and unreasoned belief can give him some relief in some religious doctrine. On the other hand, a little free thinking leads him to the region of no-religion. Thus, the modern age is well characterized as "protean" in every respect. It is the age of reason more in the sense of the questioning than of rational thought; hence, it is the age of revolution. The human nature is violently asserting itself breaking through all the barriers of limitations. It is madly rushing onward in its wild chase after something *apparently* unknown, and with the passing of days and changing of circumstances, it gains more strength and vigour from the freedom of thought that is manifest everywhere. Freedom of thought is followed by freedom in action, which is eventually followed by

chaos if not properly guided. The want of a sensible and right form of limitation to our thought and action makes a difference between a civilized society and the primitive and wild state of man almost nil. For, in spite of the fact that the modern age is marked by a mighty advance in scientific knowledge, it has miserably failed in achieving the end of life. Machine has indeed been perfected but not man. And these machines are the tools and instruments in the hands of man to be used in other ways. For truly 'science cures in retail, and destroys in the end, wholesale.' Under such circumstances the animal in the primitive man makes its appearance only in a refined and polished garb in the civilized man.

Our present age is unique in its conception of universalism as against those of clanish, tribal, or racial ideas of olden days. Now, with the progress of scientific knowledge the old barriers of nature have been much overcome, and races of people have thus been drawn out of their nooks and corners and made to stand face to face with one another. The time is fast approaching when people will no more be talking and counting their interests in terms of a particular country or nationality, but in terms of one human brotherhood. It is not the prediction of a coming millennium when evil will disappear leaving behind its trail all rosy hues and an unbroken empyrean and golden rule. This world of ours is one of variety and change and it will be sheer foolhardiness on the part of one to expect one continuous reign of good and happiness here, undisturbed by the slightest puff of wind of turmoil and distraction. At least, the human history up to the present day does not bear witness to that. Furthermore, a casual glance at the origin of religious ideas brings home the fact that man wanted to take re-

fuge in some higher and mightier power beyond, because he is handicapped in innumerable ways. This life is not at all secure and it is not enough. He wanted this life to be not all: it should be extended to the super-mundane realm. Fundamentally thus the psychological origin of religious conception, consciously or unconsciously, was in pessimism. And all religious doctrines, without any exception, hold the hope of eternal optimism when man will be born anew in the life divine, here or hereafter. Obviously, man hoped and still hopes to find peace and happiness in religion when they are stubbornly denied to him by nature. In other words, religion offers to faltering and weak man a haven of infinite bliss in the most comprehensive and universal sense of the term.

II

Under such circumstances religion should be and always is considered as the panacea of all the ills of life. And the religious history of mankind proves the veracity of the same in unmistakable terms. All the spiritual teachers, prophets, and leaders of all countries and of all times preached the same divine love, the same eternal harmony, peace and goodwill to man. And why the pages of the history are so often marred by bloody stains and rancorous feuds in the name of all that is holy and sacred? How could all these be possible in the name of the all-merciful and loving Father whose children we claim to be? Who could sanction and guarantee such acts to be perpetrated? Are those serene and seraphic teachers and prophets,—the representatives of the Most High, and their sublime teachings responsible for the same? They yet stand out boldly before all humanity to proclaim that they are

not surely responsible for such things and their lives and holy utterances defying all the ravages of time still bring unto the ears of not a scanty few the whispering, and at the same time life-giving and soul-stirring message of a divine life.

Consequently, the whole blame rests with the religionists and more particularly the mighty spiritual potentates, the earthly custodians of the kingdom of God. In their sublime zeal for the propagation of the holy doctrines of the Heavenly Father amongst His children, weak and helpless, most horrible persecutions in the form of sword and fire were carried on for ages. The kingdom of God had to be established on the sighs and tears of widows and orphans! It has ever been the holy act with the priestly class, the hard-brained theologians who are never tired of spinning out a highly metaphysical meaning from some worthless and unimportant ritualistic dogma, in order not only to strengthen their grip upon their own followers, but also to wield a mighty weapon against the meek and believing votaries of other faiths. They, indeed, are the sincere upholders of the Faith. But this sincerity is infected with a blind narrowness, and hence, it is fanaticism. Like very many ritualistic and dogmatic forms unessential and unnecessary though they are, fanaticism is considered to be one of the important factors of a religious life. Fanaticism is a canine instinct. But the difference between a dog and a fanatic is that the former recognizes his master in any garb whatsoever, whereas the latter knows only his own master, his God, in one form alone. Thus, this form of doctrinal bias gives an exclusively patented right of holiness and divine origin to one particular faith irrespective of all consideration of

living a rightly uplifted life of spiritual beatitude on the part of the protagonists of the faith.

It will not be out of place here to point out that all the Oriental religions, without any exception, have a distinct characteristic in this respect. Though the modern scholars are growing more inclined to show a great deal of charitable disposition toward the alleged outworn and degenerate civilization and culture of the Orientals in general, it is a historical fact that centuries ago these ancient religious faiths were carried smoothly and unobtrusively to the farthest corners of the earth, the remnant of which can yet be distinctly noticed in the old Mithraism and the cultures of the Jews, the Mayas, etc. These Orientals did not require the aid of marching cohorts to herald the advent of the kingdom of God, nor did they preach the message of peace and love, to the woes and sufferings of the weak and helpless, and leave behind them the marks of their triumphant march in the warm blood of the prostrate millions. Yet, at a time when there was no modern means of quick communication, those early faiths were disseminated amongst the people of various lands like the bracing and soul-inspiring vernal breeze, bringing countless numbers of budding souls into bloom. They were the messages not of an ever-angry, vindictive, and partial God, more often ready to curse than to love and bless His creatures, but they were of a mightier and nobler life, a life of serene beauty of divine love and God-consciousness. It remains thus with the scholars to determine what was mainly responsible for such a unique phenomenon in the religious history of the world; whether it was due to the nature of the religious thoughts or of the votaries themselves, or of both, that the real significance and meaning of the

term religion were so successfully maintained.

Obviously, then, the religions as presented by their respective theologian doctors cannot but prove to be ungenial and unacceptable to the tastes of many a sincere truth-seeker. It is against the tide and trend of time; and people can no further be spoon-fed, hoodwinked, and entertained by outworn and half-mythical stories. They had their time and now changed circumstances demand rational explanations of everything natural and super-natural. The super-natural can never be the exclusive property in the experience of a privileged few. That which ever remains beyond the reach of human experience in general and which cannot be used for the uplifting and ennobling the humdrum common life of man, can never have any practical worth whatsoever. Again, there cannot be an escape by referring to the sanctified authority of Faith. It has its undoubted value in building up a truly religious life, but a blind belief should on no account be confused with faith. It grows out of a conviction in a mere belief. But this belief in order to develop itself into a firm faith has to pass through a rigid form of criticism. If a certain belief in a certain idea or object successfully stands the onslaughts of rational questionings, naturally it gains strong root in the heart of man. But we too often forget in this connection that any belief in any thing or idea may not have a necessary counterpart in reality. Whereas every religion demands an unquestioning belief in all its doctrines and dogmas unreservedly as the first and last steps in a devoutly religious life on the part of the votary. And it has a just claim, being a divine revelation; but so are others also. Hence all the differences between one religion and another are

also divinely sacred; the consequence is that instead of there being one religion based upon the eternal unity of Godhood, there are innumerable religions struggling for supremacy. They, thus, agree in their eternal difference, not in their agreement of divine unity.

This the religious doctors are not fully unaware of, but for obvious reasons they cannot give up their foothold. The ritualistic observances are surely subsidiary to the spiritual life although sometimes they are not wholly inessential. But in the frenzy of religious ardour for keeping the faithful within the fold, the external forms have been rigidly and stubbornly enforced at the cost of the spirit. "Man's plight would, indeed, be sad if he had to be kept in order through fear of punishment and hope of rewards after death," justly remarked Professor A. Einstein. Man has been actually kept under such circumstances beyond his patience and now the reaction has clearly set in. It is no wonder that when he exercises his reasoning faculty, he gets dissatisfied with what is offered to him, and no wonder it is again, that such a questioning is regarded as an act of perfidy and effrontery on the part of the questioner. But it does not necessarily mean that he is a hard-boiled and perverted atheist or heretic as so often such people are considered to be. The most glaring and outstanding example of this is the huge-scale experiment going on in the present-day Soviet Russia, and its tremendous impact upon various States of Europe and America. "The whole anti-religious movement in Russia is an attack, not upon religion, but on priestcraft," observed the eminent savant Mr. Bernard Shaw, after his return from his visit to Soviet Russia. The fact is that many people have a real inward hankering for an uplifted life of the spirit, but their doubts are not

met with satisfactorily; on the other hand, the urge for a higher life is often stifled, for, instead of food they receive stones.

III

People are of opinion that science is the foremost enemy of religion and that the greatest harm is being done to it by unjustified and unwarranted attacks from scientists. But this criticism is not wholly correct. We often confuse the scientist with the materialist or atheist. The scientists are not all materialists, on the other hand, there is a good number of believing souls amongst them. But because they have a peculiarly questioning attitude of mind, they want to see things and understand their meaning in the light not of blind belief, but of reason and experience. And when they discover that the most important part of the present-day religion is nothing but a mass of external observances unsupported by scientific truths, they naturally get disappointed, and that is often considered to be a mighty sin on their part for which they are condemned. We are scarcely given the freedom to choose between what we do believe and what we ought to believe, and the exercise of this choice ultimately turns people into unbelievers.

However, to mend matters many theologian doctors are coming forward with a make-show to screen off the weak points in their dogmatic religious beliefs. "Within the last hundred years the advance of science has been bewilderingly rapid," says Dr. Inge, Dean of St. Paul's, "but the Church has learned its lesson, and has lightened the ship by throwing over many antiquated traditions, and the educated Christian has accepted Copernicus, Galileo, and Newton; he has accepted Darwin, he has accepted Jeans and Eddington.

He is prepared to accept Einstein if he could understand him. He has surrendered the geographical heaven and hell, perhaps without fully realizing all that surrender implies." (*Science and Religion—a Symposium*). Scientific discoveries will never lose their value and importance whether or not they are recognized and accepted by religion. They will ever be there, because they are facts of nature and they will always go against simple beliefs. A mere assertion of acceptance of the scientists and their statements will never raise the status of religion in any way whatsoever. Rightly the Rev. E. W. Barnes, Bishop of Birmingham, remarks, "I wish to make it quite clear that many beliefs associated with religious faith in the past, must be abandoned. They had to meet the direct challenge of science, and I believe it is true to say that in every such direct battle since the Renaissance, science has been the victor." Of course it is equally a perverted dogmatism on the part of some extreme scientists to maintain that God cannot be accepted until He is proved and demonstrated in a laboratory test-tube. Science has its working data far different from those of religion and as regards method of procedure also they differ. Hence there cannot be any conflict between the two unless science oversteps its boundaries and enters the jurisdiction of religion and metaphysics. The real conflict between science and religion becomes evident when the facts of both differ. Truth is always the same and because a religion is considered to be a revealed one, it cannot claim to speak of what is not corroborated by facts. So instead of denying any conflict with science in high-phrased language we have to lay particular stress upon the fundamental principles of religion and prove to the hilt that

they not only do not contradict the facts of nature, but they corroborate and support the truths of science also.

IV

Thus to steer the boat clear of the Scylla and Charybdis of unbelief and confusion of religious opinions, some sincere thinkers are trying to trace out a new course by formulating a new religion for mankind, based not upon the speculative conceptions of an extra-cosmic God and hopes of reward and threats of punishment hereafter, but upon the broad principles of humanity at large. The old religion dictated to man the worship of an all-powerful God sitting on the judgment seat in the highest heaven: the new religion proposes the worship of man by way of service to him in his evolutionary progress toward a fuller life. A greater, mightier, and grander humanity is the new God to be worshipped in man, ignoring all considerations of a future life. Thus, the individual, the society, and lastly humanity as a whole will move toward the consummation of a higher life right here. This should be, according to these thinkers, the religion of man. Undoubtedly it is a plausible and fascinating doctrine, but its practicability is questioned so long as no standard of judgment, with which not only humanity but also the individual has to be judged, is offered. Humanity is an abstract idea and the individual must understand the full implication thereof in the light of the cosmic values and his own relation thereunto. To solve these mysterious problems of life man seeks refuge in what are known as religion and philosophy. When they are rightly answered, we shall be in a position to realize fully whether we should worship humanity as our goal, or a transcendent Being called God and why. To make the long story

short, we can by no means dispense with religion and philosophy as unnecessary accretions to the growth of a higher life.

Religion, in fact, aims at certain eternal truths which are virtually the fundamental principles of life. However much it remains imbedded underneath the heap of superstitions and crude beliefs, it will ever remain a vital part of our being inasmuch as it is expected to show us practically the way toward the realization of these truths. But so long as it will be identified with the crudities of dogmatic beliefs it will always fail to satisfy the sincere cravings of man and in spite of all conservatism and orthodoxy it has to be changed, modified, and overhauled according to the demands of time. Thus, such a religion or religious idea will continually evolve with the evolution of the human conceptions of God, nature and man. On the other hand, so far as truth is concerned, religion cannot change or evolve. Truth does not undergo modification under any circumstances whatever. It does not pay homage to time or place. But although it is eternally the unchanging Reality, the various ways of viewing It will always differ and these are the so many religious doctrines, the interpretations of the same Truth. The claims of all the special religions for the monopolized right over Truth are no more than a sectarian slogan. Such a doctrine is doomed forever. Truth is universal and all-comprehensive; and a religion that stands upon the bedrock of Truth is eternal. It is unlike one which has its foundation in the quicksand of doctrinal beliefs and dogmatic authority. Consequently, it is the metaphysical exposition of the eternal Truth in terms of logical and scientific reason that will ever more be the beacon light to guide and lead man to his destiny.

This has been the religion of man knowingly or unknowingly from time immemorial and this will ever remain so. It is high time that we be a little more sincere in our motive, and bold enough to face fact in our quest after the spiritual ideal. Man is indeed a machine, but not a dead mechanical one in the hand of nature and the *raison d'être* of his existence is not a higher eclecticism by way of engrafting upon him the higher emotions and nobler sentiments of life. It is a living organism that grows from within propelled by an apparently unknown power (*Elan Vital*? or Dynamic Vitalism?). On the face of such a fact it is beyond comprehension how the working of that power can be regarded as blind and unpurposive. The products of nature are vitally different from those of a machine in so far as the latter are always marked by uniformity; whereas the former have a unity in variety. Such a phenomenon is not possible unless there be a dynamic and living force behind, which allows the ani-

mate object, infinite scope and possibilities for growth.

Consequently, not only the microcosm but also the macrocosm are a purposive whole and the individual as a part thereof has to recognize that to enable himself or herself to realise the supreme goal of human life. It is the eternal identity of the individual self with the Universal Soul or Spirit, the Existence, Knowledge, and Bliss Absolute. Our approach toward It may be conditioned, coloured, distorted, and perverted, but our goal remains everlasting by the same. Consciously or unconsciously everyone is wending his or her way toward the common destiny, but a consistent philosophy of life helps us to move forward quickly. In fine, it is neither Epicureanism, nor Hedonism, nor again a new Humanism, but a fuller and greater life of the Spirit in the light of the all-comprehensive Truth irrespective of creed and dogmas, will be the religion of to-morrow.

SOCIAL IDEALISM IN GOETHE'S LYRICS AND DRAMAS*

BY PROF. BENOY KUMAR SARKAR

GOETHE'S CONTEMPORARIES

1932 is the year of two great literary death centenaries, the one of Goethe (March 22) and the other of Scott (September 21). Scott (1771-1832) was a junior contemporary of Goethe (1749-1832), born as he was when Goethe was twenty-two years old and had already

completed his *Goetz* (published later in 1773), the epoch-making drama of *Sturm und Drang* (storm and stress). *Goetz* is an important landmark in the history of world-literature as the first artistic and original expression of the same mediaevalism in the romantic movement of which Scott was later to become the most emphatic embodiment both in ballads and romances.

For the purposes of comparative chronology in modern literature it is

* Written on the occasion of the celebration of Goethe's death centenary by the Bangiya Goethe Smriti Parishat (Bengali Goethe Memorial Society).

further necessary to observe that Blake's (1757-1827) *Poetical Sketches* were not published before 1783, Cowper's (1731-1800) *Task* not before 1785, and Burns's (1759-96) *Poems chiefly in the Scottish Dialect* not before 1786. The only mentionable document of the "new spirit" in British literary art that may be said to have preceded the German masterpiece was the *Vicar of Wakefield* (1760) by Goldsmith (1728-1774). Finally, the *Lyrical Ballads* of Wordsworth (1770-1850) and Coleridge (1772-1834) appeared in 1798. Besides, at Byron's (1788-1824) birth Goethe had seen thirty-nine summers and at Shelley's (1792-1822), forty-three. Byron and Shelley were in age mere boys to Goethe and as ill luck would have it both died also as mere boys long before Goethe departed from the world.

At Goethe's death Tennyson (1809-92) was twenty-three years old and Robert Browning (1812-89) twenty. The *Poems chiefly Lyrical* of the former were published two years before Goethe's death and *Pauline* by the latter a year after.

Surveying the French neighbours of Goethe we find that Mme de Stael (1766-1817), Chateaubriand (1768-1848) and Lamartine (1790-1869), although contemporaries were really juniors to him, Chateaubriand's American-Indian story *Atala* came out as late as 1801 and Lamartine's *Meditations poetiques* in 1820 while Victor Hugo (1802-85) the avatar of French romanticism, virtually made his debut with the poems entitled *Les Orientales* in 1829 and the drama *Hernani* in 1830. On the other hand, it is necessary to observe that the *Encyclopaedie* (1749-72) edited by Diderot (1718-1784) ran its course with the first period of Goethe's life, while Rousseau's (1712-1778) epistolary romance, *Julie la nouvelle Heloise* was published in 1761 and educational story

Emile as well as *Contract Social* in 1762. To young Goethe literary France meant perhaps the France of Rousseau and especially of Voltaire (1694-1778) whose *Essai sur les mœurs* (essay on manners) was published in 1756. In regard to these his French seniors Goethe said to Eckermann early in January, 1830, as follows: "You have no idea of the influence which Voltaire and his great contemporaries had in my youth and how they governed the whole civilized world. My biography does not clearly show what was the influence of these men in my youth and what pains it cost me to defend myself against them, and to maintain my own ground in a true relation to nature."

Among the Italian great masters Meli (1740-1815), the Sicilian author of *Theocritean pastorals*, and Monti (1754-1828), whose romantic tragedy, *Gaetano Manfredi* was published in 1788 and *Bassvilliana*, an epic in imitation of Dante portraying the excesses of the French Revolution, in 1793 were Goethe's contemporaries. Of the two Italian romanticists of world fame, Foscolo (1778-1827) was likewise a contemporary and Manzoni (1785-1873) although a contemporary was quite a junior. It may be observed that the former's *Jacopo Ortis* (1798) was suggested by Goethe's *Sorrows of Werther*. And when the latter's *I promessi sposi* (The Betrothed) appeared in 1825 it left a powerful impression on Goethe. In 1827 he had long conversations with Eckermann in the midst of which we are told that "Manzoni's novel soars far above all that we know of the kind," that "we are constantly passing from emotion to admiration and again from admiration to emotion," and that "he has sentiment but is perfectly free from sentimentality."

It should be relevant to observe that among the epoch-makers of those days

our Ram Mohan Roy (1772-1833) was like Scott a junior contemporary of Goethe's who was himself a junior to the father of the American Republic, George Washington (1732-99). Frederick the Great (1740-86), although a few years older, died comparatively young, while Napoleon filled the world canvas during the second half of Goethe's life.

THE WORKS OF GOETHE

Goethe's literary career may be represented as a drama in three acts: (1) First Act, 1749-73, a period of twenty-four years ending with the publication of *Goetz*; (2) Second Act, 1773-1806, a period of thirty-three years commencing with the inception and closing with the appearance of *Faust Part I*; it may be described as the epoch of *Faust*; and (3) Third Act, 1806-82, a period of twenty-six years.

Externally, the first period is characterized by the exploits of Frederick the Great and the Seven Years' War. The French Revolution and the rise of Napoleon constitute naturally the greatest socio-political complex of the second period. This is for German *Kultur* the epoch of Herder (1744-1803), the exponent of world-culture, folk-manners and national soul (*Volksseele*), Schiller (1759-1805), Immanuel Kant (1724-1804), Fichte (1762-1814), Von Martens (1756-1822), a founder of positive international law, and others.

During the third period "Young Germany" successfully carried on the glorious "war of liberation" (1806-18) from Napoleon's yoke, and the foundations of *Zollverein* (custom-union) were laid (1819). Industrial revolution may be said hardly to have touched the German people. This is the epoch *par excellence* of Hegel (1770-1831) but also of Fichte, Schlegel (1772-1845), and

Adam Mueller (1779-1829), champion of romanticism in politics and economics, and last but not least, of Frederick List (1789-1846) in whose *Outlines of American Political Economy* (1827) are to be found the principles which later became systematized in the *National System of Political Economy*, a volume which has served as a veritable Bible of industrialization and national power to all comparatively backward peoples. To this epoch belong likewise the constitutional and agrarian reforms (1807-12) of Stein and Hardenberg in Prussia; and the achievements of Bismarck (1815-98) are not far off.

The more prominent works of Goethe may now be placed chronologically in three groups:

I. FIRST PERIOD (1749-73)

- 1765. *Thoughts on Jesus Christ's Descent into Hell*, poem.
- 1767-68. *The Lover's Whim*, pastoral drama.
- 1769. *The Accomplices*, comedy.
- 1771-73. *Goetz Von Berlichingen*, prose drama.

II. SECOND PERIOD (1773-1806)

(a) Pre-French Revolution

- 1773. Commencement of *Faust Part I*, tragedy.
- 1773. *Prometheus*, dramatic fragment.
- 1773. *Prometheus*, ode.
- 1774. *Sorrows of Werther*, romance.
- 1774. *Satyros or the Diefied Satyr*, drama.
- 1774. *Mahomet's Song*, ode.
- 1774. *Plunderoweilern Fair*, puppet show.
- 1774. *Clavigo*, tragedy.
- 1774. *Stella*, tragedy.
- 1776. *The Brother and Sister*, prose drama.
- 1776. *Hans Sachs's Poetical Mission*, poem.
- 1776. *The Triumph of Sensibility*, dramatic whim.

1778. *Lila*, melodrama.
 1779. *Jery and Bately*, melodrama.
 1780. *The Birds*, after Aristophanes, comedy.
 1782. *The Fisher-Girl*, melodrama.
 1783. *Elpenor*, a fragment, tragedy.
 1783. *Iphigenia auf Tauris*, classical drama.
 1783. *Ilmenau*, poem on the Duke's birthday.
 1785. *Sport, Canning and Revenge*, opera.
 1787. *Egmont*, tragedy.
 1788. *Claudine Von Villa Bella*, melodrama.
 1788. *Erwin and Elmire*, melodrama.
 (b) Post-French Revolution
 1789. *Torquato Tasso*, drama.
 1789. *The Grosscopta*, comedy.
 1790. *The Metamorphosis of Plants*, prose.
 1790. *Roman Elegies*.
 1792. *Sakontala*, verselet.
 1793. *The Burgher-General*, comedy.
 1793. *Reinecke Fuchs*, poem.
 1793. *The Rebels*, drama.
 1794. *Epistles* (3), poems.
 1794. *The Excited*, dramatic fragment.
 1795. *Conversation of German Emigrants*, novel.
 1796. *Wilhelm Meister's Apprenticeship*, romance.
 1796. *The Four Seasons* (99), poems.
 1797. *Hermann and Dorothea*, poem in nine cantos.
 1797. *The Bride of Corinth*, ballad.
 1797. *The God and the Bayadere*, ballad.
 1798. *Prophecies of Bakis* (83), poems.
 1798. *Archilleis Canto I*, poem.
 1799. *The First Walpurgis Night*, cantata.
 1802. *What we are bringing*, prelude (dramatic).
 1808. *The Natural Daughter*, tragedy.
 1808. *Life of Benvenuto Cellini*, translation.

1805. *Epilogue to Schiller's Song of the Bell*, poem.
 1805. *Notes on Winckelmann*, prose.
 1806. *Faust Part I*, published.

III. THIRD PERIOD (1807-32)

1808. *Pandora*, drama.
 1808. *Letters from Switzerland*, prose.
 1809. *Elective Affinities*, romance.
 1810. *Theory of Colours*, prose.
 1811. *Life of Philip Hackert*, prose.
 1811. *Poetry and Truth*, autobiography, prose.
 1812. *Poems in the name of the Citizens of Carlsbad* (7).
 1812. *The Wager*, comedy.
 1814. *Political Poems* (54).
 1814. *The Awakening of Epimenides*, poem.
 1815-28. *Art and Antiquity*, journal.
 1817. *Travel in Italy*, prose.
 1819. *Poems on pictures* (21).
 1819. *West-Eastern Divan*, poems in twelve books.
 1821. *The Pariah*, ballad.
 1821. *Wilhelm Meister's Wanderings Part I*, romance.
 1822. *Marienbad Elegies*, poems.
 1822. *French Campaign*, prose.
 1825. *Annals*, prose, autobiography.
 1827. *Chinese-German Poems* (14).
 1827. *Lines on Seeing Schiller's Skull*, poem.
 1828. *Correspondence with Schiller*, prose.
 1829. *Wilhelm Meister's Wanderings*, romance, concluded.
 1829. *The Siege of Mainz*, prose.
 1830. *Annals*, prose, concluded.
 1832. *Death*.
 1833. *On the Divan*, poem.
 1838. *Faust Part II*, published (finished 1831).

Goethe wrote at least fifty dramas, some two hundred poems on individuals, nearly a dozen theatrical prologues and epilogues, a large number of

novels and romances, numerous translations, criticisms and essays, and of course thousands of songs, ballads, odes, sonnets, epigrams as well as other poems, long, medium and short.

GOETHE AND ASIA

Now that we are offering our homage to Goethe on the occasion of his death centenary it would be appropriate to call attention to the fact that this *Goettlicher Dichter*, divine or God-gifted poet of Germany, the father of modern literature, was profoundly influenced by Indian thought. There is hardly any Eur-American survey of Indian philosophy which does justice as much to its materialism and positive achievements as to its other-worldly and transcendental elements. It is the great humanist Goethe who discovered the fundamental and universal qualities in the contributions of our ancient thinkers. On February 17, 1829 Goethe said to Eckermann as follows: "Indian philosophy has nothing foreign, but, on the contrary, the epochs through which we all pass are repeated in it. When we are children, we are sensualists; idealists when we love, and attribute to the beloved object qualities which she does not naturally possess. Love wavers; we doubt her fidelity, and are sceptics before we think of it. The rest of life is indifferent; we let it go as it will, and end, like the Indian philosophers, with quietism."

These are the words of an octogenarian. This statement was made about three years before his death, at a time when he was discussing Guizot, Cousin, Kant and Hegel in the same breath.

But long before he paid this tribute to the comprehensive humanism of the Hindus his imagination had been captured by the romantic elements in

Hindu poetry.* In 1792 Goethe wrote of *Shakuntala* as follows:—

"Wouldst thou the blossoms of spring,
as well as the fruits of the autumn,
Wouldst thou what charms and delights,
wouldst thou what plenteously feeds,
Wouldst thou include both Heaven and
earth in one designation,

All that is needed is done, when I
Shakuntala name."

Shakuntala was not a mere "Oriental Curio" to Goethe. It became a part of his life, and as I have indicated elsewhere, furnished him with a hint in regard to the composition of the prologue to his *Faust*. This *Shakuntala* cult has been described by the poet himself in 1830, i.e., as late as two years before his death in a letter to Chezy* while acknowledging the receipt of the latter's French translation of the Sanskrit drama. Goethe wrote as follows: "When I first became acquainted with this unfathomable work, it aroused such enthusiasm in me; * * * I even felt impelled to the impossible task of acquiring it for the German stage. * * * I became so intimately familiar with this most precious work, it has marked such an epoch in my life, it has become so entirely my own that I have not once looked either at the English or at the German text these thirty-years. * * * It is only now that I realize the overwhelming impression that this work has made on me at an earlier age. Here the poet appears in

* See the section entitled "Indian in der deutschen Kultur" in Sarkar: *Die Lebensanschauung des Inders* (Leipzig, 1923), first published in the *Deutsche Rundschau* (Berlin 1922).

*Meyer-Benfey: "Goethe and India" in *The Golden Book of Tagore* (Calcutta 1931). On "*Shakuntala* and the romantic movement" see Sarkar; "The Influence of India on Modern Western Civilization" in the *Journal of Race Development* (Clark University, U.S.A., 1918) also *The Futurism of Young Asia* (Leipzig, 1922), pp. 147-148.

his highest function as the representative of the most natural state, of the most refined form of life, of the purest moral striving, of the worthiest majesty and the most solemn contemplation of God; at the same time he is lord and master of his creation to so great an extent that he may venture vulgar and ludicrous contrasts which yet must be regarded as necessary links of the whole organization." Even without this autobiographical self-explanation one could feel from the verse alone to what a great extent Indian Kalidas had become a formative force in the romanticism of Goethe and his circle. But this letter leaves no doubt in regard to one of my contentions that the ideology of the father and other makers of the romantic movement in European literature was considerably nurtured on the art ideals and achievements of the great masters of our Gupta India.

It is not India alone of the Asian countries that inspired Goethe to such idealistic raptures. For, some of his finest lyrics the Germans owe to his appreciation of Persian poetry. There are some two hundred poems in Goethe's *Divan*, of which the following verses composed in 1815 are taken from the section entitled *Suleika-Nameh* :

"Zephyr, for thy humid wing,
Oh, how much I envy thee!
Thou to him canst tidings bring,
How our parting saddens me!

"Yet thy mild wing gives relief,
Soothes the aching eyelid's pain;
Ah, I else had died for grief,
Him never hoped to see again.

"To my love, then, quick repair,
Whisper softly to his heart;
Yet, to give him pain, beware,
Nor my bosom's pangs impart."

In the section entitled *Morganni Nameh* (Book of the Minstrel) Goethe's

Divan introduces the German literary world to a much higher strain of thinking. It is from Goethe, as inspired by Asia, that Europe learns :—

"God is of the East possessed
God is ruler of the West;
North and South alike each land
Rests within His gentle hand.

"He, the only righteous one,
Wills that right to each be done.
'Mongst His hundred titles, then,
Highest praised be this!—Amen."

GOETHE ON THE EAST AND THE WEST

This was Goethe's theology, so to say. Lest this faith might remain a mere idea he made a social creed out of it. In 1833, the year following his death, were published two verses, entitled *On the Divan*. The new ethics established by him runs thus :—

"He who knows himself and others
Here will also see
That the East and the West, like
brothers
Parted ne'er shall be.

"Thoughtfully to float for ever
'Tween two worlds, be man's
endeavour!
So between the East and West
To revolve, be my behest,"

The *rapprochement* between the East and the West as an ideal of positive internationalism may then be regarded as belonging to the last will and testament of Goethe's to Germany and the world.

Goethe wrote on Chinese themes also. His *German-Chinese Poems* were published in 1827. The same year on June 31 he said as follows to Eckermann about a Chinese novel which he was reading at the time :—"The Chinamen think, act and feel almost exactly

like us : and we soon find that we are perfectly like them, excepting that all they do is more clear, more pure, and decorous than with us. With them all is orderly, citizen-like, without great passion or poetic flight ; and there is a strong resemblance to my *Hermann and Dorothea* as well as to the English novels of Richardson."

It is the discussion on Chinese literature that called forth the following remarks from Goethe : "I am more and more convinced that poetry is the universal possession of mankind, revealing itself everywhere and at all times, in hundreds and hundreds of men. * * * Herr von Matthisson must not think he is the man nor must I think that I am the man."

The appreciation of China, Persia and India by Goethe was thus born of an innate respect he felt for the creative genius itself, no matter wherever it might be discovered. He was therefore no friend of those who indulged in nationalistic chauvinism in this regard. "But, really," said he, "We Germans are very likely to fall too easily into this pedantic conceit, when we do not look beyond the narrow circle which surrounds us. I, therefore, like to look about me in foreign nations, and advise every one to do the same. National literature is now rather an unmeaning term ; the epoch of world-literature is at hand, and every one must strive to hasten its approach." In and through the recognition of the humanistic elements in the Hindu, Persian and Chinese cultures Goethe was thus serving his fatherland,—indeed helping forward the expansion of Germany.

With Goethe internationalism was not a mantle to be donned on holidays. It was a spiritual necessity of his life. By inviting Asia into the German literary household he was but strengthening the foundations and enriching the treasure

of German *Kultur* itself. The world to-day has not yet outgrown this Goethean message of universalism and cosmopolitan approach to the things of beauty, truth and joy. And the budding internationalism of Young Asia cannot choose a better guide, philosopher and friend than Goethe who, be it observed once more, was the first among the Modern Westerns to treat the East on terms of equality with the West.

GOETHE'S CHALLENGE TO THE GODS

Goethe is essentially the poet of "human feelings." He is not like Robert Browning who sings : "God is in His Heaven ! All's well on earth !" To Goethe there are the things that are man's and there are the things that are God's. In 1815 when he was six and sixty years old he was bold enough to declare the separation of man's sphere from that of the gods. The formulation of this independence of the earth from the regime of the heavens finds expression in the following lines :—

"Ah, ye gods ! ye great immortals
In the spacious heavens above us !
Would ye on this earth but give us
Steadfast minds and dauntless courage
We, oh kindly ones, would leave you
All your spacious heavens above us !"

It is indeed possible to detect other veins in the spiritual quarry of Goethe's. Nay, the very earliest piece of his that is preserved, namely, *Thoughts on Jesus Christ's Descent into Hell*, conveys nothing of this spirit of human self-determination and mutual "let-alone" between man and the gods. In that poem composed in 1765 when Goethe was a young man of sixteen we do not trace any revolt against religion and church. Nor do we feel that this poet

would some day be the exponent of a "pact" according to which mankind would learn to "render unto man the things that are man's and unto the gods the things that are theirs." In that piece Goethe voices the sentiment of the orthodox folk when he sings :

"I see Him in His victor-car,
On fiery axles borne afar,
Who on the cross for us expired.
The triumph to yon realm He
shows.—

Remote from earth, where star ne'er
glows,
The triumph He for us acquired."

This is the triumphant manner in which Jesus descends into Hell. And Hell is left in the following manner :

"The God-man closeth Hell's sad
doors,
In all His majesty He soars
From those dark regions back to
light.

He sitteth at the Father's side;
Oh, friends, what joy doth this
betide !

For us, for us He still will fight !"

This jubilant appreciation of Divine help in the affairs of man would do justice to the pious feelings of the most renowned *bhakti-yogi* of Christendom. And yet in another few years,—in 1773 the spirit of co-operation with the gods or rather of appreciation of their services entirely disappears. In *Prometheus* written in that year, when Goethe was twenty-four, his challenge is embodied in such mighty lines as these :—

"Cover thy spacious heavens, Zeus,
With clouds of mist,
And, like the boy who laps
The thistles' heads,
Disport with oaks and mountain
peaks;
Yet thou must leave
My earth still standing;

My cottage too, which was not raised
by thee;

Leave me my hearth,
Whose kindly glow
By thee is envied."

The humanism of "my cottage too which was not raised by thee" is a new note in the world's poetry. It breathes the paean of human energy at war with the All-mighty. While pondering over these lines we cannot be oblivious of the fact that Europe was heading towards the "ideas of 1789." Goethe's poetry was pioneering a new world.

The *mores* of the old world Goethe tore to pieces and trampled under feet as he declared :—

"I know nought poorer
Under the sun, than ye gods !
Ye nourish painfully,
With sacrifices
And votive prayers,
Your Majesty;
Ye would e'en starve,
If children and beggars
Were not trusting fools."

The baselessness of the Almighty's pretensions was never more sarcastically portrayed. And what are his contributions to the world that he should expect recognition from men? Zeus is nothing but despicable, devoid as he is, of

"An ear to hear my wailings,
A heart, like mine,
To feel compassion for distress."

Why should such a heartless inhuman creature deserve honour? Goethe answers :—

"I honour thee ! and why?
Hast thou e'er lighten'd the sorrows
Of the heavy laden?
Hast thou e'er dried up the tears
Of the anguish-stricken?"

There is nothing humane nor divine in Zeus. He does not deserve any special treatment at the hands of man. Nay, he is but a creature like man,—of the same status as human beings. The Bastille of traditional theology was shattered as Goethe asked :—

“Was I not fashioned to be a man
By omnipotent Time
And by eternal Fate,
Masters of me and Thee?”

So the poet of “human feelings” formulated his creative plan as follows :—

“Here sit I, forming mortals
After my image;
A race resembling me,
To suffer, to weep,
To enjoy, to be glad,
And thee to scorn
As I!”

Goethe’s poetry is interested in the race of Prometheuses,—of God scorning mortals, and in the joys and sorrows of human beings of flesh and blood. It is the new religion of humanity and the new morality of “a heart like mine to feel compassion for distress” of which Goethe is the first prophet.

It is significant to observe that the new idealism of *Prometheus* was forged almost on the same anvil on which was brought into being Goethe’s revolutionary drama *Goetz von Berlichingen*. This dramatic piece, composed in 1771 but published two years later, the same year as the poem on the Greek theme, narrates the heroic adventures and experiences of Goetz, the medieval German robber-knight. There we are furnished with some other phases of idealism, and these were directly at variance with the conventional morals, manners, politics and laws of the times.

In *Goetz* Goethe introduced the literary world to “The great round-headed

peasant lads and the pretty brown girls, the sturdy hinds, and the venerable old men,—a crowd of happy faces, all as merry as if they rejoiced in the splendour of their master, which he shared with them under God’s free sky.” There for the first time, again, mankind heard the cry of “freedom for ever.” *Goetz* is indeed the fountain-head of “romanticism” in literary art. With the message of emancipation from the gods on the one hand and that of deliverance from the shackles of social and political tradition on the other Goethe is by all means the father of modernism in literature.

AN INDIAN MESSAGE OF REVOLT IN GOETHE’S POETRY

It is in Indian legends that Goethe found the artistic material for some fine social messages. In 1797 he wrote *The God and the Bayadere*. The theme was used as another instance of the inhumanity of “priests’ commands” against which Goethe had been in revolt ever since his early years. The Bayadere’s love for God was too deep to be severed at the death of the lover.

When German readers found towards the end of the eighteenth century such lines as follow :—

“Then she sinks beside his bier,
And her screams through air
resound :

‘I must seek my spouse so dear,
E’en if in the grave he’s bound.

“Shall those limbs of grace divine
Fall to ashes in my sight?
Mine he was! Yes, only mine!
Ah, one single blissful night!’ ”

There was generated among Goethe’s contemporaries a new phase in idealism, the sense of a new spirituality in the relations between man and woman. In Hindu poetry Europe succeeded in dis-

RABINDRANATH TAGORE AS PAINTER

BY NANALAL C. MEHTA, I.C.S.

It was only recently that I had the occasion to see some of the original pictures of Rabindranath Tagore at the Lucknow Art Exhibition. Rabindranath is nothing if not a genius even in a field which he has only recently entered in the evening of his life. His pictures are marvellous in more sense than one. At one bound he has transcended the mannerisms of what passes as Eastern or Western style. He is unique. He is the first Indian artist who has painted not for India, but for the world at large. The effect produced by his pictures is sometimes overwhelming. What amazing versatility and variety of creation for one who appears to have only accidentally strayed away from his proper *métier* to subjects which always presuppose a prolonged period of apprenticeship and the possession of a certain amount of technique and craftsmanship? Every manner of subject-matter is handled in his own peculiar way by this magician of rhythm. The singular freedom from all accepted standards of professional or academic painting was of course to be accepted. But the outstanding feature of some of Tagore's pictures is the amazing technique and plastic quality exhibited by them. Line and colour are combined in quite an original way to complete a picture at once alive and haunting. I have rarely seen such effortless ease in conveying and imparting to the on-lookers some of the unspoken thoughts of the artist's mind as in some of the figure drawings by Tagore. It is but appropriate and in keeping with his poetic imagination that his pictures are nameless, and it is perhaps this, more

than anything else, which baffles and bewilders people who have been in the habit of looking for a definite subject or a tale in a picture, who have never been worried by what really constitutes a painting and who have never made an effort to go beyond the label of a picture and get to the spirit which animated the artist and was responsible for the production of a work of art. Unfortunately for the average onlooker who wants to see something pretty which he can easily assimilate, identify or relate to his individual experience, there is practically nothing in the graphic works of Tagore. They all raise the fundamental issue as to what constitutes a picture. If inspired expression through line, colour and rhythm makes a picture, then surely some of the work of Tagore will have to be classed with that of the world's immortals. For it must be remembered that Tagore unlike his gifted nephews—Abanindranath and Gaganendranath is not an "Indian" painter but a cosmopolitan artist, whose technique is unique in the same sense as is his achievement. His control of the palette—he rarely makes use of anything but simple colour schemes, is often uncanny. The colours sometime appear as if they were shot with sunlight; such is the transparency of his tints. One has to see the originals to realize the boldness of his tinted drawings. His bright hues not infrequently impart a rare quality of 'texture' to the pictures, which are no amateur productions of an ambitious and imaginative poet intent on exhibiting his versatility to an admiring multitude, but his superb emanations of the subconscious self of a master-musician

who, unable to weave them into verbal harmonies, unconsciously translated them into subtle harmonies of line and colour. Tagore is undoubtedly the first artist from Asia who, breaking away from his traditional and geographical moorings, belongs to that small frater-

nity of creative spirits, who are fashioning the culture of the new world. A genius like his cannot be explained; it has to be accepted. In him India has undoubtedly given to the world an artist of rare susceptibility and astonishing originality.

THE NEW METHOD IN EDUCATION

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT. (Durham)

In other methods, and especially in modern methods, educators are concerned with a matter they consider fundamental—the study of the characteristics of the child mind, one might say of the psychic laws in general which they consider should guide them in teaching. The principle followed is that one must *know* in order to educate, that in teaching we must learn the psychic laws of the child as the old psychology stated them.

My own attitude, and the educational method I have evolved after many years of work among little children, is directly opposed to these ideas. I have no intention of guessing at, no desire to probe the thoughts of the children I am educating.

A child's intelligence, and the laws of that intelligence are mysterious and difficult to decipher; on this point all educators agree, but I would go one step further and say that not only is the nature of intelligence a mystery hard to penetrate, but that we should renounce the intention of doing so.

I consider that what happens within the child is the child's secret, a secret which we must respect. The principle underlying the new method is here, and those who have not gone into the matter

are strangely struck by it, for it seems to them I am setting an obstacle to knowledge by the statement that here is a secret which has to be let alone, and that what we have to learn is how to respect this secret.

Perhaps I can make my meaning clearer if I ask you to consider this problem of the child's intelligence symbolically in terms of a circle. The centre is the intimate part which is the very essence of the individual himself, and we have no concern with what happens there. At the outer edge, the individual comes into touch with the outside world, through senses and movement: the outside world stimulates him by means of his senses and he in turn directs his activity towards it.

Thus we see that the periphery of the circle is accessible, since we can see it. We can see the child choose and express himself by means of activity directed towards the outer world. Upon this concrete material then we can base our educational efforts.

I am convinced through my experience of children, that it is thus we must deal with the child in process of growing, that the real way of mental work for the child is to gather in by means of his sensations and express himself by tran-

slating these into activity, perpetually, like the ceaseless throb of a heart. In this way he constructs his own mentality, and creates for himself an organized personality. All that we can perceive of this process of learning, one and indivisible, is the peripheric part, with its revelation to us of the work being carried on within.

Whether or not the child reveals to us this inner work must be a matter of indifference; if he does, we can accept the manifestations, but our attitude as teachers will not be altered thereby since our task is confined to one thing and one alone—to helping, at the periphery, the work of growth.

This explains why the new method consists of objects that are continually handled. They constitute a material of use in peripheric work, whereas the ordinary methods aim at penetrating within the periphery, introducing knowledge, and therefore to this end simplifying the things taught. Many still believe that if the unfolding mind is to understand something great, that something should be presented to it in a very small form, easy to grasp according to our ideas. They forget, or perhaps have never realized that the child is not interested in understanding things through the medium of others, but has within him an uncontrollable motor force that urges him to grasp them for himself, and that only when his mind is allowed to work in its own way can it develop naturally.

These material objects which we offer to the periphery are therefore of tremendous importance, since by them, instead of furnishing an idea or the comprehension of something, we furnish the material embodiment of the idea—an extension of this idea over a wide surface so that the child may have the possibility of work upon it.

Thus, for example, if we are teaching something referring to sensations, we

give a series of graded stimuli. If we want to give something which seems like a common multiplication table, we give a deconomial, geometrical, painted, and then expressed in digits so that the mind may work upon it alone. Underlying this educational apparatus is the fundamental principle, that we must offer to the child ideas in a form capable of being extended, making them both clear and vast so that he may carry on prolonged work upon them.

Through almost universal repetition, the saying that curiosity stimulates a child in his search for things, has almost come to be regarded as a truism. I have discovered however, that *it is not* curiosity which urges the child to take in on his own account from the outside world, since a child who has already understood something and is therefore no longer curious, simply because he possesses that knowledge, begins real expansive activity. Such a child is not acting in order to find out something, but is carrying on prolonged activity by which to strengthen and enlarge his mind.

It is essentially some spontaneous inner urge which causes a child to act, and it is upon the discovery of this principle that the new method is based. After curiosity has been satisfied, a form of placid activity starts, and the child becomes a discoverer. All these are manifestations that have been made to us by the child. He gives and we receive them, and I am convinced by them that the new method is on the right track in aiding the child's peripheric activity through external means.

This idea that the periphery is the only part of the child's being that is really clear to us and to which we can address ourselves distinguishes the attitude of our teachers radically from those of other methods, for the teachers become servants, not illuminators of the

spirit, inasmuch as they are not teachers but helpers, and when they have helped the child in the way described, respecting the mystery which lies at the centre of his being, their work is done. They have given the child what he needs to perform his own part.

This is the liberty of the individual. The mystery of the child's inner being is his secret, and we have to guide him while leaving him free. This is the culminating point of liberty. I believe that if the child continues to act on the lines of this method, he will develop into a man who has built up in liberty, an inner world of his own. The child's secret makes for the liberty of the man.

What the mistress has then to learn

is to withdraw in all humility, still remaining passionately, closely and minutely attached to all those external rules and material that can help the child. From this training emerges a new type of teacher who can honestly say, "We have discovered what seems a humble path, but which has yielded great fruits; for no one had ever found in children such powers and capacities as have been seen and verified contrary to all expectation, in our children."

All say, in fact, that our children are precocious, intelligent, sweet-natured. This is due to the fact that they have been allowed to work according to their own nature without any superfluous urging.

HINDUISM : WHAT IT IS NOT

BY PROF. AKSHOY KUMAR BANERJEE, M.A.

HINDUISM A LIVING AND GROWING ORGANISM

Hinduism is a living organism. Its present form is the product of a long and continuous course of evolution through countless centuries. New ideas and beliefs, new sentiments and aspirations, new customs and practices, new standards of values, have been evolved within or incorporated into it in the different stages of its development, sometimes by the natural operations of the spirit working itself out within it and sometimes by its impact with external forces, friendly as well as hostile. Occasionally it has been found to be attacked by fatal internal diseases, its whole body has appeared to be poisoned and has shown signs of decay and imminent death; but it has always come out of

these trials with invigorated health. Age after age, it has had to face formidable rebellions of powerful spirits born out of its body; but they have always proved to be nothing but violent commotions created at transitional periods naturally by the process of the emergence of some higher, nobler and more glorious aspects of its inner life. It has had to struggle hard with various political, social, cultural and spiritual forces which made their way into it and sometimes attempted to take possession of it; but its unique vital power has not only endowed it with a wonderful staying capacity to survive all such struggles, but also with a still more wonderful capacity for absorption and assimilation so as to swallow those apparently destructive forces into its own system and convert them into good materials

for self-reconstruction, self-development, self-expansion and self-fulfilment.

The history of Hinduism from time immemorial to the present day points out how bewilderingly diverse were the circumstances through which it passed and how unmistakable were the proofs of its unique power of self-adjustment in the midst of all those various kinds of circumstances. In the process of its self-adaptation in relation to various forces of reaction and its progressive realization of the infinite potentialities of its inner nature, Hinduism has evolved from within itself numberless branches and sections and sub-sections in different periods of its life and has originated a multitude of apparently conflicting ideals and standards of value, religious faiths and philosophical doctrines, social customs and rules of life. But it is most amazing to find that in spite of all these conflicts among the different forms and branches of this polymorphous organism, the unity of the organism itself has never been destroyed or even lost sight of. All the diverse forms that have evolved out of it have remained and grown as the organs of the same organism,—as the branches and leaves and flowers and fruits of the same living tree. The tree may have apparently grown into a vast forest, in which the root and the trunk may have sometimes become almost invisible to superficial observers from outside. But a little investigation reveals the truth that all its parts were pervaded and enlivened by the same life-spirit,—that the same spirit operates in and unveils itself through all these diverse forms, each of which represents a particular aspect and serves a particular purpose in the life of that all-pervading spirit of Hinduism. The conflicts which are found to arise among the different forms or sects—the different self-expressions of Hinduism,—generally

owe their origin to the pretensions of any one of them to represent the whole and its attempts to show the rest as false appearances. These conflicts also are not un-mixed evils. They are found to be steps in the process of self-development of each particular form. In the attempts to demonstrate its superiority to others, each form rises to higher and higher stages of development, becomes more and more comprehensive in its outlook, enters deeper and deeper into the essential truth of the whole system, and becomes a more and more complete expression of the self of the whole.

DIFFICULTY IN DEFINING IT

Now, the question is, what is the essential character of this great organism? What is the logical definition of Hinduism? The question has baffled the attempts of many great thinkers. The conclusion to which they have generally been led is that it does not admit of any satisfactory logical definition. You can form a very poor conception of Hinduism if you try to define it in terms of the main characteristics found common in all the diverse forms or sects or systems which have evolved out of it in the different periods of its growth in different localities, under the influence of different social, political and cultural circumstances. The essential character of a living and growing and self-realizing organic body reveals itself in its partial aspects in the different stages of its career and through the different forms of its self-expression. All these branches emerge and live and grow within it and in course of their development also draw their inspiration and vitality from the life of the whole. The truth which constitutes the real life of the body goes on revealing itself progressively till the highest stage of progress is reached; but the highest stage

also cannot claim to represent the whole truth by itself, ignoring the lower stages of development and the partial aspects of the truth revealed in them. Hence an adequate definition of an entity of this nature, capable of giving a comprehensive conception of it, appears impracticable. If we have a penetrating insight—a power of intuition and sympathy—we can sometimes feel within ourselves what it really is, but we fail to explain it in terms of the categories of the understanding. However, a thoughtful study of the course of the unfolding of its character in the past and of the direction in which it is moving onward at present may enable our understanding to make a grasp, more or less comprehensive, of its general nature. If it is true that the seed contains the tree, it is no less true that the comprehension of the real nature of the seed also depends upon the knowledge of the tree with its branches and leaves and flowers and fruits.

Before we direct our attention to the study of the general features exhibited in all the different forms in which the spirit of Hinduism has expressed itself and to the understanding of the essential nature of the spirit as pointed to by them, it is deemed more convenient to adopt the indirect method in the beginning so as to approach the real point at issue by freeing our mind from several misconceptions about it.

HINDUISM NOT A PARTICULAR RELIGION

First of all, it is necessary to perceive that Hinduism, though aptly described as Dharma, is not a religion in the sense in which Christianity or Mohammedanism is a religion. 'Dharma' is not religion as it is generally understood; but religion is an aspect—it may be an essential aspect—of it. It is one of the

forms of self-expression of 'Dharma,' though it may rightly claim to be regarded as the best and brightest form. I am not going to discuss here the denotation and connotation of 'Dharma,' which would be a very complicated affair and would require an elaborate treatment in a separate paper. But it is obvious that when we speak of Kuladharma (Dharma of a family), Jâti-dharma (of the nation), Varna-dharma (of the caste), Ashrama-dharma (of the stage of life), Apad-dharma (Dharma in adversities), Râja-dharma (of the King), etc., we do not mean what is strictly implied by religion. 'Dharma,' taken in the sense in which all Hindus understand it, comprises all the aspects of the culture of a man,—intellectual, æsthetic, moral and religious,—personal, domestic, communal, national and universal—as well as the whole sphere of duties at every stage of life in relation to the family, the society, the nation, the human race, the animal and the physical worlds, in relation to those that are dead and gone as well as to those that will be born afterwards, in relation to God, the gods and the cherished ideals of human life. The different departments of culture and duty, though distinguishable from one another, are not considered by any Hindu as isolated from one another, with distinct standards of value for each. They are all linked together by an underlying bond of unity and are the different spheres of application of the same Dharma, which pertains to the essential nature of man as man. The fundamental character of that all-comprehensive and all-unifying Dharma may not admit of being clearly defined and may be beyond the comprehension of the vast majority of the Hindus; but that has never stood in the way of the great spirit working itself out and the intuitive apprehension of that spirit even by the common folk.

Hinduism has evolved out of itself a multitude of religions, which bear perfect analogy to Christianity and Mohammedanism so far as the application of this term is concerned. Saivism, Vaishnavism, Shaktism, Ramayatism, etc., are all distinct religions born and brought up within Hinduism. Each of them has a set of doctrines and beliefs, a distinct conception of God and His relation to man and the world, a particular line of worship and a course of disciplinary practices, a definite idea of the highest destiny of the human soul, implicit faith in some prophet or prophets and in some scripture or scriptures regarded as infallible. These are the characteristics of every religious system. Hinduism as a whole does not possess any such distinct feature to distinguish it from other systems of religion. We commit an obvious logical fallacy when we put Hinduism by the side of Christianity, Mohammedanism, Buddhism, etc., to signify that it is one of the sectarian religions of the world. The Hindus do not constitute a religious sect or community, for Hinduism is not a sectarian or communal religion. It is the mother and nurse of many sectarian or communal religions of India. The mother and nurse is free from all such kinds of limitations, as distinguish and set apart the particular sects or communities from each other and not often lead them to quarrel with one another.

So far as the idea of Divinity is concerned, we find within the fold of Hinduism numerous doctrines and beliefs, which have for many centuries been exercising potent influence upon the religious life of different sections of Hindus,—such as Polytheism, Henotheism, Tritheism, Ditheism, Monotheism, Pantheism, Theism, Absolute Monism, etc. Similarly we find different conceptions about the essential nature of the soul and its ultimate destiny. The

soul is regarded by some as having pleasure and pain, knowledge and desire and change of conditions, and by others as pure changeless consciousness; by some it is held to be infinitely large and all-pervading, by others it is held to be infinitely small; by some it is conceived as different from God, by others as identical with God, by others still as having identity-in-difference with God; and so on. The ultimate goal of religious culture is regarded by some sects as the attainment of endless happiness in heaven, by others as the realization of unity with God, by others again as the complete freedom from all kinds of pain and bondage, by still others as the perfect self-surrender in love and service to God, and so on. Forms of Sadhana or Upasana also are of varied kinds, such as Jnana-Yoga, Bhakti-Yoga, Karma-Yoga, Raja-Yoga, Mantra-Yoga, Japa-Yoga, Hatha-Yoga, Vedic sacrifices, Tantric worship, image-worship, Nature-worship, etc. Hinduism has evolved and preserved even such religious communities as feel no necessity for faith in God or in the soul or in both, but have systematic courses of moral and religious discipline for the attainment of high spiritual ends. Hinduism has got no particular Church-organization, though there are many organized churches within the fold of Hinduism.

Then again, like the particular religious systems, Hinduism has never depended upon the authority of any particular prophet or Messiah or Avatar, or upon that of any single scripture. The original teachers of Dharma are called Rishis or seers of moral and spiritual truths, which stand on their own intrinsic value and are regarded as eternal. If any personal authority is demanded, it is to be found in God Himself who communicates His truths to mankind through suitably equipped

persons. The doctrine of Avatarhood is not universally accepted by all sects of Hindus and the Avatars also cannot have any doctrine accepted by all merely on their own authority. Scepticism about or even denial of the historical existence of all the Rishis, Avatars and saints cannot affect the spirit of Hinduism to any considerable extent.

The Vedas, the Upanishads, the Smritis, the Darshanas, the Puranas, the Tantras,—all these are respected as Shastras or scriptures by the Hindus in general, irrespective of the particular sects they belong to. They are different books of different natures, revealed or composed at different times under different circumstances at different stages of the development of the Hindu Society. None of them are really accepted by all Hindus as having absolute authority. The Vedas including the Upanishads are no doubt proclaimed as having the highest authority by their own right. But the Vedas do not constitute one single scripture like the Koran or the Geeta, but a compilation of various moral and religious truths, laws and commandments revealed to different Rishis, and this compilation also is not taken as exhaustive. They are divided into numerous branches and sub-branches. Attempts by subsequent thinkers to reconcile those apparently unconnected sayings of different seers with one another and to form a consistent system out of them have virtually reduced them into a storehouse of inexhaustible wisdom from which materials may be collected and authorities may be cited for any system of thought and discipline at which philosophers or religious teachers or social reformers may arrive at any time by their practically independent thinking. When such materials also have not been available in the present compilation, they have not abandoned their own independent

thinking, but have shown their reverence to the Vedas by proclaiming that there must have been other parts of the Vedas relevant to what they now want to preach, but these have been lost. Further, if we study the Vedas together with the Upanishads as a whole organic system, we find that all stages of the development of social, moral and religious ideas of the human mind—from the earliest state of search to the highest state of perfect realization of Truth—are represented therein. Hence men of all kinds of mentality and all stages of development can rely upon particular portions of the Vedas and the Upanishads as the basis of their moral, intellectual, social and spiritual culture. Moreover, the truths as well as the injunctions are expressed there with such force and beauty and grandeur as to inspire the head and heart at once and to carry conviction of their divine origin. Thus the authoritativeness of the Vedas and the Upanishads is due not so much to the reliableness of the persons from whom they have been obtained, but it is due to the appreciation of their intrinsic value by all the greatest thinkers of the country, their power of capturing the emotion and carrying conviction to the intellect, as well as their remote antiquity.

The Vedas with the Upanishads may be recognized as the basis or the root of this vast forest-like tree of Hinduism but they do not make up the constitution of the whole organism. Its development has never been obstructed by any undue adherence to the root. The tree has branched off in diverse directions and has proved itself ever-growing. After the Vedas and the Upanishads many Shastras have come into being and established their dominions—some having universal application and some sectarian. The established truths, the inspiring ideals and

the noble traditions of all the preceding ages have been looked upon with great veneration by the teachers of the succeeding ages, but this regard for the past has never stood in the way of their onward march and freedom of thought and action. Thus the best religious, moral, social, political, scientific and philosophical productions of the best minds of the polymorphous society throughout the creative periods of its life extending over many thousands of years are respected by all Hindus as Shastras with varying degrees of authority and regarded as self-expressions of one harmonious system. The sectarian religions within the fold of Hinduism of the present day are mostly based upon the Puranas and Tantras, and some upon the teachings of the great saints of the middle ages; but they all owe their allegiance to the Vedas. The domestic and social life is generally governed by Smritis which give laws and injunctions differing for different ages and stages and localities. Thus there is ample scope everywhere for freedom of thinking, freedom of choice, freedom of activity, divergence of views and modes of life. Whenever any great man comes forward with the suggestion of a system of social laws or spiritual ideals or religious disciplines as best suited to the present conditions of the people and can convince them by force of arguments and magnetic power of personality, of the efficacy of his suggested scheme and the necessity of the proposed changes for the good of the society, he feels little difficulty in affiliating his ideas to the recognized Shastras by means of suitable quotations and intelligent interpretations and thus giving a new turn to the thoughts and modes of life of the people without snatching them away from the main-body of Hinduism. Many such revolutions in thought and life have occurred

within Hinduism in different ages and different parts of the country according to the exigencies of the time and place and it has been distinctly laid down for the good of the society (लोक सुवार्थे) in Shastric works that the decisions of the best men of the age are to be considered as authoritative as the vedas (समयचार्य सधुना वेदवत् प्रमाणं भवेत्).

From the above it is evident that Hinduism is not a particular religious system, but it has infinite capacity to give birth and nourishment to all possible system of religion suited to all kinds of temperaments and all stages of development of the human spirit. Not only this, it has also the wonderful power to receive with open arms any new religious sect that may like to enter into it, can assimilate it and reduce it into a part of itself organically related to other parts without destroying its essential distinctive features. In its religious aspect Hinduism is unique in its universality.

HINDUISM NOT A PARTICULAR SOCIAL SYSTEM

Now, can we say that Hinduism is a social system? If the term society is taken in its limited sense as distinguished from the religious, cultural, political and other aspects of the self-expressions of the human spirit, it is evident that Hinduism cannot be regarded as a mere social system, since its other aspects are as prominent as the social aspect. Further, the structure of a particular society is generally determined by the essential manners and customs of the people. Hinduism can present us with such a variety of mutually incompatible manners and customs, social laws and injunctions, prevalent among and prescribed for different grades of people in the same locality and even similar grades of people in different localities,

and they have undergone such changes ages after ages, that it is difficult to find out which of them have any fundamental value for the whole society. In this respect also, instead of regarding Hinduism as one social system, we may more appropriately conceive of it as an organization of many social systems, or as a social organism evolving from within itself and sustaining within its body a variety of apparently conflicting social systems. The most cherished social ideals of one age are abandoned in another, the most highly valued manners and customs of one place or one section are prohibited in another; laws about marriage, inheritance, social rights and duties, etc., differ in different times and places and sections. But they are all Hindu systems. Even if we can trace some fundamental points of agreement among all the Hindu social organizations, they will give us only a very general abstract idea of a particular aspect of Hinduism. No concrete conception of Hinduism can be formed in terms of these common social features.

HINDUISM NOT A NATIONAL ORGANIZATION OR A PHILOSOPHICAL SYSTEM

That Hinduism is not a political or national organization is obvious to

everybody and requires no demonstration. It is also evident that it is not a particular system of philosophical doctrines. This point has been briefly argued in connection with religion. There are various philosophical systems which have grown among the different sections of the Hindus. They agree in this that to none of them philosophy is a matter of purely intellectual pursuit, but to all the sections it has from time immemorial been a matter of great practical interest. Dr. Jacks, a well-known philosopher of the present day, says, "Much of my life has been spent in the study of philosophy, . . . but it was not until comparatively late in these studies that I made a discovery, . . . that it flashed upon me with the force of a revelation that all philosophies and sciences were injunctions to live in a certain way and avoid living in other ways." It is from this practical point of view that the Hindus have all along directed their energy to the quest of philosophical and scientific truths. In this quest they arrived at different conclusions and experimented with them in their life. In this manner various systems of philosophy and various ideals and ways of life have appeared among the Hindus and divided them into a large number of schools and sects.

SWAMI VIVEKANANDA*

By SUBHAS CHANDRA BOSE

*Seoni Sub-Jail,
Seoni, C. P.,
6/5/32.*

What you have written about Shri Samartha Swami and Swami Vivekananda is very interesting. Yes, the private letters and the private conver-

sations of the latter which have been chronicled are not only interesting but illuminating and much more so than his

*Extracts from a letter written to Mr. A. R. Bhat, M. Com., a member of the *Mahratta* staff and quoted from the same paper.

public speeches or his written books. I cannot write about Vivekananda without going into raptures. Few indeed could comprehend or fathom him—even among those who had the privilege of becoming intimate with him. His personality was rich, profound and complex and it was this personality—as distinct from his teachings and writings—which accounts for the wonderful influence he has exerted on his countrymen and particularly on Bengalees. This is the type of manhood which appeals to the Bengalee as probably none other. Reckless in his sacrifice, unceasing in his activity, boundless in his love, profound and versatile in his wisdom, exuberant in his emotions, merciless in his attacks but yet simple as a child—he was a rare personality in this world of ours. And as Sister Nivedita has said in her book—*The master as I saw him*, “The queen of his adoration was his Motherland.” Have you read his tirade against the priests, the upper castes and the richer classes in his Epistles? It would do credit to the most radical socialist.

Swamiji was entirely free from the slightest trace of what you may call spiritual cant. He could not stand even the sight of it. To the pseudo-religious he would say, “Salvation will come through football and not through the *Gita*.” Though a Vedantin he was a great devotee of the Lord Buddha. One day he was speaking so enthusiastically of Buddha that somebody said, “Swamiji—are you a Buddhist?” At once his emotions bubbled forth and in a choked voice he said, “What? I a Buddhist! I am the servant of the servants of the servants of Buddha!” Before Buddha he would humble himself to the dust. Swamiji frequently used to say, “The intellect of Shamkara-charya with the heart of Buddha”—that is what we should aim at.

Similarly he was one day lecturing about Jesus Christ when somebody put a question. At once he grew grave and serious and in sonorous notes said, “If I had been present at the time of Jesus of Nazareth, I would have washed his feet not with my tears but with my heart’s blood.”

And his love for his down-trodden people! That was ocean-like. Do you remember that message of his, “Say brothers! ‘The naked Indian, the illiterate Indian, the pariah Indian is my brother.’ . . . Say brothers at the top of your voice!—‘India’s God and Goddesses are my Gods. India’s good is my good,’—And pray day and night, Oh, Thou Lord of Gowri, Oh Thou mother of strength!—take away my weakness, take away my unmanliness and make me a man”?

Swamiji was a full-blooded masculine personality—and a fighter to the core of his being. He was consequently a worshipper of Shakti and gave a practical interpretation to the Vedanta for the uplift of his countrymen. “Strength, strength is what the Upanishads say”—that was a frequent cry of his. He laid the greatest stress on character-building.

I can go on for hours and yet fail to do the slightest justice to that great man. He was so great, so profound, so complex. A Yogi of the highest spiritual level in direct communion with the truth who had for the time being consecrated his whole life to the moral and spiritual uplift of his nation and of humanity, that is how I would describe him. If he had been alive, I would have been at his feet. Modern Bengal is his creation—if I err not.

Swamiji did not desire or attempt organisational work in the way Swami Dayananda or the Arya Samajists did. That may be a failing, but he used to say of himself, “Man-making is my mission.” He knew that if the country

could grow up really great men—then organisation could be completed in no time. He took great pains to train his disciples and never attempted to cripple their individuality or curb their free-thinking. To this end he would not keep a disciple near him for a long period. He used to say that under the

shadow of one big tree—another big tree could not possibly grow. What a contrast with some of our latter-day great men who cannot tolerate independent thinking and who desire that we should mortgage our intellect at their feet and permit them to do all the thinking for us!

RAMASWAMI IYENGAR

As we are passing through the Press news has come to us of another great bereavement. That calamities do not come single seems to be so true. The Ramakrishna Order had hardly recovered from a profound grief at the passing away of Mahendra Nath Gupta, better known as M., before it had to face another in the passing away on the 17th June, of Rao Saheb C. Ramaswami Iyengar, the Secretary of the Ramakrishna Mission, Madras Branch, to whose lifelong, untiring and disinterested work the Ramakrishna Mission Students' Home, Madras, stands as monument, an institution which, started penniless, now commands several lakhs of rupees as its assets and has become a household word in the whole of the Southern India for its great utility.

When Swami Vivekananda returned to India after his great triumph in the West he visited Madras also. His presence there created a great enthusiasm in the city and especially among the college students who stayed over even after their summer vacation had begun, just to see the Swami and came in numbers to pay their respects to him. And young Ramu was one of them. We went along with a few others to see the Swami. As groups after groups of people came to see the Swami he had not much time to

devote to them and when Ramu's group went to see the Swami he had little talk with the other members of the group, but singled out Ramu, though he had kept himself in the background, and exchanged a few words with him. Probably the Swami foresaw that this young man was to be a great help in furthering his Master's cause in days to come and hence perhaps this special favour even in those crowded moments.

Later on Swamiji sent one of his Gurubhâis, Swami Ramakrishnananda, at the request of the public of Madras, to start a centre there. Swami Ramakrishnananda carried on the work preaching the Gospel in Madras and in various other cities of South India single-handed. One day after years of hard labour he complained to Sri Ramakrishna, as devotees are wont to do with their Beloved, of his having to work hard without any one to help him. Sri Ramakrishna made him understand that a young man would come to him that day who would help him greatly in all his works. And this young man was C. Ramaswami Iyengar or Ramu, as the Swami called him endearingly and by which name he has ever since been known to all devotees, both lay and monastic, young and old, of the Ramakrishna Order.

Ramu became very much attached to Swami Ramakrishnananda and he in turn took the greatest pains to train up the young man by instilling into his young mind the ideals of love, purity, service and sacrifice. When the Swami started a Students' Home in Madras in 1905, coming to know of the hard lot of poor students, to give them free board and lodging, he gave its management to the hands of his Ramu, who took it up as a command from his Guru, for Ramu looked upon the Swami as such. He made this Home and its development the one aim of his life. He was at the time a clerk in the Government Railway Offices. Had he so desired he could have prospered in his official career. But he preferred to be the petty clerk, for that gave him ample time and opportunities to look after the Home. Thus in the interest of the Home and the poor boys of the Presidency he closed the gates to all his future worldly prosperity.

Though he made the Students' Home the special work of his life, yet it was not that he did not take interest in other activities of the Ramakrishna Mission in the South. He was Secretary of the Madras Branch throughout his life and all its activities found a staunch supporter in him, nay, he himself gave the initiative to many of its activities in the city as well as in the Province during famine and flood. His love for Sri Ramakrishna made him attached to the Sannyasins of the Order and he made the Math at Mylapore almost his home and the monks were dearer to him than his own blood relations. He was ever anxious for their welfare and no member or devotee of the Order who has visited the South can ever forget his love for him.

Due to hard work for several years his health was failing during the latter part

of 1925, and in 1926 he had a stroke of paralysis which made him an invalid for the rest of his life. But even then he preferred to remain in the Home and forgot his ailments in looking to the comfort of the students and progress of the institution. Even in his ailment he was a source of inspiration to all those who were connected with the institution. Writes a visitor about him, "His enthusiasm and fervour for the work so near to his heart is infectious, and I came away full of admiration and a desire to do all I can for the Home."

Though he was ailing all these years no body expected the end to be so near; for he was quite active and guided the institution till his last day. In fact, many of his letters written to friends reached them even later than the wire that carried the sad news of his passing away. He was now fifty-nine. He has left a large circle of friends, many of whom admit that they have been the better for coming in touch with him. He never alienated anyone in his life, he was always sweet to all. That was the behest of his Guru and he lived up to it most admirably. He has shown what a single life of disinterested service, burdened though it was with official work and family responsibilities, can do. For the Ramakrishna Mission Students' Home with its various branches, the residential school, the industrial school, and the new branch at Mambalan, opened last month, stands as a tangible proof of it. He has in his life inspired many young men who will carry on the tradition of the Home and its work. His passing away has left his friends and the Ramakrishna Order in deep mourning. May God grant them and his bereaved family strength and solace in their bereavement and may the departed soul rest in peace!

ASHTAVAKRA SAMHITA.

BY SWAMI NITYASWARUPANANDA

न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।

न मुमुक्षुर्न वा मुक्तो न किञ्चिन्न च किञ्चन ॥ ९६ ॥

(सः He) सुखी happy न not दुःखी miserable न not च and विरक्तः unattached न not सङ्गवान् attached न not वा or मुमुक्षुः aspirant for liberation न not मुक्तः liberated न not वा or किञ्चित् something न not किञ्चन anything न not च and.

96. He is neither¹ happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation, neither this nor that.

[¹ Neither etc.—Happiness or misery, liberation or bondage, etc.,—none of these can ever be predicated of the Self which is eternally free.]

विश्लेषेऽपि न विक्षिप्तः समाधौ न समाधिमान्

जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥ ९७ ॥

धन्यः The blessed one विक्षेपे in distraction अपि even विक्षिप्तः distracted न not समाधौ in meditation (अपि even) समाधिमान् meditative न not जाड्ये in dullness अपि even जडः dull न not पाण्डित्ये in learning अपि even पण्डितः learned न not.

97. The blessed one is¹ not distracted even in distraction, is not meditative even in meditation, is not dull even in a state of dullness, and is not learned even though possessed of learning.

[¹ Is etc.—The man of Knowledge is other than what he appears to be. He realises the Self as distinct from body and mind, and stands aloof as Pure Spirit. He is unconcerned with all mental operations, not to speak of the physical.]

मुक्तो यथास्थितिस्वस्थः कृतकर्त्तव्यनिवृत्तः ।

समः सर्वत्र वैतृष्ण्यान्न स्मृत्यकृतं कृतम् ॥ ९८ ॥

यथास्थितिस्वस्थः Abiding in Self in all conditions कृतकर्त्तव्यनिवृत्तः free from the idea of action and of duty सर्वत्र everywhere समः same मुक्तः liberated one वैतृष्ण्यात् owing to desirelessness अकृतं what has not been done कृतं what has been done न not अस्ति reflects upon.

98. The liberated one who rests in the Self under all conditions, who is free from the idea of action and of duty, and who is the same everywhere, does¹ not, owing to desirelessness, reflect upon what he has or has not done.

[¹ Does etc.—The ego and its offspring, desire, precede all sense of action and duty. Being completely free from them, the liberated soul remains ever unconcerned with all his apparent actions, past, present and future.]

न प्रीयते वन्द्यमानो निन्द्यामानो न कुप्यति ।

नैवोद्विजति मरणे जीवने नाभिनन्दति ॥ ९९ ॥

(सः He) वन्द्यमानः praised न not प्रीयते is pleased निन्द्यमानः blamed न not कुप्यति is annoyed मरणे at death न not उद्दिन्नति fears एव surely जीवने at life न not अभिनन्दति rejoices.

99. Praise¹ does not please him, and blame does not annoy him. He neither rejoices in life nor fears death.

[¹ Praise etc.—Being ever identified with the Absolute Self, One without a second, there can be for him no praiser or praise, blamer or blame ; nor life or death.]

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।

यथातथा यत्रतत्र सम एवावतिष्ठते ॥ १०० ॥

उपशान्तधीः The man whose mind is calm जनाकीर्णं crowded place न not धावति runs after 'अरण्य' forest (अपि even) न not धावति runs after सः he) यथातथा in any way यत्रतत्र anywhere सम same एव verily अवतिष्ठति lives.

100. The tranquil-minded one runs neither after the crowded place nor after the wilderness. He remains the same in any condition and in any place whatsoever.

NOTES AND COMMENTS

IN THIS NUMBER

While all India is sorrowing over the death of Bepin Chandra Pal, it may be mentioned for the information of our foreign readers that Mr. Pal was widely known as a great orator, author, journalist and thinker. In the field of politics, there was a time when he was the idol of Bengal and his voice prevailed in all other provinces also. His interest in religion was no less. Early in life he was not frightened to leave the parental protection of a rich father and face poverty for the sake of his religious conviction. He became a Brahmo and for a time threw himself heart and soul into the cause of the Brahmo Samaj. Towards the end of his life he was more of a Vaishnava . . . Swami Devatmananda is now in charge of the Vedanta Society at Portland, an account of which is published in this issue. . .

* Prof. Benoy Kumar Sarkar is one of those who were instrumental in organizing the Bengali Goethe Memorial Society. He was its secretary. . . Nanalal C. Mehta, I.C.S. is a keen student of art and is the distinguished author of 'STUDIES IN INDIAN PAINTING,' a book which has been highly praised by all, who are fit to pass any opinion on the subject. . . The next article by Dr. Montessori will be on IDEALS AND FACTS IN EDUCATION. . . The writer of *Hinduism : What it is not* is the professor of Philosophy in a College under the Calcutta University. The article will clearly show that he has deeply studied the subject. Next month he will write on HINDUISM : WHAT IT IS. . . We acknowledge our indebtedness to the *Mahratta* for the article on Vivekananda by Subhash Chandra Bose.

"NON-FLIGHT FROM THE BATTLE-FIELD"

In the Gita Sri Krishna tells Arjuna that one of the characteristic virtues of the Kshatriya is "non-flight from battle-field." Stripped of metaphor this means that a heroic spirit never gets daunted in life by any difficulty however great. A brave navigator does not get frightened by seeing a rough sea; on the contrary, he welcomes it; he rejoices most, when the storm rages fiercest and the waves roll greatest. In the same way, a man with genuine Kshatriya spirit rather enjoys a life which is beset with dangers and difficulties. This characteristic, though normal amongst the people of the West, has been more prominently visible amongst a section of them in the face of the economic crisis that has befallen many countries at present. Some time back an American wrote that the present crisis of the world represents the change from the old order of things to the new and "It is up to us to die with the old civilization or participate in the creation of the new. It is not given to every generation to have that alternative." In the *Atlantic Monthly*, a few months back, a writer gave the following as his creed, and also as a creed for the individual who has the capacity to help himself :

"(1) I believe in myself.

(2) I believe in my own power to act to eliminate depression from the world by removing its causes

(a) from my private life;

(b) from my own business or profession;

(c) from the group with which I am in contact, whether it be my friends, my business associates, my clients or my customers, or my competitors.

(8) I will, myself, begin now to use my power to this end.

(4) I will undertake to bring about action to eliminate depression on the part of those who are within my control of influence."

Last January the Prince of Wales in a stirring address to the Youths of England said with reference to the long-continued economic crisis: "It has been said that the most hopeless hour in English history has always been the most hopeful, because it is precisely the moment which calls forth the best and the bravest in the soul of our nation." He also emphasized "that depression and apathy are the devil's own—they are not English, so away with them."

What a sad contrast with things in India! In our country very few people really put forth the best of their energy to action. And with the first failure they meet with, they are given to despair and despair makes them say 'words of wisdom,' just as through the intoxication of drink a man talks high-sounding things. In the West they will share the view with Ulysses :

"How dull it is to pause, to make an end,
To rust unburnish'd, not to shine in use!
As tho' to breathe were life."

And in India, the people will say with the Lotus-eaters :

"Death is the end of life; ah, why
Should life all labour be?"

Truly one of the effects of Tamasik mind is to see things in a perverted light, to consider that as Dharma, which is really Adharma. For do we not consider ourselves as widely awake while we are deeply immersed in sleep—in inertia?

PERILS OF WAR IN TIMES OF PEACE

It is strange that war has got such a strong appeal to human emotion that in times of war people show many virtues, which, if only could be applied

in times of peace, would do untold good to the world. In the name of a war, people are ready to undergo any amount of sufferings and sacrifices, they at once compose their differences and show a united front. It was for this reason perhaps that some Christian organizations have their programme of work chalked out on a military plan. General Booth has given the name of an "army" to his Mission. Very often military terms are used in works of peace to evoke enthusiasm amongst people. The Sister Nivedita used to say that India wants an *army* of teachers to *fight* out the ignorance in the country.

Principal L. P. Jack of the *Hibbert Journal* says that war creates disciplined courage amongst the general populace, which is found absent in times of peace, and so he wants that steps should be taken to foster it amongst Englishmen to fight the grave economic problems with which England is now faced.

In India there are so many problems, the solution of which requires discipline, courage, fortitude, and other virtues demanded of soldiers in an army. And even in the absence of war there are no less sufferings and distress in the country. It is said that the tolls of human lives from Malaria only in Bengal will be, per year, greater than the casualties in the last Great War. Yet we are not alive to the gravity of the situation. How much is illiteracy undermining the growth of the nation? How many social abuses are eating into the vitals of the country and causing harm no less appalling than the devastating effects of a war? In war time there is conscription. Cannot our every young man be expected to take upon himself the self-imposed obligation of giving a few years of service to the country in any shape he likes or finds suitable? There are so many problems

which call for attention. Sufferings of the war appear more visible to us than the perils that exist in the peace time. What is required is always to emphasize upon oneself that the service to the country in times of peace is no less—if not more—important than when the calamity of war betakes a nation.

HOW POOR THE RESULT!

While discussing the aim of education a contributor to the *Atlantic Monthly* says that the greatest aids to success and happiness in life are

- (1) A sound and vigorous body.
- (2) Ability to think clearly.
- (3) Ability to speak and to write one's own language clearly and forcibly.
- (4) Character.

And as such the principal aim of educational institutions should be to furnish training in the above directions.

To judge by these tests how sad has been the failure of education in India! Here the boys come out of the university as physical wrecks. The increasing deterioration in the health of our students has been the cause of great alarm to all well-wishers of the country. And how many of our educated youths can think independently? Throughout their educational career, their energy is directed in memorizing notes or swallowing ready-made education-pills for examination supplied by the teachers. If asked, how they like a particular play of Shakespeare or what is their opinion of a character in any classical drama, the majority of them will not be able to say anything more than what they have read in prints or heard in class-rooms. This is true of all subjects—history, economics, etc. If you ask a boy, 'What is the cause of agricultural indebtedness in India,' though he might belong to an agricultural area, his

thoughts will be roaming in the pages of text-books on economics.

As regards the ability of our young men to speak and write in *one's own language*, the less said the better. How few of them can utter a single sentence without bringing in some English words! How fewer will be the number of those who can write a letter in vernaculars without much difficulty! In many universities outside Bengal vernaculars are even now treated as "pariah" or given a scant respect and attention.

And as far as 'character' is concerned, well, it is no concern of the universities to bother themselves with. At least they have not shown by their action that the development of character is of much greater importance than the training of the mind.

It is no wonder, then, that the contribution of the English education to the well-being of the nation has been poor, indeed, if not positively harmful and that the people are developing greater and greater dislike for our universities.

NOT ONE LUNATIC ASYLUM

Shocked by the atrocious treatment of the caste Hindus towards the so-called 'untouchables,' 'unapproachables,' etc., in Malabar, Swami Vivekananda once said in anguish that Malabar was a veritable lunatic asylum. To the great misfortune of the nation there is not only one lunatic asylum in India. The following was published in the *Leader* in its issue of May 19, and we have not seen it contradicted since then:

"Stories of alleged harassment of untouchables by caste Hindus in village Navagam in Baroda State consequent on the abolition of a separate school for untouchables continue to be received. It is said caste Hindus armed with *dharias*, *lathis*, etc., raided untouch-

ables' quarters and untouchables shut themselves in their houses. Stacks of hay belonging to untouchables were set fire to. Untouchable quarters narrowly escaped from being burnt."

If the above be true, it must be a very sad thing. And the saddest thing is that it indicates that the Hindu society has not as yet come to its senses. The Hindu society is daily getting weaker and weaker because of internal dissension, lack of co-operation and co-ordination, many members of its backward community taking to other faiths in order to save themselves from many social iniquities, and for similar other reasons. At almost every communal riot also, unfortunately there has not been dearth of that in recent years, Hindus betrayed a hopeless lack of organization and unity amongst them, and had it not been for this, many of the disasters, and consequent sufferings on both sides, could have been easily averted. And need we be told that many of the Mahomedan assailants are the descendants of Hindu converts, who had to leave or could not return to the Hindu fold because of social tyranny and ostracism?

At a time when every well-wisher of the Hindu society should try his best to bring about a solidarity in it, those who continue to sow seeds of disintegration are enemies, and not custodians of its best interests as they may falsely consider themselves to be in their ignorant pride. They must be determined not to open their eyes, who, even now, instead of extending a friendly arm to the members of the backward community, show any indication of hatred or contempt for them. We have no words sufficiently to condemn the caste Hindus of Baroda, if the above report be true, as also others of their ilk, who even silently harbour any feeling of hatred for others on the ground of social position.

QUALITIES OF INDIAN PAINTING

Along with other arts, Indian painting is slowly acquiring world-wide reputation. It has already got rid of the tendency to slavishly imitate European models. The almost lost art of Indian painting has been revived. Dr. James H. Cousins compares the two leaders, Abanindranath and Gogonendranath Tagore as Hiroshige and Hokusai of Japan. In the *Cultural World*, the learned Doctor in a thorough-going article on the subject observes the qualities of Indian painting as follows :

"The technical qualities of the Indian paintings are very striking. The conquest of exquisite beauty is made through a craftsmanship which is equally admirable in its choice and juxtaposition of colours, its apparently naive but subtly expert composition, its lyrical line, its particularity of detail which yet does not disturb the general effect, its ceremonial postures and gestures which invest it with some inner liturgical reality, its delight in folded draperies, its fineness of texture; these being but the externals of an art which seeks through emotional purity, intellectual significance and spiritual dedication to fulfil the age-long ideal of Indian art,—the providing of objects which will aid the individual the better to fill his duty in life and to achieve the liberation of the powers of his higher nature from the tyrannies of the lower." The writer refers to the Bengal School of Painting which in 1914 commanded high praise from the circle of art-critics of Paris and London. Due to the economic condition of the country, our painters, like workers

in the sphere of other fine arts, are really too handicapped to enter into a world-competition. Still we have no doubt that true merit will win its laurel in time.

THE GREATEST ENEMY

No country suffers so terribly as India, because of mass ignorance. A nation can hardly rise with its teeming millions steeped in ignorance. Unless our attention is turned very seriously towards it, our great national progress is bound to be retarded. Nowadays in all advanced countries, men of light and leading are devising ways and means as to the complete removal of mass ignorance. Recently at the County Hall, London, the Association of Directors and Secretaries for Education convened its forty-first annual meeting. There the new President, Mr. A. L. Binns, in course of his speech remarked : "In our complex modern civilisation, in the crowded conditions in which we live, in our present state of interdependence, every individual reacts on the rest of us not only as a workman, as some people seem to think, but also as a neighbour, a voter, a spender of part of the nation's income, and very often as a parent. Every one of us is either a social debtor or a social creditor, and mass ignorance is the greatest enemy of every democratic state." He emphasized that to-day the people have their destiny in their own hands.

Although there are many difficulties in the way of mass education in India, those who have got the good of the country at heart should never slacken their efforts towards that.

REVIEWS AND NOTICES

THE MYSTERIOUS KUNDALINI. By V. G. Rele, F.C.P.S., L.M. & S., with a Foreword by Sir John Woodroffe, Kt. D. B. *Taraporevala Sons & Co., Hornby Road, Bombay. Third Edition. XXVIII+81+IV pp. Price Rs. 3/8.*

PRANAYAMA (PART ONE). By Srmat Kuvalayananda. *Kaivalyadhama, Lonavala, Bombay. 16+156 pp. Price Rs. 2/8.*

Though a section of our reading public are taking greater and greater interest in the ancient scriptures, very little attempt has as yet been made to study them on a scientific basis. The present two authors—both of them are men of sound medical knowledge and experience—are trying to fulfil that need. Of the two volumes under review, one is a study of Hatha-Yoga and the other is that of Pranayama in terms of Western anatomy and physiology. *The Mysterious Kundalini* has passed through three editions in course of four years and this very fact indicates how it has supplied a great public demand. The present volume has been greatly improved and enlarged.

Swami Kuvalayananda has taken a further practical step. He has started an Institution for pursuing scientific research on the subject of Yoga. *Pranayama* is an outcome of that and is meant to be a practical guide to any student of Yoga. Though the author has spared no pains to make the book useful, yet he advises everyone to get himself trained under an expert before taking it for guidance. We commend the book to the attention of the public.

KABIR AND HIS FOLLOWERS. By F. E. Keay, D. Litt (Lond.) Published by the Association Press, 5, Russell Street, Calcutta. 186 pp. Price paper Rs. 2/-; cloth Rs. 3/-.

The matter contained in this book was originally presented by the author as a thesis in the University of London. It has since been revised and in parts re-written. It is based on some Hindi books as well as stray literature on the subject. The author has taken immense pains in gathering all possible information about Kabir, his sect and his teachings. He has also analysed the Kabir literature. The book is written

in a very systematic way and its style is fascinating. It is undoubtedly a valuable treatise for those who like to know something of a great devotee like Kabir and his remarkable utterances.

In the last chapter of the book dealing with Kabir and Christianity, the author, we fear, has given an unfounded hint that Kabir's teachings and his sect might have come under Christian influence. He observes, "In those days of slow travel and communication it does not seem very probable, therefore, that Kabir had any direct contact with Christian teaching; though we cannot say that it was altogether impossible." In representing the doctrines of Kabir, the author has in many places failed and it might be due to his incorrect understanding of Kabir's Hindi utterances and their proper significance. As for an example, the author remarks, "If we compare Kabir with the great Hindu philosopher, Sankaracharya, we note that although Sankaracharya was an uncompromising Monist, he nevertheless allowed a place in his scheme for the Hindu pantheon, and regarded idolatry as a help towards obtaining the knowledge and experience of the identity of the soul with God. But Kabir had no place for idolatry; for it seemed to him that, if God is one, the whole basis of idolatry perishes. He was, therefore, unsparing in his denunciation of the practice." (Page 73).

We can safely say that the author misrepresents here not only Kabir but with him Sankaracharya too. The author's estimate of Kabir, in the concluding lines of the book, as a mere "earnest seeker after truth" and not a seer of the same is what seems to be quite unintelligible to us.

SACRED MOMENTS. By Ram B. Motwani. *Lal Kachhri Lane, Larkana (Sind). 42 pp. Price As. 8.*

The brochure consists of sublime sayings from the scriptures and of master minds.

MAHATMA GANDHI. By Romain Rolland. Published by S. Ganesan, Triplicane, Madras. 98 pp. Price As. 8.

We reviewed the book, some time ago, in its first edition. That it has fulfilled a

genuine demand of the reading public is indicated by the fact that the book has gone through another edition.

BHARATA LAKSHMI. By Motilal Roy, *Published by Pravartaka Publishing House, 61, Bowbazar Street, Calcutta. 139 pp. Price Re. 1/4.*

It dwells upon the inspiring character of some famous Indian women. It is written in a very attractive style and is full of lofty sentiments. The treatise is up-to-date in many respects and has an excellent get-up.

A HUMBLE APOLOGIA FOR MY ASTIKYA. By Ramananda Chatterjee, M.A. *120-2, Upper Circular Road, Calcutta.*

The above pamphlet of 18 pages is reprinted from the Malaviya Commemoration Volume, 1932. As the name implies, in the essay the author wants to meet some ancient and modern objections to belief in the Supreme Spirit. If religion has not been able to explain the mystery of the universe, nor has science, the modern substitute for religion, met with better success. If religion (or the so-called religion) has been a source of some evil to the world, science has done no less harm. Nationalism, patriotism, Communism, Bolshevism or any other 'ism' cannot be a substitute for religion. Why there is so much evil, iniquity in the world? The right answer cannot be found; but nevertheless that does not stand in the way of one's belief in God. For the universe cannot be explained without having a Personality behind it. These are some of the points the gifted author wants to emphasize in the short essay, written from a rational standpoint. We greatly enjoyed reading it,

and recommend it to all who suffer from disbelief in God. But the pity is, arguments will not convince a disbeliever of the existence of God, just as a man will not wait for intellectual proofs, when his soul cries for God.

BENGALI

LONDONE SWAMI VIVEKANANDA. By Mahendranath Datta. *Published by Yugantar Bani Bhavan, 30, Cornwallis Street, Calcutta. 183 pp. Price Rs. 1/8.*

The author, a younger brother of Swami Vivekananda, lived with him for some time in London, when the latter came there from America in 1896. In the book he has attempted to give a glimpse of the life of Swami Vivekananda in London and has succeeded in a great way. Much has been known to the world, of Swami Vivekananda as a preacher, a scholar, a patriot; but here we see him more in his private life. Incidentally the author gives a picture of social customs and manners in England. The book has become highly interesting.

BRAHMAVIDYA. By Devendra Mohan Chakravarty. *53B, Musjeed Bari Street, Calcutta. 148 pp. Price Re. 1.*

It gives the Sanskrit texts of the Katha Upanishad with adequate notes and explanations which have made the subject-matter simpler. The author is not merely a translator but in many places of interest has added his original thoughts. The book is carefully printed and in good paper. We recommend the book to the Bengali-reading public.

NEWS AND REPORTS

RE-OPENING OF VEDANTA SOCIETY AT PORTLAND, OREGON

We have received the following from an American correspondent:

This center was opened by Swami Prabhavananda in the early autumn of 1925 when upon the invitation of friends in Portland, Ore., Tacoma, Everett and Seattle,

Washington, he delivered a series of lectures in these cities. In December of that year the organization of the students in Portland was perfected and Swami Prakashananda came up from San Francisco to help open and dedicate the center. As a result of this great spiritual impetus the society grew steadily until in the year 1928 it was given legal status by incorporating it under the

laws of the State of Oregon. In the summer of the year, 1929, Swami Prabhavananda saw the need for a larger field of service at Hollywood, Calif. and Swami Vividishananda was sent from India to take charge of the work at Portland. This work continued under his guidance until early in 1930 when because of ill health of the Swami and financial difficulties the work had to be suspended.

A few of the ardent members of the society however, continued their study of the Vedanta teachings during the years 1930 and 1931 and held regular weekly study classes in the Public Library building. The interest thus shown found a response when early in 1932 assurance was given by Swami Prabhavananda that the center would be re-opened under the leadership of Swami Devatmananda, formerly of the Vedanta Society of New York City who was soon expected from the east after a round of visits and lecture engagements at Providence, R. I., Chicago, Ill., Hollywood, Cal. and San Francisco.

To assist in the work of re-organization Swami Prabhavananda came north from Hollywood, Cal., one week in advance of Swami Devatmananda while the latter visited and lectured in the Hindu Temple in San Francisco. During this week Swami Prabhavananda gave three public lectures and three open classes upon various topics dealing with the different phases of the Vedanta Philosophy which were very well attended. It was most gratifying to Swami Prabhavananda to see the former students and friends return almost one hundred per cent. strong and show much enthusiasm for the center reviving.

Swami Devatmananda arrived on February 11th, 1932 and on the following evening a reception was tendered him at the home of one of the friends of the society, thereby giving him an opportunity to meet informally the students and friends of the center. He delivered his first lecture the following Sunday evening to a large and appreciative audience. As the week progressed classes were organized under his direction, Tuesday evenings being devoted to the study of the *Gita* and Thursday evenings to discourses on *Patanjali's Yoga Aphorisms*. These classes have been well attended by both new and former students.

Before Swami Prabhavananda departed for California on February 27th, a large and comfortable residence was rented in one of

the best districts of the city to serve as a home for the society and its leader. By rather strenuous efforts upon the part of Swami Devatmananda and those students who had time to devote to the project the new home was renovated and furnished in time to hold the regular Tuesday evening class on March 8th. The new headquarters now has a spacious and tastefully decorated auditorium for the Sunday services and week day classes, an office room, a library room and a beautiful meditation room for the special use of the members of the society.

On Wednesday, March 9th, the birthday of Sri Ramakrishna was celebrated in the new home. After a beautiful and touching chant by Swami Devatmananda which was especially appreciated by the students a short but illuminating discourse was given upon the life of the Master. Following this, a programme of short talks, recitations, violin and organ music and devotional songs was given by the students. Refreshments were subsequently served and as all mingled informally in the quiet and harmonious atmosphere of softened lights, the odor of incense, beautiful floral offerings and the glow of the fire in the open hearth, it became apparent that the significance of the occasion was deeply impressed upon the hearts of all who were present.

As the regular activities of the society progress it is the earnest prayer of all the students that the center will be re-vivified and grow to fill a vital and permanent place in the work of the Ramakrishna Mission. We feel that under the able and devoted leadership of Swami Devatmananda nothing less will be accomplished.

SRI RAMAKRISHNA MISSION SEVA-SHRAMA, TAMALUK, MIDNAPUR

The above institution runs a hospital with indoor and outdoor departments, a circulating library and has various other works of public utility to its credit. In 1931, the number of cases in the outdoor hospital was 5,748, while in the indoor department there were 72 patients. The circulating library has been a novel feature of the Ashrama. From it books are sent to the readers not only in the town, but also in different parts of the sub-division, free of cost. There is a free Reading Room, which remains open every day. Those who cannot avail themselves of this opportunity for want of time or any other difficulty get books sent at

their own houses. In the year under review 337 religious classes and some lantern lectures were organized by the institution.

It is in need of funds to expand the work of the hospital as also to develop the circulating library.

RAMAKRISHNA MISSION TORNADO RELIEF WORK

The Secy. Ramakrishna Mission sends us the following under date 20-6-32 :

The public are aware of the terrible loss of life and property caused by the tornado that passed through a considerable area of the Mymensingh District.

The very morning following the terrible happening the Mission workers rushed to the scene of devastation and did what little was in their power to relieve the suffering of the distressed. During the first two or three days they went throughout the places of devastation and distributed 3 mds. of *Chira*, 30 srs. of *Gur* and about 100 pieces of old cloth amongst 150 families of 8 villages. In the most affected quarters we have started a relief centre at Borarchuk with 5 villages after making a thorough inspection of the whole affected area.

On the 16th May, 1932, the regular distribution began and continued up to the 15th June. We have distributed 114 mds. 26 srs. of rice amongst 503 recipients in 5 villages. Besides these, more than 16 mds. of dal, 5 mds. of salt, 20 srs. of oil, 160 earthen pitchers and plates, 37 gunny bags and 25 pieces of old cloth were distributed. Arrangements were made for supplying the patients with medicine and diet.

Our funds had been almost exhausted and in fact it would have been impossible to proceed with the relief work, were it not for the help of 66 mds. of rice, 15 mds. of dal, 160 earthen pitchers and plates as also 37 gunny bags and a few pieces of old cloth received from Sj. Upendra Nath Shaha on behalf of the Mymensingh Mahajan Relief Fund for which kind service we are specially indebted to the above institution. It will be necessary to carry on the relief work up to the middle of July and this will require at least Rs. 1,000. We therefore appeal to our generous countrymen to help us as early as possible.

Contributions, however small, will be thankfully received and acknowledged at the following addresses: (1) *President, R. K. Mission, Bclur Math, Howrah*, (2) *Manager Udbodhan Office, 1, Mukherji Lane, Calcutta*, (3) *Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta*.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

DATE NOT NOTED.

Swami Turiyananda was talking with Swami Shantinath, a disciple of Sadhu Gambhirnath. In course of the conversation, Swami Turiyananda remarked, “During the Mahomedan rule, the Mahomedans were forcibly converting the Hindus to Islam and Guru Nanak also was converting the Mahomedans to his faith—making them Hindus. The Mahomedans brought this to the notice of the Emperor and complained that if such state of affairs were allowed to continue, the Mahomedan population would gradually decrease. The Emperor consulted the Kazi (judicial administrator) and sent for Nanak. But Nanak instead of coming sent the reply, ‘Tell the Emperor that if he has got any business with me, let him come to me.’ On hearing this the Emperor flew into a rage and gave an order that Nanak should be brought to his presence

bound hand and foot. At this the Kazi told the Emperor, ‘If you do this, a great danger will follow. For, Nanak has got the strength of a large following. Rather do one thing. Just invite him to see our prayer.’ The Emperor did that, and Nanak also came to see the prayer at the Mosque in response to the invitation. When everybody had finished, the Kazi began his prayer. But during the time of his prayer, Nanak began to laugh loudly at intervals. When the prayer of the Kazi was finished, the Emperor himself began his. And during his prayer also, Nanak began to have loud laughers. This impudence on the part of Nanak greatly enraged the Emperor. Everybody asked Nanak, ‘Why did you laugh, while the Kazi was praying?’ Nanak replied, ‘Because the Kazi was not praying; he was only protecting his calf.’ All wondered what it could

mean. Nanak said, 'You rather ask the Kazi about it.' The Kazi was greatly taken aback at seeing that Nanak could read his thoughts and confessed, 'Yes, he is right. In my house, there is a well. It has no fence round it. So during the time of the prayer, frequently it came to my mind, whether my pet calf did not fall into the well.' All said at this, 'But, then, what was the cause of your loud laughter during the prayer of the Emperor?' Nanak replied, 'The Emperor was not at all saying his prayer, he was only purchasing a horse.' The Emperor said that it was exactly the case: He had seen a nice horse in the market, which he liked most. So during the prayer his thoughts were constantly about the horse. Thereupon the Emperor and the Kazi thought that they had indeed done wrong; it was not right for them to hatch a plot to turn into a Mahomedan a man like Nanak, who knew the innermost thoughts of one's mind. So the Emperor released Nanak."

Swami Turiyananda remarked, "Similar is the case with us. Do we get any meditation? Our thoughts only wander about external things. But then one has to practise. *अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते* —But through practice and renunciation, O son of Kunti, it may be governed. Those, on the contrary, who do not practise, will have it at no time. *असंयतात्मना योगो दुष्प्राप इति मे मतिः*—Yoga is hard to be attained by one of uncontrolled self. Even men of dull intellect can attain knowledge, if they daily practise a little. Swami Vivekananda would say, 'Mind should be made such that it becomes like a ball of flour; wherever you throw it, it is there—it sticks to that place. With such mind only one can have real meditation. Daily practice will steady the mind. "You have indeed seen that

with the help of a rope, water is drawn from the well; through constant friction the rope wears off even the hard stone of the well.

"How many are there who seek religion for its own sake?—None. Everybody wants to serve some selfish purpose; as if to achieve some material gain is the end of religion. And God also can understand one's mind to reward in the same way. Ninety-nine per cent of people seek religion for some material gain. Their number is very few, who seek religion for religion's sake. Swami Vivekananda's was an exceptional case. When he complained to Sri Ramakrishna that he had no progress in spirituality, the latter replied, 'What do you say? I knew you to be like a *bona fide* farmer.' There may be many failures of crops—there may be a thousand droughts—but a *bona fide* farmer will not give up farming. There is another kind of farmers—too much business-minded. They take to farming for some immediate gain. And once the harvest fails, or there is a drought, they give up farming. Hriday told Sri Ramakrishna, 'Uncle, how simple must you be not to know your own interest! Just ask and get something from the Mother?' Sri Ramakrishna was simple as a child. So he went to the temple and prayed to the Mother, 'Give me something, dear Mother.' The Mother showed him through a vision that 'powers' are as loathsome as filth. On this Sri Ramakrishna returned from the temple and greatly rebuked Hriday: 'Thou wretch, giving me such advice?' He who persists in his devotional practices, is rewarded by God in the long run. At Bagbazar, Calcutta, there was a Baul. At first he was an employee in the Postal Department. Through the influence of good association, his mind changed, when he threw away his job and everything and

took to singing the name of God from door to door. He would not ask for anything. He would manage with whatever people would give him of their own accord. Wherever crowds would throng for any reason, this Baul would go there and sing to the people the name of God. At last, a rich man became his

devotee, who began to spend about Rs. 200/300 for him per month. On this the Baul gave up the practice of receiving anything from house to house. Hearing this story, Sri Ramakrishna remarked, 'Once he had hard religious practices. It is a happy news that he will not have to suffer in his old age.' "

SURFEITED !

BY THE EDITOR

I

Some friends are earnestly requesting us not to talk too much about religion, as religion, according to them, has been the bane of the country and stood so much in the way of national advancement. They say that a tremendous amount of superstitions that handicap life and social freedom owe their origin to religion and religion has made us averse to taking any determined interest in the earthly things. As a result, while the whole world is progressing, India stands standstill or at best is progressing at a snail's pace. Fortunately, there seems to have come a stir of life in the country and it is meet that religion should not come forward to retard all progress, if not to stop that altogether. What great harm has religion done to the country can be seen from a comparison between the condition of the Hindu society and that of other societies in the country itself. The Hindu society is falling to pieces, the strength of its members is gradually dwindling, while the caste-Hindus in the name of religion are tyrannizing their less fortunate brethren and sometimes treating them as worse than beasts. In

India we talk of religion and spirituality, and sneer at the West as materialistic, but how powerful have the Western nations grown? They are at least enjoying the world, they are lord-ing it over the earth, water and air, they show a great vigour of life, whereas we in India are pining in misery; thinking of the life to come, we are wasting the life on earth. We have had enough of religion. Now it is high time that we should turn our attention to more important things; giving up the Laputan habit of flying in the air, we should fix our gaze on things nearer at hand, on things of earthly interest and see how to live well. These are some of the arguments put forward by those who suffer from the idea of surfeit of religion.

Too much of anything is bad, is a trite saying. But there are some things of which we cannot have too much. There are some words which do not admit of degrees—comparative or superlative, according to the rules of grammar, and there are some things of which our need cannot be fully satisfied, to judge from the very nature of things. We cannot have too much of goodness, unless we use the word in an ironical sense. The need for endeavour to make

one's life better and better will be hardly satisfied. The better a man grows, the more he will be sensitive as to the points of defects in him, and the greater will be his earnestness to remove them. Failings and weaknesses which ordinary men do not even consider worth taking notice of, torment the minds of one who is making a deliberate and determined effort to build his life on a good moral basis, from the very consciousness of their existence in him. Even in the life of saints and sages, who have inaugurated new religious movements in the world and have become the beacon light to millions of people, we find instances when they suffered from excruciating pains, because they found in them this or that defect. Human life itself means imperfections, and we cannot be too much careful to improve ourselves more and more. We can hardly say, "Thus far and no further." So we cannot have too much of religion. If we think deeply and consider thoughtfully, we can hardly say that we have reached our religious goal, we have attained such a great height that no further progress is possible. Of course, much depends on the interpretation we give to the word religion.

It is argued that all rising nations of the present world, all those people who have set themselves to reorganize their countries in the light of the experiences of ages have quietly pushed aside religion, and why should India still remain clutching at religion? Communist Russia has banished religion from national life and church dignitaries have been clipped of all their powers and positions; in Turkey Khilafat does no longer hold sway over the life of the people; even in China, our immediate neighbour, national awakening is marked by a revolt against religion. Wherever national consciousness has awakened, people have

thrown overboard religion. This was the case with many modern political upheavals, this has been the case with the latest revolution—though bloodless—the world has witnessed, we mean the revolution in Spain, where as soon as the monarchy was overthrown, many churches also were destroyed.

II

Religion stands in different footings in India and in the West. In Western countries, almost invariably religion has allied itself with the tyranny of the kings. In Russia, the main cause of popular grievances against Christianity was that the Church authorities proved faithless to the people and served as the accomplices of the Czars in their acts of tyranny. Similar has been the case in Spain. Spain is eminently a Catholic country. In the year 1851, a concordant was entered into between the Holy See and Spain by which the Church became bound to support the monarchy and the monarchy the Church. This naturally led to the ecclesiastics having a great power and relying on their influence on the ruling kings, some of the prelates took active part in politics, sometimes going against the popular interest. Naturally with the overthrow of the monarchy, the Church also has fallen in evil days and become the target of popular attack.

In India, the case is otherwise. In this country the main charge against religion is that it preaches other-worldliness and has made the people inert, incapable of action and, as such, unfit for the struggle for existence. As regards the social tyranny, anybody knows that social customs and religion are quite different things; for social evils, therefore, religion cannot be held responsible. This is easily indicated by the fact that whereas Hinduism is one.

in the Hindu society in different parts of India different social usages and customs prevail and people suffer from different degrees of social iniquities in different provinces. So the question of social evils should be kept apart from that of the drawbacks of religion.

Much of the accusations against religion arises from the misconception and misunderstanding of the meaning of religion. Religion in its essence means the search for the Ultimate Reality and the end of religion is to realize the Unity behind all diversities. Water is set at rest when it finds its own level. All fever of life is stopped when one sees the inherent Unity of all diversities. "When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman." The outward manifestation of the knowledge of the ultimate Truth will be that one will have universal love. When a man has realized the Truth, he sees the same Self everywhere and so he can hurt none, injure none; his love for others becomes of the same degree as his love for himself; he loses, as it were his identity in the Universal like water losing its existence in ocean. So it is said, "Love thy neighbour as thyself. There is no commandment greater than that." For it is the direct method of having the universal love. Rites and rituals, various worship and ceremonials are but the indirect means to reach the Ultimate Reality. Opinions may differ according to individual temperament as to the utility and purpose of different ceremonials, and many rituals may turn into mere dead forms, but there will be no two opinions on this, that the search for the Ultimate Reality constitutes the highest aim of human life and to have the universal love is the greatest virtue. There is no *other-worldliness* or *this-worldliness* in this matter. If people

forgetting this essence of religion become busy about externals, they should be taught the right thing by those who are fit to teach, and not that religion should be altogether done away with.

III

Now, what should be the place of 'materialism' in this human search for the ultimate Truth? Has India ever given up all interest in material affairs because she has all along extolled the spiritual quest as being higher than the state of remaining steeped in selfish, earthly interest? When the life-current of India was strong and vigorous, India was great in all fields of activity, spiritual or material. India showed the ideal how the son of a king could throw off the royal possessions as cast-off garments for the attainment of Truth and India also indicated how an Incarnation could lead an army to battlefield when needs were for that. Anyone who has studied Indian history a bit deeply will testify to the fact that spiritual progress and material advancement have gone side by side in India. When religion has been at low ebb, national life in other fields also has been stagnant. In the present state of downfall, there is found decadence in every sphere of activity. And when India will rise in future, there will be again all-round development, one can almost foretell.

Very often critics say that India decries materialism. But it is not all true. Not that India decries materialism and wants to do away with that, but she wants to keep it within proper limits. Materialism cannot be an end in itself, it is only a means to an end. When this is forgotten, balance in social life is lost and there ensues a great chaos. Good health and a strong physique are absolutely necessary as a basis for the pursuit of the goal in life. But the man

who makes his body all in all and prides himself on the development of his body only neglecting all other factors, becomes a poor specimen of humanity. India wants material prosperity; for there can be no growth of true religion when the nation is not in a healthy state. Religion does not mean the wail and cry of starving millions, but it calls forth the highest effort a man is capable of. The man who has not a virility strong enough to think of earthly things, cannot be expected to contemplate upon the nature of God. The Upanishad has emphatically said that the Self cannot be realized by the weak. So side by side with reaching the highest flights of religion and philosophy, India, in the past, gave attention also as to how to keep the national life strong and vigorous. India did not preach the highest truth of religion to all—she recognized अधिकारवाद, the value of particular spiritual prescription for particular individuals according to their respective temperament, strength and capacity. And India aimed also at a social system, a form of government which could make the greatest number of people fit for the attainment of the highest in religion. But when decadence came, there was chaos everywhere. Unworthy persons aimed all at once after the highest and brought disgrace to themselves as also to religion; society became rigid and government became weak.

Nowadays to rise again India should, no doubt, begin work at the very basis, i.e., should try to develop the material prosperity of the country. For nowadays we have reached the starvation-point as far as the material needs of the body are concerned and are at the lowest level in almost all other spheres of life. But in order to attain material prosperity if we crush and destroy religion altogether, what will all other things of life avail? We may have riches and

wealth, we may have comforts and luxuries, but ततः किम्, ततः किम्,—what will it profit, what will it profit? Of course different degrees of emphasis should be given on different things according to changing times and circumstances. And one great problem of the day is how to save the starving millions of India from the immediate jaws of hunger, how to spread the light of education far and wide in order to remove the colossal ignorance of the masses. But religion also should not be altogether neglected. For otherwise when the posterity will demand its spiritual heritage, it will find that those who were guiding the destiny of the nation, had betrayed their trust.

IV

By a section of people we are told that India is sadly mistaken if she thinks that the West is wholly materialistic and there are no good points worth learning from the Western nations. No doubt it argues ignorance of human nature if anybody says that religion or spirituality is the monopoly of a particular people. There exist and are bound to exist good people everywhere. There are good points also in the Western civilization, which if India does not care to cultivate she will be doomed. But at the same time we should be careful that we do not slavishly imitate the West and take from her even those things which contain the seeds her own destruction.

There are many individuals in the West, who are the best type of humanity and would shed lustre to any country by being born there. But has the Western civilization as a whole found out the means of salvation of national life? Has it proved itself to be a safe guide to others by its own example? Why is there, then, the great wail and cry of misery and suffering

which are rending the sky in the Western countries?

In the West there may be individuals who are living an admirable life, but the Western nations as a whole have hardly shown good examples of higher idealism. Persons who refrain from the slightest crime in private life, go mad in acts of brutality in the name of nationalism. Everything is good in warfare, they say. The nations in the West are constantly at daggers drawn, at any moment ready to pounce upon one another. The history of European nations is darkened by the instances of exploitation of weaker races and extirpation of helpless people. In the name of the country or by the artificial stimulus of patriotism, men are trained how to turn into brutes: for, after all, what does military training mean?—Is not there a direct and deliberate attempt made to suppress and starve all higher sensibilities in men? As a result we find that war means not only fight and death among the contending armies, but infinite and untold sufferings even to the innocent civil population. People will say, this is inevitable in war and war also is inevitable. But is there not anything like righteousness in war, minimizing the horrors, if not the chances of war? It is true that all people will not be metamorphosed into Buddhas and Christs by the waving of a magic wand; but to recognize the human weakness is one thing and to foster the brute in man, to keep people in a constant fighting mood, is another thing.

Even in ordinary times is the suffering of people very small? Has the West been able to devise means as to how to ensure the greatest good to the greatest number? Even amidst the great material prosperity which obtains in the West, how keen is the problem of unemployment, how great is the suffering of the labouring hands there? Some persons

are piling up wealth upon wealth, while others are going from great to greater depths of misery. And while the people are suffering so much, the total military expenditure in Europe itself is £520,000,000, while including that of other lands is £900,800,000! It is true that governments in other countries are doing quite a lot for the people and the sufferings of the people in the West are nothing in comparison with the misery of the Indian population, still with the advantages and the opportunities the West has got, the present sufferings of the people there do not reflect great credit upon the Western civilization.

Our contention is that there are many things which India should learn at the feet of the West. We must learn from the West how to increase the material prosperity of India. But because the Western nations are not inspired by high idealism, we must be cautious not to follow the West in toto.

And when we find in the West a hue and cry against religion, we need not think, that attitude will bring salvation even for India. In India, the nation as a whole has got at its back high idealism, but that has become nowadays infructuous because the individuals are in a death-struggle for bare existence. Higher virtues develop when men are above wants. Persons in dire misery are found to behave in a way which cannot be expected of any human being; and they also become transformed when the evil days pass away. Give the people enough to eat and spread education far and wide, India will again show how materialism can be combined with high religious ideals. India has got inherent capacity for that.

V

But how to bring strength to the country so that the people will be able

to shake off their Tamas, will find impetus to make a determined effort to improve their condition despite all obstacles and difficulties? The strength will again come from religion—genuine religion as opposed to what is encrusted with superstitions and blind beliefs and encumbered with rites and rituals. Hinduism in its essence teaches that man is Brahman, that there is infinite power and strength hidden within each seemingly tiny human being. To this un-failing mine of strength the appeal should go. When it is clearly perceived that the same God resides within every individual, the spirit of service in the country will become strong. India has been the land of religion. People have long sought God through rites and rituals and dead ceremonials, but now they should be led to seek God within men through service and love. For, is not in man the greatest manifestation of God? When the thoughts of the general populace can be turned to this direction—namely, that service to humanity offers a no less, if not a better, opportunity to realize the Self than worship in temples and shrines, a tidal wave of the spirit of mutual help and service will pervade the country. And in this way much better result will be achieved than what can be expected of simply trying to arouse the political instinct of the people. And if the nation can be raised through this method, it will set a new example to the modern world: for its civilization will be based not on competi-

tion and greed, but on consecration and service, peace and goodwill.

No doubt, this is a hard task. And the difficulty has become greater as India at the present time coming in direct contact with the whole world through modern means of easy communication, has to contend against modern tendencies of the individualistic spirit that there is no higher law than the survival of the fittest and there is no greater virtue than the preservation of the self-interest. That being the case, we should be all the more particular to keep the banner of religion aloft, to spread the message of religion far and wide, and should not think that religion has become a burdensome superfluity.

With regard to the national problems of modern India and the means of raising her from the present slough of despair, Sister Nivedita once said, "Immense batteries may be made, by numbers of people uniting together to think of a given thought. If the whole of India could agree to give, say ten minutes every evening at the oncoming of darkness to think a single thought, 'We are one, we are one. Nothing can prevail against us to make us think we are divided. For we are one. We are one, and antagonism amongst us are illusion,' the power that would be generated can hardly be measured." And will not religion, as described above, supply with the fundamental basis for this unity? Then why this misgiving against the utility of religion?

Our sacred motherland is a land of religion and philosophy—the birthplace of spiritual giants—the land of renunciation, where and where alone, from the most ancient to the most modern times there has been the highest ideal of life open to man.

SHRI KRISHNA'S MESSAGE TO MODERN INDIA

BY PROF. M. H. SYED, M.A., L.T.

I

Modern India is passing through a stage of crisis. People have no fixed ideal to follow. They are drifting from one goal to another. Our social, political, and religious life is in a hopelessly disorganized condition. We have lost touch with our glorious ancient culture and have not even assimilated the best points of Western one. The educated Indians do not care to study their religious ideals. That is why they do not have any faith in divine inspiration or the value and utility of religious and spiritual pursuit as a means of social and political regeneration. Some of them, not knowing enough of their own religious heritage, unfairly condemn religion wholesale and hold it responsible for the present downfall of our country. They think that if there were no religious differences existing in India, the Indians of various religious creeds would not be so much divided among themselves, nor would our political and social problems remain unsolved. Nothing could be farther from truth than these unauthorized assertions. It is high time that they should be examined dispassionately.

The precious words of the Pūrṇa Avatār, as embodied in the *Shrimad-Bhagavad-Gita*, are rightly looked upon as of supreme importance because they are the glorious utterances of Him who is the object of adoration for all the Saints and Sages, Rishis and Munis of all ages and of all climes. All the Vedas, the Upanishads and the Smritis were given to the world by the Rishis of the various grades of spiritual evolu-

tion, whereas the *Bhagavad-Gita* was given by the Lord Himself. It is therefore looked upon as a book of sovereign consideration. Its soul-inspiring teachings hold good for all times and provide food for thought for every type of man, both on the Nivṛtti and Pravṛtti Mārgas. It is at once so simple and so profound that a mediocre man as well as an intellectual giant can draw their inspirations from it.

"Great Avatāras have come in the the past and will come again in the future, whose grand figures loom and names of might echo through the haze of the ages. They have come and will come to close great epochs and to open greater ones. Smaller Messiahs, Prophets, Messengers and saintly teachers have performed and will perform similar functions with regard to smaller cycles and phases of civilizations. But the innermost truth, the one burden of the teaching of all—the one purpose of all this ever has been and ever shall be, by ever deeper yoga, to behold ever more fully the Infinite Glory of the Eternal Self." (*Laws of Manu : Science of Social Organisation*, by Dr. Bhagwān Das, D.L., pp. 347-48).

It was in consonance with this eternal law that just before the beginning of the *Kali Yuga*, the Lord appeared as Shri Krishna to bind the hearts of men to Himself in many bonds. Narada said to Yudhishtira : "Tie your minds to Him, ye sons of Manu ! tie your minds to Him, in any way you can, but tie your minds unto the Diamond-Soul. The wise call Krishna the Attractor, because by His name He draws the souls

of all unto Himself." (*Vishnu Bhāgavata*, VII. 1. 31.)

"Worship ye the Universal Self as the One and Only Beloved For the sake of the Self alone is all else dear." (*Brinadāranyaka Upanishad*, I. IV. 8 and II. IV. 5.)

It is the Universal Self which is the indwelling spirit of all beings and it is to reveal this fact to the erring humanity, and to help mankind to realize it, that teachers of various grades of spiritual evolution visit this earth from time to time. They form among themselves a spiritual hierarchy and have always one end in view, namely, the amelioration of the material, mental, moral and spiritual condition of the people of the time in which they manifest themselves. This has been the sole purpose of the various ancient and modern religions of the world.

"As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it. Brotherhood is a fact in nature and from it there is no escape," says the editor of the *Universal Text Book of Religions*.

All religions, without any exception, believe in the Fatherhood of God, as the creator and source of all beings. If that be so, then the only logical conclusion that we can draw from this faith is, that all men are equal in the sight of God. As Shri Krishna says: "The same am I to all beings; there is none hateful to Me, nor dear, they who worship Me with devotion they are in Me and I am in them."

The source and origin of mankind is one and the same, differ as much as we may in our outer form, features, and temperament. We cannot, however, deny our common origin and destiny. Some people ejaculate, "Well! whatever else religious people may be, most certainly they are not brotherly." And it is, unhappily, true that if we look into the religious history of the immediate past, we shall find there-in very little brotherhood; religious wars have been the most cruel, religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. We generally forget that each religion speaks one letter of the great Name of God, "the one only without a second." (*Chhandogyaopanishad*, VI. ii. I.) God is so great, so illimitable that no one brain of man, however great, no one religion, however perfect, can express His infinite perfection.

The religions of the World aim at purifying the human heart and bringing it nearer God, but people in their indifference do not study their own faiths. That is why they act against them. Essentially religions are not at variance with each other. For those who sincerely believe in the Blessed Lord Shri Krishna and His elevating words this religious controversy is set at rest, if they bear in mind what the Lord said five thousand years ago, "However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Partha," (IV-11).

"He who established in unity, worshippeth Me, abiding in all beings, that Yogi liveth in Me, whatever his mode of living." (VI-81).

"There is naught whatsoever higher than I, O Dhananjaya. All this threaded on Me, as jewels on a string." (VII-7).

II

The* whole purpose of the Caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community. As Manu says, "Let the Brahman flee from homage as from venom: let him ever desire indignity as nectar." A man who did not show forth the Dharma of his Caste was not regarded as belonging to it, according to the teachers of the ancient days. Further, Manu says: "As a wooden elephant, as a leathern deer, such is an unlearned Brahman, the three bear only names." "The Brahman who, not having studied the Vedas, labours elsewhere, becomes a Shudra (by conduct); know this same (rule applies to him) who is born of the Kshatriya or the Vaishya." There is no social institution so much misunderstood as the Caste system. It is based on a sound principle, not only of division of labour and various grades of the law of evolution to which every human being is subject, but also on inherent, psychological facts of undifferentiated consciousness, emotion, volition and cognition, to which the four Varnas (Castes) severally are said to correspond.

There is no country in the world where the manual labour class, proletariat, the organizers of industry, the merchants, bankers, agriculturists, legislators, warriors, teachers, savants, and the spiritual teachers, occupying various grades of position and functioning according to their taste and temperament, are not found.

The blessed Lord says: "The four Castes were emanated by Me, by the different distribution of energies (attri-

butes) and actions; Know Me to be the author of them." (*Bhagavad-Gita*, IV.-18)

Further, the Lord says: "Of Brahmans, Kshatriyas, Vaishyas and Shudras, O Prantapa! the Karmas have been distributed according to the Gunas born of their own natures."

The way in which the Shudras are treated in modern times is against the spirit of the ancient culture. To look down upon the depressed classes and to treat them as untouchables is a sin against the holiness of humanity. To say that head and foot are differently made and have different functions is not to insult the one and adulate the other. On the contrary, to try violently to make them perform the same functions, is to violate the common sense. Who could deny that nourishment and affectionate treatment and protective care are not equally due to both head and foot, twice-born and non-twice-born, child and sage?

It has already been stated that the Lord Himself is the originator of the four Castes. How could He enjoin that the Shudras be treated so cruelly as they are done nowadays in some parts of India? Has He not said elsewhere, "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings," (IX.-11).

"I, O Gudâkesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings."

"And whatsoever is the seed of all beings, that am I, O Arjuna; nor is there aught, moving or unmoving, that may exist bereft of Me."

Could there be anything clearer than these priceless words? Do they not point out without any ambiguity the holiness of humanity? Is the dweller in an untouchable's body essentially

*An Advanced Text Book of Hindu Religion, p. 244.

different from the soul of a Kshattriya or a Brahman?

Does an untouchable or a pariah not share divine life?

These are the plain questions that confront us when we look at the condition of our less fortunate brethren in the light of the Lord's very words.

III

The world is full of desirable objects, filled by Ishvara Himself with objects that awaken desire; Ishvara Himself is hidden within every object; giving to each object its attractive charm, its alluring power. That is why so much stress is laid by the Lord upon action. The reason comes out very strongly when we turn to the third Adhyaya called: "The Yoga of action." All depends upon action. "From food creatures become, from rain is the production of food; rain proceedeth from sacrifice, sacrifice ariseth out of action; know thou that from Brahma* action groweth." (III. 14-15). There is the chain of life. Creatures from food, food from rain, rain from sacrifice, sacrifice from action, action from Brahma, Brahma from the Imperishable; the whole life of the world, the whole reproduction of beings, all that depends upon activity.

The Lord's constant urge: "Perform thou right action, for action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible," is the highest *rationale* of activity. The logic of His argument is so irresistible that even a materialist dare not deny its force. To a materialist his body is all in all. If he does not work, "the maintenance of his body would not be possible."

This consideration leads us on to another aspect of the same question,

*The Vedas.

namely, devotion to one's own duty. In two words Swa Dharma the Lord has conveyed a volume of meaning. The whole fabric of social, political, economic, and religious organizations will fall to pieces, if the Lord's words are not fully acted upon. The world is like a machine or a public school. So long as every part of the machinery is in a fit condition and does its particular work assigned to it its harmonious motion is not interrupted. Similarly in a school no student can ever profit by his studies if he does not study carefully the course prescribed for his particular class. It is by doing his own duty which lies nearest to him that he would really make steady progress. In some of the really advanced countries of Europe the secret of individual and national progress lies in the fact that they are very prompt and devoted in the performance of their own duty that falls to their lot. It is often said that we Indians have very little sense of duty. We do our work under compulsion and fear. This charge is not wholly wrong, but religion is not responsible for this dereliction. Shri Krishna has taught us in clear and unmistakable words a very lofty ideal of duty. He says; "Better one's own duty though destitute of merit, than the duty of another, well-discharged. Better death in the discharge of one's own duty; the duty of another is full of danger." (III-35).

IV

Soul-force admittedly exercises more abiding and vital influence in moulding and regenerating national life than any other forces known to mankind. One single individual endowed with this power does more to help humanity than all the material resources of the world put together. The core of moral life

consists in self-denial and self-control. Those leaders and workers who have learnt to subdue their lower self in the form of anger, passion, and desire, give better account of themselves than those who are lacking in this virtue. Without self-denial and self-control no soul force could be acquired by any individual, however clever and intelligent he may be. In the political struggle that we are carrying on to-day in winning freedom for our country no moral virtue is so badly needed as the practice of self-control and non-violence. In putting people in responsible positions and calling upon them to carry on the onerous duties of administration and national organization one of the highest tests that we have to apply to them is to see whether they are sufficiently endowed with the capacity for self-control or not.

This is how the Lord has taught us : "Let him raise the self by the Self, and not let the self become depressed ; for verily is the Self the friend of the self, and also the Self the self's enemy. The Self is the friend of the self of him in whom the self by the Self is vanquished ; but to the unsubdued self, the Self verily becometh hostile as an enemy." (VI. 5 & 6.)

It is said that Hindu religion is so stupendous and encyclopædic that it is

not possible for an individual, if he so desires, to study it. How can one master all the Vedas and the Upanishads in the modern time when the struggle for existence is so keen that that most of our time is devoted to earning our livelihood? They are not only difficult to learn, but they are so bulky that a lifetime is needed to grasp their meaning. This is partly true, and yet it is not wholly without a remedy.

As has already been pointed out at the outset, *Srimad-Bhagavad-Gita* is the *Bhagavân Vachana* (words of the Lord Himself), therefore its importance is the highest. It is not bulky nor difficult to learn. It is translated into all the vernaculars of India. It is so cheap and easily available. Its teaching holds good for all times and all types of people, for the highest as well as for the lowest. Thus there is no other sacred scripture which is so eminently fitted to be the Bible of Bhârata-varsha, as the *Bhagavad-Gita*, the priceless teachings of Shri Krishna. It is under His divine banner that modern India with her multifarious castes, classes, creeds and colours, can be united into a virile and progressive nation.

May His divine flute inspire us to listen to His immortal song of peace and harmony.

• SANKARA AND HIS MODERN CRITICS*

BY V. SUBRAHMANYA IYER, B.A.

Among the great teachers of Vedanta, who are being studied by the modern

scholars of the West as well as of the East, Sankara seems to have claimed a

*Summary of two lectures delivered at the Bangalore Sankara Mutt on the 23rd and

24th May last, in connection with Sankara's birthday celebration.

larger share of attention than others. Some of his admirers and critics have been drawn to him by his religion, some by his theology and scholasticism, some others by his mysticism. Excepting a few, whose number could be counted on one's fingers, none appears to have realized the significance of his *philosophy*, though in reality he is first a philosopher and then the rest. For, his entire life and whole attitude towards the world have been determined by his philosophy. Now, some of the most recent observations of his critics seem to offer an opportunity for placing before you a few thoughts of mine regarding his philosophy for your consideration. In doing so, I hope to present an aspect or two of Sankara that appear to me to have been incompletely understood, if not entirely misunderstood. As representatives of these critics, I have taken two, one from the West and another from the East, both sincere admirers of Sankara and both accredited Sanskrit scholars. From a study of their and others' criticisms, I am led to think that the most fruitful source of misunderstandings has been the confusion that still prevails in this country in regard to the distinction between Religion, Theology, Scholasticism and Mysticism, on the one hand, and Science and Philosophy on the other, i.e., between 'Matam' and 'Tatwam,' the former comprehending Faith, Karma (Nitya, Naimittika, etc.), Upasana, Yoga and the latter dealing with Tatwa Vicharam. All of them go under the name 'Philosophy' in ordinary Indian literature. Men, whether of the East or of the West, who are wedded to any one of these attitudes, see in Sankara only that aspect in which they are specially interested. Dr. Otto's standpoint is the mystic and he believes that to be the highest. For, as a true theologian, he relies upon intuition and belief based upon it. He

therefore naturally undervalues philosophy as well as science but gives Sankara in all fairness of mind the rank of a mystic. From the mystic's or the theologian's standpoint one may set the highest value upon what pleases one. Inasmuch as it makes reason subordinate, it is convenient for a mystic or a theologian to assign to another (like Sankara) any place or value he chooses without finally appealing to Reason, on which science and philosophy take their stand.

Sankara deals with a world of thought in which we find a variety of elements corresponding to the several attitudes referred to above. How all these are comprehended under his philosophy is a subject on which I shall not enter here, though as a matter of fact his philosophy appraises the worth not only of Religion, Theology, Scholasticism, and Mysticism but also of Science as means or steps leading to the Ultimate Truth.† With Sankara Science does not reveal the Ultimate Reality or Truth, which is the special concern of Philosophy. But Science prepares the way for philosophic enquiry.

Some twenty years ago, when I had the honour of speaking in this very hall on a similar occasion I had to contend that Sankara is not merely a theologian inasmuch as the then extant literature and the best authorities on Indology, as well as the accounts in the

†In Sankara there is no antagonism between Philosophy and Religion. Nor have they each the independent status which Europe and America are still fighting about. In his Vedanta, Religion is the child that passes through the stages of theology, scholasticism, mysticism and science for growing into the adult called philosophy or Tatwa Vicharam. All these are on the high road to Ultimate Truth or Reality. But philosophy is directly concerned with this goal. Let it not be thought that Religion is outside the province of even Science; for Science studies Religion also.

Encyclopædia Britannica described him as a theologian, and not as a philosopher. To-day the world seems to have made some further progress. Dr. Otto of the Marburg University, one of the greatest of Sanskrit scholars of the West, thinks Sankara to be a mystic and that of the classic type. The other is Professor Nagaraja Sarma of Kumbakonam, whom I consider a representative of those that devote most of their criticisms to scholastic interpretations, be they of Sankara's own statements or others' presentations of Sankara's thoughts. The professor sees in Sankara more of the scholastic theologian than of the philosopher. My object to-day, therefore, is to show as far as I can that Sankara is primarily a philosopher, but not a mystic or a scholastic.

Turning first to Dr. Otto, we find that in his recent work on *Mysticism East and West*, he reveals a most profound study of Sankara's theology, perhaps a much deeper study than that of Dr. Deussen who is still unquestionably the greatest of the Western expounders of Sankara's system. It must, however, be acknowledged that so far as the system of Advaita Vedanta is concerned, Dr. Otto is a more sympathetic critic than Dr. Edgerton of America who considers it to be no more than a 'magic philosophy' of the primitive mind. (*Vide* his recent Presidential address at the Oriental Congress.)

Among Dr. Otto's observations in this work are: (1) Sankara is "not so much a philosopher as a theologian; for, his impelling interest is not 'Science' He is not concerned for knowledge out of curiosity to explain the world, but he is impelled by a longing for salvation. . . . His interest is not a scientific interest in the ultimate, in the Absolute and its rela-

tion to the world resulting in some extraordinary statement about the soul and its metaphysical relationships, but he is guided in his interest by something which lies outside scientific or metaphysical speculation. . . . It is the idea of salvation, of Sreyas etc; and of how this is to be won. . . . That the soul is eternally one with the eternal is not a scientifically interesting statement."

(2) "When Sankara is asked about the origin of Avidya," says Dr. Otto, he quietly ignores the insoluble problem or answers it roughly and incompletely." "This is," he adds, "by the bye, a new proof of the fact that the interest of his teaching is not a scientific one but is an interest in salvation."

Thirdly, "For Sankara the world remains world—painful, miserable, to be fled from and denied. Samsara and Brahmanirvana stand in sharp contrast to one another. Nirvana is a condition purely of the beyond. Samsara could never be Nirvana and therefore salvation in Brahman is for Sankara realised only after death."

The grounds on which Dr. Otto bases this estimate of Sankara are that Sankara in the main agrees, as the learned Doctor thinks, with what he seems to consider as the doctrine of the Gita that salvation is attained by Grace. Next, he holds that Sankara's Brahma-jñanam is attained by means of 'intuition' which is the most distinguishing characteristic of mysticism. Scientific and philosophic knowledge is attained, as he believes, through the intellect which can give only a "theoretic" explanation of the world and of life. The ultimate truth in Sankara is therefore attained, according to Dr. Otto, only through Grace and through intuition.

His other noteworthy criticisms are:

(1) "The goal for Sankara is the stilling of all Karmani, all works, all activity or will; it is *quietism*, it is *Tyaga*, a surrender of the will and of doing, an abandonment of good as of evil works, for both bind man to the world of wandering."

(2) "Sankara's (conception of Brahman) is the Indian 'static' conception."

(3) "Sankara's teaching has no ethic because the background of his teaching is "India" and not Palestine. The evils which torment Sankara are the vexations of Samsara—wind, gall, slime, old age, endless rebirth but not sin, unworthiness, unrighteousness."

(4) The proper expression of the feeling of at-one-ness is not a mystical pleasure, but *agape*, a love of a kind which neither Plotinus nor Sankara mentions or knows. "Sankara could never be the profound discoverer of the rich indwelling life of the soul, which is only possible on a Christian basis."

Now, turning to the subject of salvation or Moksha, or Sreyas and of the world being full of sorrow and suffering, there are certainly innumerable references to them in Sankara's teachings. But these words are only intended for those who are of a theological or mystical frame of mind. When Sankara is in his philosophic element, his goal, he repeatedly says, is the attainment of that *knowledge* which removes all doubts (*Chhididyante sarva samsayah*) and which when attained or understood, everything in existence becomes understood (*Tasmin vijnate sarvam vijnatam bhavati*). One of the stumbling blocks in the way of grasping Sankara is the difficulty due to the non-recognition of the fact that Sankara follows the tradition and adapts his teachings to the different classes of

students. He uses language suited to the instruction to be given to each of the several kinds of such Adhikaris. Therefore Moksha and the like terms are meant for those who approach philosophy through the portals of Religion and Theology. But for Sankara, Moksha and the highest truth mean the same and Moksha or the highest truth is a thing attained in 'this' world.

Turning to his contention that the essential or the most characteristic doctrine of the Gita is that of Grace and Bhakti based upon intuition and that in so far as Sankara agrees with it his thought is based upon intuition, we find that he refers to Sloka 54 of chapter 18 of the Gita. He could have added Slokas 58 and 62 also. This doctrine is no doubt maintained by a school of thinkers and its value is fully recognized by Sankara. But this view is different from that of Sankara's school of Jnânânam. The main subject of the enquiry in the Gita commences from the 7th verse of chapter 2nd, wherein Arjuna starts the subject by saying that he is overcome by confusion of mind as to what he should do. (*Dharmasammudhachetah*). With him, 'to act or not to act,' that is the question. And he adds that he is already a Bhakta of Sri Krishna: he only prays that his confusion may be removed. Next, the very last words of the Gita with which the subject is wound up are contained in the 78rd verse of chapter 18, in which Arjuna says, 'My confusion of mind (Moha) is gone and my doubts (Sandeha) have disappeared.' What Sri Krishna, therefore, appears to have done in the eighteen chapters is that He has removed Arjuna's doubts. How has he done it? What is it that removes doubts and confusion and gives knowledge of certainty? Sri Krishna answers

this question repeatedly in almost every-one of the eighteen chapters by pointing to the supreme importance and significance of what is known as '*Buddhi*.'

(1) In 2. 49 He says, "Seek refuge in *Buddhi*."

(2) In 2. 51 He says, "The wise possessed of *Buddhi* go to that state which is beyond all evils."

(3) "When thy *Buddhi* has become immovable and firmly established in the Self, then thou shalt attain Self-realization." 2. 53.

(4) "And from the ruin of *Buddhi* he perishes." 2. 68.

(5) "Superior to all faculties is *Buddhi* and superior to this *Buddhi* is only *Atman*." 3. 42.

(6) "It is the *Buddhi* in That, that takes one to the supreme goal." 5. 17.

(7) "This infinite joy of Brahman can be realized only by *Buddhi* which keeps one steady in the Highest Reality." 6. 21.

(8) "And what he has to attend to in attaining Brahman is the discipline of *Buddhi*." 6. 25.

(9) "What does not die with this body but is continued in the next birth is the *Buddhi* which seeks Brahman." 6. 43.

Of all the faculties of man, the most adorable is *Buddhi* because "I am the *Buddhi* of intelligent men." (7. 10.) The greatest gift that God himself can or does bestow on the man that worships Him with *Bhakti*, is not *Bhakti* itself, is not *Brahma-jñanam*, but only *Buddhi-yogam* (*Dadami Buddhi-yogam tam yena mam upayanti te*). (10. 10.) If one wishes to live always in God or Brahman one must apply one's own '*Buddhi* to the object of devotion.' (*Mayi Buddhim nivesaya*). (12. 8.) Above all the most secret science taught in the *Bhagavat Gita* is that the man that knows the Highest Truth is made by God not a *Bhakta* or *Yogaván* but a

Buddhimân. (15. 20.) The attainment of *Buddhi* is the secret of all the secrets. Lastly at the very end, *Arjuna* is asked to resort *finally* to *Buddhi-yoga* that he may not perish. (18. 57.) On the other hand, those who are devoid of *Buddhi* cannot attain to the Highest Brahman. (7. 24.)

This is enough to show that to *Arjuna* the *Gita* teaches the doctrine of *Buddhi* as the highest lesson. Further when we consider the *Bhagavat Gita* as teaching *Brahma-vidya*, we find it inculcating the lesson that it is through *Buddhi* alone that we can attain *Brahma-jñanam*. This lesson of the *Gita* is based upon the rock of Upanishadic statements. The *Kathopanishad* says, "It is realized by the sharp *Buddhi* of wise men." (1.3.12.) Further, the sharpness required is described as being greater than that of the edge of a razor. The *Mundakopanishad* says, "Through the grace of knowledge one attains the purity of mind. Then through meditation that Absolute is realized." (3. 8.) Other Upanishads also speak in this way about the supremacy of *Buddhi*. It is for instance said in *Kena* that the *Dhirah* alone reach Brahman in this life, in this world, where *Dhi* means *Buddhi*. In other Upanishads are found such term as '*Guha*,' '*Hridayam*,' which are also interpreted as *Buddhi*, the abode of Brahman. Should it be argued that these are only external authorities and that *Sankara* himself may have held a different view, it may be pointed out that in this commentary on the *Gita* but particularly on VI. 12 of *Katha Upanishad* he most clearly states what his own conviction is. "*Buddhi* is our sole authority in comprehending the real nature of existence and non-existence."

Now, does *Buddhi* or *Jñanam* mean intuition leading to mysticism, or intellect leading to science; or does it imply

something else leading to philosophic knowledge? Dr. Otto himself says that intuitions are varied in their character. His intuition gives him a knowledge which places Christianity on a higher level than Vedanta. We know that Bergson's intuition tells him that change is the Ultimate Reality, Kant's intuition gives him his categorical imperative. A Vedantin's intuition reveals, as it is said, a Brahman unchanging or 'static' as Dr. Otto prefers to call it. An Eckhart's intuition posits a dynamic Godhead. A Croce's intuition presents special aesthetic values. Were the question asked which of these intuitions is *ultimate* or whether all of them are equally true, seeing that psychological investigations show that intuitions are fallible, it is not to intuition by itself that we can appeal for solution but to something else like the intellect which can distinguish one kind of intuition from another and assess the worth of each. And if a difference arises between intellect and intuition themselves, we can only fall back upon a co-ordination of the two as did Fichte and Schelling in Germany. But in Vedanta we appeal to what is called 'Buddhi,' a concept peculiar to Indian philosophy, especially Vedanta. What then is 'Buddhi?' Is it different from Intuition or Intellect? What is its place in philosophy?

It has been said however that Sankara is not a philosopher inasmuch as his interest is not a 'scientific' one. We shall have to enquire what relation there is between Science and Philosophy before we proceed to questions regarding Buddhi. And here comes the need for considering the criticisms of men who ignore the Scientific Value of Sankara's thought.

Professor Nagaraja Sarma, no doubt, refutes the theological arguments of Dr. Otto and defends Sankara as a theologian. The learned professor in his

latest article on Sankara attacks other interpreters of Sankara's teachings holding that the professor's own version of Sankara is the true one. May we not ask on what grounds the professor holds his own interpretation of Sankara's words to be *true*? If he had given us anywhere in his writings on Sankara an indication of the nature of his test of the truth, that justifies his interpretations, we should have thought his interpretation of Sankara the most reliable. I do not refer to the Mimamsic rules of interpretation. I am asking for a test of the truth-value, which is the same as the philosophic value, of interpretation. His criticism of Otto and of other Indian writers on Vedanta mark him, no doubt, as an excellent Sanskrit scholar. His theological and scholastic arguments are splendid. But as a philosophic critic aiming at truth he has yet to show that his interpretation reveals Sankara correctly. Only when he publishes to the world his test of the validity of his interpretations one can know whether his contentions as regards Sankara's teachings are true to Sankara. Till then we shall not be in a position to accept his statement that "Sankara's doctrine of Adhyasa is the rock on which the entire structure of Monistic Metaphysic is grounded: that Adhyasa is fundamental and foundational in Sankara's system." For, there are others equally, if not more authoritative, who hold that Avasthātṛaya and Causality form the bases of Sankara's Advaita.

How far critics of Professor Nagaraja Sarma's school take the scientific standpoint is thus a most relevant question. For, he gives no evidence either of appreciation or condemnation of Sankara as a scientific thinker. If Sankara's mind be unscientific, both Dr. Otto and Prof. Nagaraja Sarma would be perfectly justified in making Sankara

no more than a mystic or a scholastic theologian.

Nor can we say that Science has nothing to do with Philosophy as it was once held and is still being held by many. It is Theology or Mysticism that undervalues or ignores Science but not Philosophy. In many a modern university, Philosophy which ignores Science fails to attract men, not because Philosophy bakes no bread, but because scriptural authorities, quotations and grammatical or other interpretations of words or phrases do not convince or satisfy the enquiring mind of today. The theological or scholastic defence of Sankara that so frequently appears is more a condemnation of him as a Philosopher than an appreciation. Whether such critics like it or not, Science is making itself recognized in Philosophy. Here are some of the latest views in regard to the attitude of 'Philosophy' in modern thinkers.

One of them says, "Philosophy must be scientific in the sense, that it cannot but accept the proved results of science. These results are both a starting point and the crucial test of the validity of its speculations. But philosophy because of the innate limitations of pure science must soar above the formulations which are presented to it by science. It must also return to the same formulations in order to check up the truth of its own thought constructions. In both ways, therefore, science aids and even controls philosophy: for first of all it starts philosophy on the right road to truth, and it calls her back to this road, whenever she strays into the bye-paths of error and falsehood or what is worse into blind alleys which lead nowhere." (J. H. Ryan.)

Another modern philosopher says:—

"In the historic role of philosophy, the scientific factor, the element of correctness of verifiable applicability has

a place, but it is a negative one. The meanings delivered by confirmed observation, experimentation, and calculation, scientific facts and principles in other words, serve as tests of the values which tradition transmits and for those which emotion suggests. Whatever is not compatible with them must be eliminated in any sincere philosophising. This fact confers upon scientific knowledge an incalculably important office in philosophy." (John Dewey)

A third philosophic thinker of a different school says:—

"It cannot accept either the extreme of experimentation or the extreme of deductionism. Taken as an exclusive method of approach to problems of philosophy, both views are inadequate and false. Each, however, has a great deal to contribute to an ultimately achievable synoptic view."

Yet, another authority says:—

"In philosophy we take the propositions we make in science and in everyday life and exhibit them in a logical system."

A fifth, a modern philosophic author says:—

"Philosophy is the attempt, by use of scientific methods, to understand the world in which we live." (Patrick)

A sixth, an accredited historian of philosophy says that philosophy is a summary of scientific knowledge and a completion of it. (Weber)

A seventh, a most popular as well as an authoritative writer on philosophy, of our own day declares: "Modern science is its (philosophy's) starting point and *pre-condition*. . . What is not in accord with this thought lies outside the sphere of modern philosophy. The modern definition of philosophy rejects two errors, which result from a wrong conception of it: the error that philosophy can exist without science and the

error that science can exist without philosophy." (Paulsen)

An eighth, a well-known philosophic thinker and writer holds that "The first characteristic of the new philosophy is that it regards philosophy as essentially one with science. . . It conceives all knowledge as scientific knowledge to be ascertained and proved by methods of science. . . . It regards knowledge as a natural fact like another, with no mystic significance and no cosmic importance." (Bertrand Russell)

This error (that philosophy can exist without science) has almost entirely disappeared. We may find the remnants of it in the opinion which is occasionally advanced that a special study is possible without a study of the sciences... however instructive such a study may be in itself, it cannot fail to be barren and empty unless it is supplemented by scientific studies in other fields. "A purus putus metaphysicus (without a knowledge of science) is a chimera or an empty babler." "It remains a settled fact that a man is the better fitted to be a professional philosopher, the more familiar he is with...fields of Scientific Research" (Paulsen).

In his latest (1931) articles on

Philosophy Dr. Wolfe of the London University, not only combines philosophy and science but also says, "The original union of Philosophy and Science became loosened...In the course of the nineteenth century, there emerged something like a definite antipathy between Science and Philosophy... This was largely due to some of the German Idealists...This kind of hostility gradually disappeared."

These are enough to show that in the modern world, that Philosophy that is not co-ordinated with Science is not of much value. It would be relegated to the region of Religion, Mysticism, Theology or Scholasticism, in so far as it does not get the support of scientific method of enquiry. If Sankara be not a scientific thinker, he must be called either a mystic, as justly pointed out by Dr. Otto, or a theologian. Critics like Prof. Nagaraaja Sarma only make Sankara a scholastic theologian which is no better than Dr. Otto's estimate.

A more fundamental question therefore, is : Is Sankara a scientific thinker? This alone could help us to answer the question whether he is a *philosopher* in the modern sense of the word.

(To be concluded)

HINDUISM: WHAT IT IS

By PROF. AKSHOY KUMAR BANERJEE, M.A.

FUNDAMENTAL UNITY OF HINDUISM UNDENIABLE

In my article, last month, I discussed what Hinduism is not. It is apparent that Hinduism is neither a particular system of religious discipline, nor a particular system of social customs

and habits, nor a particular system of philosophical doctrines, nor a particular system of political or national organization. But an intelligent inquiry into the essential ideas, sentiments and practices of the different religious systems passing by the name of Hinduism, the fundamental assumptions and the ulti-

mate purposes of the various systems of philosophy evolved within it, the general principles underlying the diverse manners and customs of the social organizations within its fold, and the final goal always kept in view by its peoples in determining the course of their political and economic development, furnishes us with unmistakable evidence of the living unity behind all its diversities,—a common bond of fellowship uniting together all these social, religious, political and cultural institutions. Read any book of permanent value,—to whatever religious sect or social organization it may belong, and whatever may be the central subject-matter of its discussion,—and you cannot but be struck by an undercurrent of thought, which exhibits the universal Hindu attitude of mind. There is a common tune, a common underlying spirit, a common ulterior end everywhere. Discourses on Chemical, Physical, Pathological, Astronomical, and Economic subjects are all bound up by a living bond of unity of ideal and unity of spiritual attitude with the discourses on Religious, Ethical, Sociological and Philosophical topics.

Now, the question is, what is this Hindu spirit? What is the character of the essence which is immanent in all the diverse forms of Hinduism and which gives unity to them and leads them all to the same ultimate goal? But before we enquire into this fundamental truth of Hinduism, let us examine what common characteristics are found in the external features of those different forms. From the external features we should gradually make our way to the inner spirit.

COMMON FEATURES OF THE HINDU SECTS

(a) *Respect for national culture*

One common feature of all Hindu

organizations has been already noted in the foregoing discussion. All sections of Hindus have an undying faith in the Vedas, which are believed to contain the fundamental truths revealed by God Himself to the most ancient Rishis or the earliest ancestors of mankind for the benevolent purpose of inspiring the human soul in all ages and countries with the noblest intellectual, moral, æsthetic and spiritual ideals, and exercising a regulative influence upon all kinds of human activities, with a view to lead the soul to its final blissful destiny. But they do not take the Vedas in the form in which they are available as the sole authority for setting up the ideals and determining the duties. They have also a high regard for the Ramayana and the Mahabharata, the Smritis and the Tantras, the Puranas and the Darshanas, which are later productions of the best talents of India and which are believed to be the proper channels through which those revealed truths of the Vedas, being progressively developed into a variety of forms without losing the essential spirit, have flowed continuously to our planes of thought, feeling and action, and become suited to our tastes and capacities. Thus there have all along been developments of ideas and ideals in all the departments of Hindu life and emergences of many branches and sub-branches in course of these developments, but these have never cut themselves off from the root and the trunk. They have never disowned the glory of the past history of their origin and development. The faith and regard mentioned above may quite appropriately be interpreted as a deep reverence for and free submission to all the highest religious, moral and cultural achievements of India from the immemorial to the most recent periods of her history. There is a laudable sense of honour and pride associated with

such reverence and submission. The feeling is common to all Hindus and is a strong bond of union among them.

(b) *Regard for national saints and heroes*

To the above is added a high personal regard for the national saints, heroes, teachers and reformers of India. Every great man or woman who has exercised any powerful influence upon the religious, moral, social, political or cultural life of India at any stage of her development, is remembered with deep respect by all classes of Hindus. The ancient Rishis of India, such as Vashistha, Viswamitra, Manu, Kapila, Narada, Parashara, Goutama, Yajñabalkya, Vyasa, Shuka, Charaka, etc.,—the great saints and thought-leaders of different ages, such as Buddha, Mahāvira, Shamkara, Goraksha-Natha, Ramānuja, Chaitanya, Kavir, Nanak, Tulsi-das, Tukaram, etc.,—the illustrious national heroes and royal-sages, such as Rama, Krishna, Bhishma, Arjuna, Yudhishtira, Harishchandra, Dhruva, Prahlad, etc.,—the ideal women of India, such as Satees, Sectas, Savitree, Damayantee, Maitreyee, Gargee, etc.,—they all have established a spiritual dominion in the hearts of all men and women who call themselves Hindus. In spite of all differences of opinion and mode of life, the Hindus in general draw their inspiration from these common sources and thus feel themselves as belonging to the same joint family.

(c) *Respect for places of national historical importance*

Thirdly, the Tirthas or the sacred places of pilgrimage constitute another strong bond of union among all sections of Hindus. These Tirthas are scattered over the whole of India, in the hills and dales, in the cities and forests, in the rivers and lakes. Every Hindu thinks

it a principal duty of his life to purify his outer and inner self by visiting as many of these Tirthas as his circumstances allow. And in paying visits to the Tirthas, the Hindus do not draw any essential distinction between a Shaiva and a Vaishnava Tirtha, a Shākta and a Soura and a Gānapatya Tirtha. All Tirthas are Hindu Tirthas, and they are sacred to every Hindu. And what are these Tirthas? Ayodhya, Mathura, Kashi, Kanchi, Avanti, Puri, Dwaraka, etc., were at one time or another celebrated capitals of the most illustrious ruling dynasties of India, and retained their glories for a long period as the great centres of Indian culture and civilization, exerting potent influence of permanent value upon the different aspects of Hindu life. Many of them, though long deprived of their political significance, carry to this day living memories of the glorious past of India, and continue to be the most important centres of social, religious and intellectual culture, from which all classes of Hindus of all religious creeds and all social habits draw their inspiration.

The important rivers of India, distributed among the different provinces, constitute another class of Tirthas. The Ganga, the Jamuna, the Godavari, the Saraswati, the Narmada, the Sindhu, the Kaveri, have to be daily remembered by every Hindu, at least at the time of bathing or using water for the performance of any sacred duty; in whatever petty village a Hindu may reside, he is to imagine that the water he is bathing in or drinking or offering to his deity or his departed ancestors, is the water of all the sacred rivers of India put together; he is taught to bear in mind that he is a resident, not merely of the poor village, but of the whole of India.

The great mountains all over India are

also sacred to the Hindus. The Himalayas inspire the Hindu mind with the memories of Amarnath, Kedarnath, Badarikashram, Kailas, Pashupatinath, Kamakhya, Chandranath and many other holy places. The Vindhya range, the Gaya hills, the Nilagiri, the Sahyá-dri, etc., are all sanctified by inspiring spiritual associations. The large forests of India rouse in the Hindu mind the memories of Tapovans (forests of spiritual discipline), and great forest-universities. The notable Indian lakes like Dwaipayana, Pushkara, Manasa, etc., are also of great spiritual significance to the Hindus. The important battlefields of Kurukshetra, Nasik, Rameshwar, Lanka, etc., bear also great spiritual associations.

Whatever places have been sanctified by the Tapasya or spiritual culture of the venerable Rishis, Munis, Yogins, Bhaktas and Sadhus of India—no matter, to whatever particular sects or schools they might belong,—or have been associated with the noble activities of the great national heroes and royal sages, or have been made memorable by some occurrences of historical importance from the political, social, moral, intellectual or religious point of view, or have become notable by their own æsthetic beauty and sublimity,—they are all regarded as sacred Tirthas by all classes of Hindus, irrespective of their differences in other matters. In this way, Mother India as a whole with all her historical and geographical associations, with all her natural and acquired glories, with all her past, present and future, has got a spiritual significance in the eyes of every Hindu. It is easily imaginable what a great potent factor it is in unifying all the sects and societies within the fold of Hinduism and giving a definite mould and direction to the mentality of all Hindus.

HINDUISM MEANS INDIANISM

From the above points of community in the external features of the diverse sections of the Hindus, shall we be far from truth in arriving at a general conclusion that Hinduism practically means Indianism? Does not Hinduism evidently mean the sanctification and spiritualization of all that is great and good, sublime and beautiful, valuable and useful in the political, social, moral, intellectual and religious resources and achievements of India? Would it be wrong to assert that whoever accepts India, so spiritualized, as the presiding deity of his soul, has a legitimate claim to be regarded as a Hindu? It admits of no doubt whatsoever that this spirit of Indianhood has all along been exercising a supreme inspiring and unifying influence upon all branches of Hinduism ever since the beginning of its life's course.

The etymology of the name Hindu also supports the same conclusion. It is generally known that the terms Hindu and Indian are both derived from the term Sindhu, which was the most important river supplying the needs of the country inhabited by the earliest ancestors of the Hindus or the Indians. 'Hind' is the Persian form and 'Indo' the Greek form of the term 'Sindh' or 'Sindhu.' The names 'Hindu' and 'Indian' are both given by the foreigners. The ethical and social institutions, the political and economic organizations, the religious and philosophical systems, the scientific and literary pursuits,—all the aspects of human culture, which have been developed in this vast country called Hindusthan or India, *i.e.*, the land of the Sindhu or the Indus, have been known to foreigners as Hindu or Indian. But it is also demonstrably true that there is one real Hindu or Indian spirit, which pervades the whole

atmosphere of India and gives a distinct orientation to all the various forms in which this life and the genius of the Indian people have exhibited themselves.

It is to be observed that the unity of Indianhood that is so very striking in all Hindu organizations cannot be regarded as a political unity, nor can the consciousness of this unity be designated as patriotism, in the modern senses of these terms. The whole of Hindusthan had never been under the administration of a single political authority, and the different political powers ruling different portions of the country had often been in relations of hostility with one another. There had been change after change in the ruling dynasties. But this absence of unity in the political administration and the frequent political vicissitudes did not stand in the way of the continuity and development of the spirit of unity among the different sections of the Hindus and the general attitude of reverence for Mother India as a deified spiritual organism and her varied culture. The unity lay so deep in the region of the spirit, that it was only superficially affected by the politics of the country. It is not so much the political India that the Hindus worship and receive their inspiration from, but the cultural and spiritual India, that supplies them with the most highly cherished ideals of their life and in whose greatness they have immortal faith.

GENERAL AGREEMENT AMONG HINDU SOCIAL SYSTEMS

(a) *Division of society into four Varnas*

Let us now direct our attention to the uniformity in the general structure of the social systems that have grown and developed under the banner of Hinduism. Here we find some essential points

of community and certain common ideals and principles underlying them. One of the most striking features which attracts our notice is the ordering of the society according to the distinctions of Varna. Varna means characteristic—that which gives a distinctive character to any being and thereby places it in a particular class. It is in accordance with some fundamental differences in the essential characteristics of men that the Hindus formed the grand conception of dividing the human race into four original classes. All men are born and brought up as members of the society, and the society is entitled to arrange for their education, self-discipline and self-development in harmony with their respective inborn characters and capacities (Guna) as well as to entrust them with the corresponding duties and responsibilities (Karma) best suited to them. On this principle the Hindu society organizes itself as composed of four essential parts or organs, with four kinds of duties and obligations to the society, suited to four types of human beings, having four different kinds of fundamental characteristics as ordained by God. Those whose inner nature and inborn capacities are particularly suited to the culture of the higher and subtler ideals of human life are provided with opportunities and privileges conducive to their advancement in that direction and are entrusted with the charge of the preservation, development and distribution of the intellectual, moral and spiritual treasures of the society. They are classed as Brahmins. They are expected to be so trained as to voluntarily give up all ambitions for material prosperity, set examples of plain living and high thinking and devote their time and energy to the loving service of all classes of people with their intellectual, moral and religious attainments. There is another type of men who by their

natural tendencies and capacities can be most profitably trained for and placed in charge of maintaining peace, harmony and justice among the different classes of people in the society, protecting the society from all internal and external forces of disorder, and preserving the rights and liberties of as well as enforcing the respective duties and obligations upon every individual and group within it. They are classed as Kshatriyas. There is a third type of men similarly fitted for undertaking the no less responsible duty of the production, development and distribution of the material wealth of the society. They are classed as Vaishyas. All the rest whose physical, mental and moral resources can be usefully employed in dependent service are placed in the general class of Shudras, and they are required to serve the society as subordinate assistants of the Brahmans, Kshatriyas and Vaishyas. These are the four main divisions, upon the harmonious relationship of which the life and progress of the Hindu society is believed to depend. They are described as the four essential parts or organs of the social body,—the Brahmans representing the head, the Kshatriyas the trunk and the arms, the Vaishyas the hips and the thighs, and the Shudras the legs. The Hindu social systems do not recognize any fifth Varna (पञ्चमी नोपपद्यते).

Though this organization of the people into such a living whole, or this division of the social organism into such organically related parts, was essentially based upon the recognition of distinctions and relations arising out of four different, but mutually complementary, types of human characteristics, the element of birth could not possibly be ignored. Heredity, family traditions, immediate domestic and social environments are quite reasonably recognized as potent factors determining the charac-

teristics of the individuals. People feeling proud of the culture of their family coming down from generation to generation think it their pleasant duty to train their children in accordance with that culture. In this way the system naturally becomes hereditary, and no inconsistency with the original principle is perceived till the mode of education and discipline becomes divorced from the cultural history of the family and the group to which the individuals belong.

(b) *Supremacy of Brahmans*

All the Hindu social institutions agree in this also, that the highest place of honour is allotted to the Brahmans. Here again we meet with the operation of an immanent social ideal of the Hindus. When a society is allowed to be governed by natural laws as common-sense finds them, it is the political and the economic powers of the country—the Kshatriyas and the Vaishyas—that gain the upper hand in all matters and rule the society by the might of their arms and wealth. The military and the wealthy classes may have to settle their accounts with each other, and each in its turn may acquire the power of exerting a controlling influence upon the other; but they cannot be made to bow down before any other class, poorer in respect of earthly prosperity and political authority, simply on the ground that it is culturally and spiritually superior. But the Hindu social organization is based on the fundamental assumption of the supermacy of spirit over matter, of spirituality over animality, of moral and religious and intellectual culture over political and economic and materialistic grandeur of self-imposed poverty over the enjoyment of inherited or acquired property. The greater the willing sacrifice of earthly position and power and enjoyments and the higher the kind of service rendered

to the society from this point of view, the greater the worth in the estimation of the Hindu society. It is on this principle that the Brahmans, who are in duty bound to be materially poor, but culturally and spiritually rich, receive the homage of all other sections of the society. The Kshatriyas occupy the next place, because they, by the exercise of their military power and wisdom and by making adequate provisions for suitable organizations and institutions, have to look after the peaceful and steady development of the cultural and spiritual life of the society. The Vaishyas, who from the materialistic point of view ought to occupy the highest place, and upon whom the industrial, agricultural and economic development of the society depends, get the third position in this spiritual design. The Shudras, who supply labour—general as well as technical, skilled as well as unskilled—to all the departments of the society's work, and who contribute such a good deal to the existence and advancement of the life of the society, are given the lowest, but not the least important, position in this spiritually conceived organization. Each Varna has its distinctive rights, distinctive duties, distinctive courses of discipline for self-purification and distinctive forms of education and training for self-development. All these are intended for its self-fulfilment through the proper exercise of its distinctive powers and tendencies, and for making it fit for the service it is expected to render to the society.

The observations that are being made here are merely interpretative, and not critical. But it is to be remarked in connection with the principle of social organization of the Hindus, that the creation of the innumerable castes and the artificial social distinctions among them is no essential part of the organi-

zation itself, but is the result of the degeneration of the system. There can be no question of untouchability or unapproachability among the organically related parts of the same living body. Originally it was only an extreme form of penalty, allied to exile or social boycott, inflicted on particular persons or families or groups for gross violation of moral principles and social laws. It is impossible to regard any class of persons as belonging to Hinduism, and at the same time permanently untouchable to others of the same social organism. The detailed discussion of this matter must be reserved for a future occasion.

In every social organization the distinctions of higher and lower, better and worse, superior and inferior, are inevitable. It is human nature to draw idealistic distinctions alongside with naturalistic distinctions. In drawing such idealistic distinctions, there is scope enough for differences of opinion. Different men—and for the matter of that, different societies—form different conceptions about the ideal of human life. On account of such different standpoints, their judgments upon men and their modes of life naturally differ. Judgments of value or utility are always deductive. They refer to ideals, from which the degrees of value or usefulness of things are deduced. Of two things one may appear more valuable from one point of view, and another from another point of view. Of two classes of people devoted to the pursuit of two different kinds of objects or employed in making two different kinds of contributions to the well-being of the society, either class may be judged as higher or lower, superior or inferior, according to the conception of the highest standard of well-being or the highest ideal to be realized. However the different societies may differ in their conception of the ideal and their corres-

ponding judgment, no human society can altogether wipe out these distinctions from its system. These distinctions of superiority and inferiority among the different branches of any social organism give an unerring indication of the ideal immanently operating in that particular society.

In the social organizations of the Hindus in all times and places, the highest position has, as mentioned above, been allotted to the Brahmins. This implies that the ideal operating in them is chiefly cultural and spiritual, and only secondarily political and economic. There is, as we have noted, at the back of the Hindu mind a recognition of the supremacy of spirit over matter, of the soul over the body and the mind, and consequently of intellectual, moral and religious culture over physical, political and economic aggrandisement. The contributions which the Brahmins make to the general good of the society, and the influence which they exert upon all other sections, are almost wholly cultural and spiritual. The power of arms and the power of wealth are felt by everybody. In the naturalistic order of the society they occupy the supreme position. So long and so far as animality reigns in the society,

their supremacy is unchallengeable. It is only an extraordinary power of spiritual idealism that can subordinate these political and economic powers and can make them do homage to those who are culturally, morally and spiritually superior. It is this idealism which finds expression in the Brahmanical supremacy in the Hindu social organization. The ideals which all classes of Hindus seek to realize in and through the performance of their duties in the respective spheres of their life are set up by the Brahmins, and the laws which the political authorities are expected to enforce for the regulation of the activities and the development of the lives of all classes of people are also determined by the Brahmins. They are expected to have no worldly ambitions of their own, and consequently their interests cannot conflict with the interests of any other class. Hence the laws of rights and duties enacted by them are expected not only to be perfectly consistent with the ultimate principles of justice and benevolence, but also to be truly conducive to the harmonious development of the inner and outer life of each individual as well as to the advancement of the society as a whole in the direction of the highest ideal.

(To be concluded)

MAHENDRA NATH GUPTA

BY SWAMI RAGHAVANANDA

One of the last of the Romans is gone. Of that blessed confraternity of souls called into being by the divine touch of Sri Ramakrishna and gathered round him by the mystic call of his spirit,

the number has been dwindling. Mahendra Nath Gupta, better known by the pen-name of "M." or as Master Mahasay, lived longer than many of his younger brothers and preached by life

and speech the message of his Master with unabated zeal and energy till the last. This group which gathered round the towering personality of Sri Ramakrishna like iron round a loadstone, was set apart from the rest of common humanity, by peculiar endowments of head and heart which marked them out as born to show "the way, the truth, and the life". The Master would often compare himself and his blessed group to a troupe of Bâuls (god-intoxicated souls) who suddenly appeared in human society, danced and sang the name of God and then as suddenly disappeared into the unknown, leaving man in awe and admiration, staggered by the force and fascination of their heavenly personalities. The present writer having come into intimate touch with many members of this group has felt this in his heart of hearts.

Mahendra Nath was born on the 14th July, 1854, at his family residence at Sibnarain Das Lane. His father Madhusudan Gupta and his mother Swarnamayee Devi were both very pious people. They had four sons and four daughters of whom Mahendra was the third. The outstanding impression left on Mahendra Nath by his parents was the piety of his mother to whom he was deeply attached. Once when he was only four years old, he accompanied his mother to witness the Ratha Yatra festival at Mahesh on the Ganges near Calcutta and when returning, the party landed at Dakshineswar Ghat to witness the temple of Mother Kali, then newly built by Rani Rasmoni in 1855. "The temple was all white then, new and fresh; while going round the temple I lost sight of my mother, and was crying for her on the *dais* of the temple. Some one then came from inside and caressed me and began to call out, 'Whose child is this? Where is his mother gone?' " The fond

imagination of Mahendra Nath would dwell upon the incident and love to think that it was perhaps his Master, whom he met in early life in this fugitive way. The outstanding piety of his mother so impressed him in early life, that Mahendra grew very fond of her, and when his mother died, he felt disconsolate and wept bitterly. Then one night he saw his mother in a dream speaking in a sweet voice, "I have so long protected and looked after you, I shall still continue to look after you, but you will not see me." Master Mahasay, after narrating the incident would say, "It is the Divine Mother of the universe who in one form as my earthly mother protected me in life. She is still protecting and watching over my life." Ah! what a blessed vision.

The early lineaments of his character bespoke the intense spirituality of his later life. He was from a very early age of a religious turn of mind, and the make-up of his mind was different from the ordinary. He was thus blessed with religious experience which does not fall to the lot of the majority of humanity at an early age. We cannot explain this unless we take into thought the fact that he was an *Antaranga* of Sri Ramakrishna, the Divine Incarnation, with whom he came as a helper in his present dispensation. These he narrated to Sri Ramakrishna (when he met him in later life), who was confirmed in his already formed idea about him.

This religious temperament found expression in an early manifestation of piety. From an early age, whenever passing or repassing a temple, e.g., the Siddheswari Kali Temple at Thanthania, he would bow down before the Deity and stand in awe and reverence. At the time of the Durga Puja, he would sit for long hours near the Image, in the Thakur-dalan in the house next to his, rapt in love and admiration. He

was very fond, in early age, of seeking the company of Sadhus, who visited Calcutta, specially during the occasion of Yoga for Ganges bath or Melas or *en route* to the pilgrimage of Jagannath. Later in life he would relate to us that this his habit of seeking the company of Sadhus stood him in great stead and eventually brought him to the feet of the Prince of Sadhus—Sri Ramakrishna Paramahansa. Then he would go on and intensify the impression of the utility of Sadhu-sanga on his hearer by citing the example of পক্ষিযজ্ঞ (a great ceremonial assemblage of birds). In that Yajna all the birds were invited to come, Salik, Finge, swallows and other common species and therefore it was blessed latterly with the presence of the Paramahansa, the great Swan, who came in stately gait in the wake of the other common birds to attend the Pakshi-Yajna. Thus he who seeks the company of Sadhus, is blessed eventually with the sight of the Paramahansa (freed soul) who lives and moves among the Sadhus. What a forceful and fascinating way of singing the glory of Sadhu-sanga with which all our scriptures are replete!

Mahendra Nath was an intelligent scholar. He passed the Entrance Examination from the Hare School and occupied the second place; in the F. A. Examination he stood fifth and graduated from the Presidency College in 1875 and stood third. It was during his time that the present grounds and building of the Presidency College was erected. He was a student of Mr. C. H. Tawney, the well-known Professor of English, with whom he kept up correspondence even after his retirement. This professor afterwards wrote a brochure on Sri Ramakrishna and his life.

Towards the end of his college career, he married the daughter of Thakur

Charan Sen, Srimati Nikunja Devi, who was related to the well-known religious teacher Keshab Chandra Sen as cousin. Nikunja Devi was also blessed with intimate acquaintance of Sri Ramakrishna and the Holy Mother and obtained their grace and love.

Entering the household life he first served as headmaster of different schools, *e.g.*, the Narail High School, City, Aryan, Model, Metropolitan, Shyambazar Branch and Oriental Seminary. Besides this he served in the City, Ripon, Metropolitan College as Professor of English literature, Mental and Moral Science, History and Political Economy. In 1882 when he first met Sri Ramakrishna, he was serving as teacher in the Shyambazar Branch School, established by Pandit Vidya-sagar.

Before he met Sri Ramakrishna, the religious teacher whom he frequented and looked up to as his ideal was Keshab Chandra Sen. Keshab was then in the plenitude of his power and popularity and by his sermons and religious discourses and saintly character had won the heart of many Bengali youths like Mahendra Nath. He attended many of his Upasanas both at his family house and at the Navavidhan temple. He used to say that the soul-stirring prayers of Keshab, delivered in such sweet language and voice, his face bright with the enthusiasm of a prophet, produced a great impression on him, and Keshab appeared to him like a god. He had heard no one speak with such power, and none had stirred his soul so much before. Latterly Mahendra Nath used to say that Keshab's sermons appealed to him perhaps because he was then contacting his Master through Keshab and his light was then coming to him reflected through the medium of Keshab Chandra. Keshab had then already

made the acquaintance of Sri Ramakrishna and used to visit him in the company of his friends and disciples.

It was at this time, in the spring of 1882, that he first met his Master Sri Ramakrishna sitting in his room in the temple-garden of Dakshineswar discoursing on God before a rapt circle of listeners. The first meeting captivated the heart and soul of the disciple and he returned home, a slave to his love, to revisit him soon, ultimately to dedicate his all at the feet of his Master. Educated in Western lore, saturated with the writings of Western philosophers, Kant, Hegel, Hamilton and Herbert Spencer, he had shared the meaningless iconoclasm of the age and intellectual sufficiency of modern knowledge, had a little of its *hauteur* and considered himself a Jnani, a man of knowledge. But a few hard knocks from the Master were enough to shatter his intellectual pride, shut his mouth, and place him in the position of a learner at the feet of one to whom knowledge was direct perception and revelation. The real Jnana is knowledge of God, the Ultimate Reality; all other knowledge, limited and sense-bound, is only a form of ignorance. This he was never tired of iterating in later life to his listeners. "Intellect has been weighed in the balance and found wanting; intellect, a feeble organon, limited and conditioned by the senses, cannot solve the problem of the Unconditioned and the Unlimited. Revelation is necessary to have a knowledge of the Unconditioned Reality." And for that, the association of Sadhus who are ever communing with the Infinite and Eternal and trying to commune, free from all distractions and isolated from all disturbing factors and thus capable of long and continued communion, is the *sine qua non* of religious knowledge. That alone will give us in

tangible form the *suddha mana* and *buddhi* (pure mind) which will receive and catch messages from the Beyond, the Unconditioned and Infinite Reality. Without that no amount of intellectual knowledge and study of scriptures is of any avail to take us into the region of the Unconditioned.

He found in his Master one to whom knowledge was revelation, who was not walking in the dim twilight of finite knowledge, half-light, and half-darkness, but ever in the clear daylight of revelation and direct perception of truths in supersensuous consciousness (Samadhi). He found it in his Master, as he found in none other. His Master's intense hunger for truth, his frequent plunges into the depths of superconsciousness (Samadhi), his perception of God, as a very near and ever-present Reality, and his sweet-souled and rapturous communion with the Divine Mother and conversation with Her produced a deep impression on Mahendra Nath and putting aside all vanities of education, he became a rapt listener to the flow of revealed knowledge that fell from the lips of his beloved Master in trance, semi-trance and in states of outward consciousness. This attitude he maintained to the last. Seeing his attitude of rapt wonderment, drinking in his words, the Master once called him to himself and broke the secret! "Whatever you hear falling from this mouth, know, it is the Mother speaking." Mahendra Nath was thus confirmed in his view.

His Master recognized at first sight the spiritual calibre of Mahendra Nath, and the wonderful spiritual material which lay imbedded in his make-up waiting for a spark of the Divine Fire. He was a little shocked to hear from his mouth, in answer to his query, that he had already bound himself by marital ties and that a son had been born to

him! The Master felt sorry, 'Alas! alas!' he said. For it was the Master's idea that one must conserve all one's power and not scatter it in cares of family life or worldly pursuits. One should direct the whole collected and concentrated energy of mind, body and soul Godwards; then only there will be a wonderful development of spirituality. Then He explained to Mahendra Nath, "I can see from the signs of your eyes, brows and face, that you are a Yogi. You look like a Yogi who has just left his seat of meditation." Such was the concentrated force of Yoga, of deep God-thinking, impressed on his features, transparent to the eye of the Master; and the Master knew that if all the material that lay in him had taken fire, it would have produced a wonderful conflagration of spirituality.

The Master then began to train him for his work, as helper in his Lila, for which he had brought Mahendra Nath with him. He began to advise him how to live the life of *Grihasta-Sannyasa* and all his instructions to him tended that way. In his first meeting when Sri M. asked the Master how to live in the world, the Master said (See *Kathamrita* Part I, Khanda I, Chapter 5 :

"Do all your work, but keep your mind on God. Wife, children, father and mother, live with all and serve them, as if they are your own, but know in your mind that your relations with them are temporary.

"The maid-servant of a rich man's house, does all the work of the household but her mind flies to where her native home is in the country. She calls her Master's children hers and brings them up as such, she calls them, 'My Ram, My Hari,' but knows in her mind that they are none of her own.

"The tortoise swims about in the waters of the lake, but his mind is fixed to where her eggs are laid on the

banks. So do all the work of the world, but keep the mind in God.

"After attaining to love of God, if you mix in worldly work, you will remain non-attached.

"For that one must retire to solitude occasionally and think on God intensely and exclusively.

"In order to raise butter from milk, one must let the milk set into curd in a solitary place, then one must, sitting alone, with concentration, churn the curd; then the butter will rise on the top and that butter will float on the water and not get mixed up with it.

"Similarly if by prayer and meditation in a solitary place one can raise the butter of love and knowledge of God in the mind, then keep the mind in worldly work, it will float on the waters of the world, it will remain non-attached; in the world, but not of it."

How difficult it is to practise these things in worldly life, in the midst of wife, children, money, and hundred worldly distractions, in the storm-centre of life exposed to gusts from all directions,—any one who has attempted it knows in his heart of hearts. It becomes easier if one isolates oneself in early life, fixes one's thoughts first on God and then mixes in the world. Yet Mahendra Nath, through the grace of the Guru, carried it to success, and attained to perfect Yoga in God in the midst of the storm and stress of life. The grace of the Guru made the impossible possible. Any one who had seen Mahendra Nath in later life would bear testimony to the fact that he lived in the world only in name, that his mind was always in union with God, revelling in His Love and Knowledge. His unbounded joy in the company of Bhaktas and Sadhus, which he always prayed for, the incessant flow of his words while talking of God and things of God, his easiness of

access to the Bhaktas at any hour of the day or evening, ready to sit in their company and hold unwearied discourse on God and his Master's life and personality till a late hour of the night, were a phenomenon to see, and wonder that in this Kali Yuga, when there are so many obstructions, it is possible to live in the world, wrapt in the love and thought of God. In the latter part of his life when he lived in 50, Ahmerst Street, it was a place of pilgrimage to many, and some visited it everyday. Whenever you would go, you would find that either, he was listening to some devotional scriptures being read, and making comments occasionally, or he was talking of his Master and his teachings throwing wonderful sidelights from the life and teachings of Jesus, Chaitanya and Sri Krishna by apposite references to the Bible, Puran, Bhagavat, Upanishad, etc. There was no other talk, no other discussion, say, of Politics,

Sociology or anything. If these were brought in by some venturesome questioner, they were at once turned skilfully to a religious topic, to the life and teachings of Sri Ramakrishna, and the whole atmosphere was changed. No word was heard but the word of God, no word was spoken but the word of God, no word was read but the word of God.

The Master knew that Mahendra Nath was one of his 'officers,' destined to preach his word, and he began to train and commission him for the purpose. So we find one day in July, 1883, the Master, in one of his trances, praying to the Mother about Mahendra Nath, "Mother, why have you given him only one Kalâ of Power! I see! That will be sufficient for your work?" So as early as that, all these arrangements were being made secretly with the Mother, commissioning the disciples with power, so that they would do the work of teaching people in future.

(To be continued)

SOCIALISM IDEALISM IN GOETHE'S LYRICS AND DRAMAS

BY PROF. BENOY KUMAR SARKAR

(Concluded from the last issue)

GOETHE AS FATHER OF ROMANTIC MOVEMENT

In the summer of 1827, some five years before his death, Goethe received a letter from Walter Scott. "I feel myself highly honoured," wrote Scott, "that any of my productions should have been so fortunate as to attract the attention of Goethe, to the number of

whose admirers I have belonged since the year 1798, when notwithstanding my slight knowledge of the German language, I was bold enough to translate into English the *Goetz von Berlichingen*. In the youthful undertaking, I had quite forgotten that it is not enough to feel the beauty of a work of genius, but that one must also thoroughly understand the language in which it is

written before one can succeed in making such beauty apparent to others. Nevertheless, I still set some value on that youthful effort, because it at least shows that I knew how to choose a subject which was worthy of admiration."

Scott, translator of Goethe! In this little fact of literary history lies, to a great extent, hidden the great history of a superb movement in the world's thought. Even as the renowned author of the *Lay of the Last Minstrel* (1805), *Marmion* (1808) and the *Waverley Novels* (1814) Scott was looking up to Goethe in 1827 with all the warm feelings of a youngster. The same spirit of hearty admiration which had prompted him to produce the "Youthful undertaking," namely, the translation of *Goetz*, pervades the letter from beginning to end. That "youthful effort" was valuable to him still, the "subject," "worthy of admiration" and the piece "a work of genius." This abiding enthusiasm for Goethe's drama, composed as it was on a mediaeval German Knight, enables us to psycho-analyse the soul of Scott as an embodiment of romanticism in British literature. And we visualize at once that a great deal of the romantic movement in the world's literature is to be fathered upon Goethe, the genuinely adored "Guru" of Scott.

The revival of mediaevalism is one of the chief items in Scott's contributions to idealism and romanticism.

It is this same "Back to the Middle Ages" that Scott in his younger days discovered in the work of the famous German contemporary. Goetz, the hero of Goethe's drama, flourished in the fifteenth century during the reign of Maximilian I, Emperor of Germany. Previous to this period the German nobles,—from big princes and prelates down to the petty Knights and Barons,—enjoyed *Faustrecht*, the privilege of carrying on private wars. But in 1495

this privilege was abolished by an ordinance of Maximilian.

"Upon the jarring interests of the princes and clergy on the one hand and of the Free Knights and petty imperial feudatories on the other," says Scott in the preface to his English translation of *Goetz*, "arise the incidents of the following drama. The hero was in reality a zealous champion for the privileges of the Free Knights, and was repeatedly laid under the ban of the Empire for the feuds in which he was engaged, from which he was only released in consequence of high reputation for gallantry and generosity."

Scott writes further, "In Germany it is the object of enthusiastic admiration; partly owing doubtless to the force of national partiality towards a performance in which the ancient manners of the country are faithfully and forcibly painted."

It is in antiquarian productions like Percy's *Reliques* (1765) and Chatterton's *Forgeries* (1769) that literary criticism as a rule attempts to trace the beginnings of Scott's themes. And of course for a non-British source of romanticism in Scott as in others it is the universal custom to cite Rousseau. But in regard to romanticism in general as well as to Scott's poems and novels in particular,—especially so far as mediaevalism is concerned,—the student of world-literature would have his feet on perfectly solid ground if he were to single out that finished product of literary art entitled *Goetz* as the chief source of creative inspiration. It remains to add that the original German was published in 1773 when Goethe was only twenty-four years old.

GOETHE AS THE WORLD'S FIRST NATIONALIST

If *Goetz* (1773) is a drama in which Goethe enables us to have a glimpse into

his view of the internal constitution of the German empire and of the mutual political relations between its different members, the tragedy entitled *Egmont* (1786) is a study in foreign subjection and the problems of external freedom. Goethe here analyses the fortunes of the Dutch people smarting under the double tyranny of Spain, political and religious.

In Act I, Scene 2 we find the Spanish regent, Margaret of Parma much vexed over the rebellious disturbances in this and that province of the Netherlands. She is discussing the gravity of the situation with her Secretary Machiavel with special reference to the character of Count Egmont whose loyalty to the Spanish Emperor she finds very questionable. Machiavel says in the course of the conversation in part as follows :—

“How can we hope to acquire and to maintain the confidence of the Netherlander, when he sees that we are more interested in appropriating his possessions, than in promoting his welfare, temporal or spiritual? Does the number of souls saved by the new bishops exceed that of the fat benefices they have swallowed? And are they not for the most part foreigners?”

In addition to this “economic interpretation” of foreign rule Goethe has put into Machiavel’s mouth some considerations such as might be regarded as constituting the core of the latter-day “principle of nationality.” Says Machiavel :

“Will not people prefer being governed by their own countrymen and according to their ancient customs, rather than by foreigners, who from their first entrance into the land, endeavour to enrich themselves at the general expense, who measure everything by a foreign standard, and who exercise their authority without cordiality or sympathy?”

While reading this sentence it were well to note that Egmont was published

three years before the French Revolution and two decades before the German people found itself in the condition of the Netherlands of the sixteenth century and had to undertake the war of liberation (1806-1813) against Napoleon. But nobody can ignore that in these sentiments of Goethe we are encountering the beginnings of that modern philosophy of nationalism which has had such powerful European exponents as Fichte, List, Mazzini, John Stuart Mill and others.

In Act IV Scene 2 we have the patriot-martyr Egmont himself speaking in reply to the Duke of Alva. Some of Goethe’s words on Egmont’s lips are given below :—

“It is easy for the shepherd to drive before him a flock of sheep; the ox draws the plough without opposition; but if you would ride the noble steed, you must study his thoughts, you must require nothing unreasonable, nor unreasonably, from him.

“The burgher desires to retain his ancient constitution; to be governed by his own countrymen; and why? Because he knows in that case how he shall be ruled, because he can rely upon their disinterestedness, upon their sympathy with his fate.

“Natural is it, that the burgher should prefer being governed by one born and reared in the same land, whose notions of right and wrong are in harmony with his own and whom he can regard his brother.”

Verily, the creator of Egmont is the world’s first “Nationalist.” Besides, Goethe’s Egmont is not a mere orator or demagogue. His death sentence he meets with the following words :—

“And now from this dungeon I shall go forth to meet a glorious death; I die for freedom, for whose cause I have lived and fought and for whom I now offer myself up a sorrowing sacrifice.

"Protect your homes! And to save those who are most dear to you, be ready to follow my example, and to fall with joy."

In 1786 Goethe was thirty-seven years old. It is the "storm and stress" embodied in his *Egmont* that was later followed up by Schiller in *Wilhelm Tell* and other plays of national freedom.

GOETHE'S PATRIOTISM

Goethe's patriotism finds a vigorous expression later in *Hermann and Dorothea* (1796-97). There, while referring to the French invasion of the Rhineland Hermann speaks as follows:—

"But, alas, how near is the foe!

By the Rhine's flowing waters
We are protected indeed; but what
are rivers and mountains
To such a terrible nation, which

hurries along like a tempest!"

Hermann's patriotic sense counsels him to a course of action which is far above the duties prescribed by ordinary civic manners and morals. To his mother this young man explains the situation in the following manner:—

"Ah! and can Germans dare to remain
at home in their dwellings
Thinking perchance to escape from the
widely threat'ning disaster?

Dearest mother, I tell you that I
to-day am quite sorry
That I was lately excused, when they
selected the fighters out of the
townsfolk."

Hermann considers it a sin to have been excused because of his being the "only son." He feels that he is a "shirker" and declares:—

"Were it not better however for me
to fight in the vanguard
On the frontier, than have to await
disaster and bondage?
Yes, my spirit has told me, and in my
innermost bosom

Feel I courage and longing to live and
die for my country

And to others to set an example
worthy to follow."

In these lofty words Goethe has spoken not only for himself *visà-vis* France but for all generations of youths yearning for self-sacrifice and martyrdom at the altar of the country's freedom. Goethe is here the spokesman of the same "Youth Movement" which about a decade later was to get a shape in the philosophical idealism of Fichte's *Lectures to the German Nation* (1808). The youths who under the inspiration of Schiller and Fichte as well as Koerner and Arndt, the singers of freedom, fought the war of liberation against Napoleon (1806-18) were but embodiments of the "spirit" and "innermost bosom" of Goethe's Hermann. It is Hermann who for the first time in German poetry visualized the following picture:—

"Oh of a truth, if the strength of the
German youths was collected
On the frontier, all bound by a vow
not to yield to the stranger,
He on our noble soil should never set
foot, or be able
Under our eyes to consume the fruits
of the land or to issue
Orders unto our men or despoil our
women and maidens!"

Those who are watching to-day the rising tide of nationalism and patriotism among the German youths under Hitler's leadership will have to follow it up straight back to the Hermann of Goethe in order to understand the beginnings of the constructive youth movement. Naturally, once more do we find Goethe as the fountain-head of German *Kultur*, and we feel how Goethe has earned immortality in Germany.

This sort of anti-French patriotism should not be regarded as anything exceptional in Goethe's idealism, his admiration for Napoleon in later life not-

withstanding. For, one cannot forget the fact that the very inspiration of Goethe as a young man of letters was furnished by the ambition to emancipate German *Kultur* from the prevailing Gallicisms in art and life,—in one word from the thralldom of France. Anti-Frenchism was indeed the source of his predilections for Gothic art, Teutonic folk-manners and the romantic exploits of the German Middle Ages.

GOETHE AND THE FRENCH REVOLUTION

In 1789 when the French Revolution broke out Goethe was already forty years old. And although not as young as when author of *Goetz* (1771-73) or of *Egmont* (1786) he was in a position to write in 1796-97 on those "ideas of 1789" as follows :—

"Who can deny that his heart beat
wildly and high in his bosom.
And that with purer pulses his
breast more freely was throbbing?
When the new born sun first rose in
the whole of its glory,
When we heard of the right of man,
to have all things in common,
Heard of noble Equality, and of
inspiring Freedom.
Each man then hoped to attain new
life for himself, and the fetters
Which had encircled many a land
appeared to be broken,
Fetters held by the hands of sloth
and selfish indulgence."

These are the words of a German fugitive—the leader of a company of men and women running away from the French Revolutionary invaders of the Rhineland, and the piece is a lyrical epic in nine cantos known as *Hermann and Dorothea*. The general conflagration which started in Paris thus left a powerful impression on Goethe as on the English poets of the age. To go on with Goethe's sentiments :—

"Did not all nations turn their
gaze, in those days of emotion,
Towards the world's capital, which
so many a long year had been so,
And then more than ever deserved
a name so distinguished?
Were not the men, who first
proclaim'd so noble a message,
Names that are worthy to rank with
the highest the sun ever shone on,
Did not each give to mankind his
courage and genius and
language?"

In this open-hearted enthusiasm of Goethe while nearing fifty we have once more the "storm and stress" of Goetz, almost the hundred per cent idealism of Shelley. But it was not long before Goethe was disillusioned and like Wordsworth and many others had to exclaim : "Gone is that vision, the melancholy dream!" As we read in *Hermann and Dorothea*,

"But the heavens soon clouded
became. For the sake of the
mast'ry

Strove a contemptible crew, unfit to
accomplish good actions."

But although Goethe could not continue to behave like "a kinsman of the wind and fire" he did not fail to become an exponent of democracy. In 1824 speaking to Eckermann of *Die Aufgeregten* (The Excited), a dramatic fragment composed in 1794 Goethe says :—

"I wrote it at the time of the French Revolution and it may be regarded in some measure, as my political confession of faith at that time. I have taken the countess as a type of nobility. . . . 'I will for the future,' says she (after returning from Paris), 'strenuously avoid every action that appears to me unjust, and will, both in society and at court, loudly express my opinion concerning such actions in others. In no case of injustice will I be silent, even though I should be cried down as a democrat.'"

"I should have thought this sentiment perfectly respectable," continued Goethe; "it was mine at that time and it is so still."

At the moment of this conversation he was seventy-five years old.

Goethe could not afford to be or rather remain an extremist. An entire generation after the events of 1789-93 he explained the situation, again, to Eckermann, thus :—

"It is true that I could be no friend to the French Revolution; for its horrors were too near me, and shocked me daily and hourly. Whilst its beneficial results were not then to be discovered. Neither could I be indifferent to the fact that the Germans were endeavouring, artificially, to bring about such scenes here, as were, in France, the consequence of a great necessity."

These are Goethe's "reflections on the French Revolution" almost in the language and spirit of Edmund Burke.

"But," says he, "I was as little a friend to arbitrary rule. Indeed I was perfectly convinced that a great revolution is never a fault of the people, but of the government. Revolutions are utterly impossible as long as Government are constantly just and constantly vigilant, so that they may anticipate by improvements at the right time, and not hold out until they are forced to yield by the pressure from beneath."

To use a modern category, Goethe was thus a "liberal," indeed, perhaps, the first liberal so far as the Germans are concerned. He was a champion of "ordered" "freedom," i.e., a "conservative" (*Freund des Bestehenden*, friend of the established order, the *status quo*) by all means and in the best sense of the term and yet a constitutionalist and a democrat. It is not possible to look upon him as a reactionary and obscurantist or a "friend of the powers that be" in the sinister sense. On the

contrary, his biological studies in metamorphosis endowed him with the sense of evolution.

It was an article of faith with Goethe that "time is constantly progressing, and human affairs wear every fifty years a different aspect; so that an arrangement, which in the year 1800 was perfection, may, perhaps in the year 1850 be a defect." One of the first progressivists of the modern world, then, is Goethe. Even towards the close of his life he was not attacked by despondency or pessimism. His soul remained the farthest removed from Byronic despair. It was not for nothing that Carlyle's gospel of hope and energism for Young England found expression in the dictum: "Close thy Byron, open thy Goethe."

GOETHE'S PARIAH IN THE PERSPECTIVE OF FAUST, PARTS I AND II

Sceptical agnosticism is the dominant note in *Faust*, Part I (1773—1806). There Goethe's catechism is embodied in the following conversation :—

"Margaret: Dost thou believe in God?

"Faust: Doth mortal live

Who dares to say that he believes
in God?

Go, bid the priest a truthful
answer give,

Go, ask the wisest who on earth
e'er trod,—

Their answer will appear to be
Given alone in mockery."

As this intellectual gymnastics does not satisfy the simple Gretchen, she wants to know more definitely and asks the following question :—

"Then thou dost not believe? This sayest thou?" The answer from Faust to this rather inconvenient query is again another exercise in ratiocination. It is worded as follows :—

"Sweet love, mistake not what I utter
now!

Who knows His name?

Who dares proclaim :—

Him I believe?

Who so careful

His heart to steel

To say : I believe Him not;

The All-Embracer,

The All-Sustainer,

Holds and sustains He not

Thee, me, Himself?

Hang not the heavens their arch
o'erhead?

Lies not the earth beneath us, firm?

Gleam not with kindly glances

Eternal stars on high?

Looks not mine eye deep into thine?

And do not all things

Crowd on thy head and heart,

And round thee twine, in mystery
eterne,

Invisible, yet visible?

Fill, then, thy heart, however vast,
with this,

And when the feeling perfecteth thy
bliss,

O, call it what thou wilt,

Call it joy! heart! love! God!

No name for it I know!

'Tis feeling all—nought else;

Name is but sound and smoke,

Obscuring heaven's bright glow."

Neither Christianity nor Hinduism nor any other established religion would have accepted these questionings and psychological analyses as consistent with the demands of faith as traditionally understood.

Goethe's message of "joy, heart, love, God" as the eternal principle of the universe is quite indifferent as to exactly what it is, whether joy, or heart or love or God. "'Tis feeling all, and nought else." The supreme consideration,—the only touchstone is to be found in the factual experience that the feeling "perfecteth thy bliss." Goethe was pro-

claiming the sovereignty of feeling and was breaking away from the past in religion as in many other things. Here as elsewhere he was demolishing the old world,—the *ancient regime*—and bringing a new world into being. And that new world of scepticism, nationalism and agnosticism,—but all this under the benign guidance of the heart, feeling, bliss,—is the world in which not only Eur-America but Asia also still lives. In Goethe's challenge to the gods and subversion of the old religious traditions we have to seek the beginnings of the artistic creation of modern spirituality. It is to Goethe's poetry that mankind to-day owes the birth of its new conscience and new devotion.

The *Pariah-trilogy*, composed in 1821, is Indian in theme, as the title indicates. Goethe's Pariah prays as follows :—

"We are not of noble kind,
For with woe our lot is rife;
And what others deadily find
Is our only source of life.
Let this be enough for men,
Let them, if they will, despise us;
But thou, Brahma, thou shouldst
prize us,

All are equal in thy Ken."

In the "legend"—portion we read :

"Water-fetching goes the noble
Brahmin's wife, so pure and lovely."

If the Pariah sings of equality of man in the eyes of God, the Brahmin's wife has to narrate the story of her fall owing to Brahma's ordinance because of transgression, thus—

"He 'twas sent the beautiful
pinions,
Radiant face, and slender members
of the only God-begotten,
That I might be proved and
tempted.

*

"And so I, the Brahmin woman,
With my head in Heaven reclining,

Must experience as a Pariah,
The debasing power of earth."

The Pariah and the Brahmin woman are thus united in a common misery and the Indian message finds expression in Goethe's poetry as that of God's neutrality in regard to the social classes. We read :—

"None is in his eyes the meanest—

*

Be he Brahmin, be he Pariah
If toward heaven he turns his gaze,
Will perceive, will learn to know it.
Thousand eyes are glowing yonder,
Thousand ears are calmly list'ning,
From which nought below is hid."

The Brahmin woman, "transformed to horror" by Brahma's might as she is, is not indeed content with her lot. Her sorrows she declares in the following words :

"Heb ich mich zu seinem Throne,
Schant er mich, die Grausenhafte

*

Und ich werd ihn freundlich
mahnen,
Und ich werd ihm wuetend sagen,
Wie es mir der Sinn gebietet.
Wie es mir im Busen schwellet."

The conflict with Brahma's judgment reads thus in English :

"If I to his throne soar upward,
If he sees my fearful figure

*

And I now will kindly warn him,
And now I will madly tell him
Whatsoever my mind conceiveth,
What within my bosom heaveth."

But her grief is too deep for tears.
And so

"But my thoughts, my inmost
feelings—

Those a secret shall remain."

In spite of this tragic discontent with her destiny the pariahized Brahmin woman feels about Brahma and the Pariahs as follows :—

"Muss er ewig mich bejammern,

Euch zugute komme das."

(He for ever will lament it,—

May it to your good be found.)

The ultimate triumph of Brahma's justice to mankind is the *leitmotif* of this woman's message to her son. She wants him to be a bearer of this message and in this capacity to

"Wander on through ev'ry nation
Roam abroad throughout all ages.
And proclaim to e'en the meanest."

It is the mystical, inexplicable spirit of faith in God that pervades the *Pariah-trilogy*. Although a sceptic throwing out a challenge to the gods in certain moods Goethe is capable not only of thus believing in God's mercy for all, high and low, but of still higher ranges of devotion. Nay, Part II of *Faust*, completed in (1881) the year before his death, breathes in certain portions, especially the last scene, almost the mystical emotionalism of *Paradiso* in Dante's *Divine Comedy*. It is from Goethe, that the following verse has come :

"Thou who ne'er thy radiant face
From the greatest sinners hidest,
Thou who thine atoning grace
Through eternity providest,
Let this soul, by virtue stirred,
Self-forgetful though when living,
That perceived not that it err'd,
Feel thy mercy, sin forgiving!"

Who would believe that this little devotional song has been composed by the "pagan" Goethe? It is, moreover, almost a miracle that the agnostic and protestant poet should pen a Catholic Dantesque hymnlet like the following :—

"Be each virtue of the mind
To thy service be given!
Virgin, mother, be thou kind!
Goddess, queen of heaven!"

And the last words of *Faust*, Part II, namely,

"The ever-womanly
Draws us on high,"

while summarizing for us the whole personality of the poet remind us once more of his spiritual affinity to the mysticism of the creator of Beatrice.

One understands indeed very little of the diversity of life's urges when one does not know that Goethe ended like Dante.

ROMAN CATHOLIC CHURCH

BY TARAKNATH DAS, Ph.D.

There are bigots among the Hindus who do not see anything worth while in other religions. But the real nature of Hinduism is universal toleration and appreciation of all religions. This being the case, a true Hindu finds truth in Christianity and other religions. This was the attitude of Sri Ramakrishna. It is not our intention to discuss the real teachings of Christianity, although we wish to make some comments on *some phases of the organization of Roman Catholic Church*.

The following news item from Vatican City dated April 7, 1932, will throw some light on the universal character of the organization of Roman Catholic Church—

"The new Vatican directory was presented to Pope Pius this morning by Mgr. Ottaviani, Under-Secretary of State. It shows there are 1,609 Roman Catholic Archbishops and Bishops, as well as sixty-five Cardinals.

Europe has 678; North and South America 445; Asia 277; Africa 140; Oceania 74. United States has 109; Canada 74; Mexico 34; Argentina 10; Bolivia 11; Brazil 74; Chile 13 and Columbia 27."

While there are 65 Cardinals and 1,609 Roman Catholic archbishops and bishops scattered all over the world, the number of Roman Catholic priests, monks, nuns and lay brothers must be several hun-

dreds of thousands. Roman Catholic Church maintains hundreds of thousands parochial schools, hundreds of universities and thousands of hospitals all over the world.

Furthermore it may be of interest to note that the section of "propagation faith" whose headquarters are located in Vatican City, *this year* raised \$2,600,000 or about 80 lakhs of rupees from voluntary contributions. This year's contribution is about thirty per cent less than what was collected last year. In short Roman Catholic Church, under the direction of the General Council of Propagation of Faith alone, annually spends about one crore of rupees. The cost of educational, philanthropic and social service activities and maintenance of various religious orders of Roman Catholic Church all over the world, will amount to several billion dollars annually. The empire of Roman Catholic Church is vast and it is possibly the greatest organization in the world. Its stability is due to the character of the organization, which is at once a mixture of theocracy, aristocracy and representative system. The Pope, the head of the Church, is regarded as the infallible and undisputed ruler of the Church. But he is chosen by the College of Cardinals which is composed of 65 Cardinals representing the Roman Catholic world. These Cardinals are the

Princes of the Church—real aristocrats of intellect, (chosen from various nationalities and races) who have given their best energy for the service of the Church and thus risen to such important positions. Although there are hundreds of thousands of priests in Roman Catholic Church there are only sixteen hundred bishops and archbishops and only sixty-five Cardinals. The bishops and archbishops are the rulers of their districts or domains and yet absolutely subordinate to the authority of *Church*.

The democratic character of Roman Catholic Church is evident from its organization. There are rich and poor, learned and ignorant people within the fold of the Church; but before the Church "all men are born free and equal." *There is no "untouchability."* A son of a king, or a son of a peasant can enter the priesthood or some religious order after fulfilling the requirements. It is not uncommon that a

peasant's son, through sheer merit rises to the position of the Pope. The case of the late Pope Pius X is a recent example.

Another interesting feature of Roman Catholic Church is that it takes the greatest interest in matters of education of the children belonging to the Church. Here lies the real strength of this great Organization spreading all over the world and which wields tremendous influence in world affairs, even greater than many World Powers.

Roman Catholic Church has within its fold the greatest theologians and real devotees, as well as most eminent scholars—scientists, engineers, medical men and statesmen. Those who are working to bring about rejuvenation of Hindu society will be profited by studying the system of organization of Roman Catholic Church, some phase of which may be utilized to promote Hindu solidarity.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1931

We have great pleasure in placing before the public the record of work done by this institution during 1931. It has been doing its humble work of service among the hill people for the last 28 years through its Outdoor and Indoor Departments. The institution is becoming more and more popular with the people with the lapse of years. The Dispensary is within the precincts of Advaita Ashrama and is conducted with great efficiency under the charge of a monastic member of the Ashrama, whose knowledge of Medical Science qualifies him for this work. Patients come to the Dispensary from a distance of even one or two

days' journey. The Doctor also goes round the villages to render service to such patients as are not able to come to the Indoor Hospital. Service is rendered to all irrespective of caste, creed or sex.

The total number of patients relieved during the year at the Outdoor Dispensary was 6,165, of which 4,697 were new cases and 1,468 repeated cases. Of these new cases, 2,115 were men, 1,182 women and 1,400 children. In the Indoor Hospital the total number treated was 149, of which 121 were discharged cured, 28 left treatment, and 5 died. Of these 80 were men, 31 women and 38 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	112	Diseases of the Nose	78
Enteric Fever	4	Diseases of the Circulatory System ...	15
Gonococcal Infection	54	All Diseases of the Respiratory System	
Syphilis	65	except Pneumonia and Tuberculosis	423
Malarial Fever	265	Diseases of the Stomach	105
Influenza	20	Diseases of the Intestines	124
Pneumonia	17	Diseases of the Liver	86
Diseases of the Ductless Gland ...	60	All other Diseases of the Digestive	
Pyrexia of Uncertain Origin	237	System	378
Rheumatic Fever	16	Acute Inflammation of the Lymphatic	
Tuberculosis	14	Glands	72
Worms	60	Diseases of the Urinary System ...	47
All other Infective Diseases	27	Diseases of the Generative System ...	51
Anæmia	15	Inflammation (ulcerative)	227
Rickets	11	Other Diseases of the Skin	200
Diseases due to Disorders of Nutrition		All other Local Diseases	132
and Metabolism	207	Injuries (Local and General)	52
All other General Diseases	54	Operations	13
Diseases of the Nervous System ...	169		
Diseases of the Eye	1,342		
Diseases of the Ear	94	TOTAL	4,846

SUMMARY OF ACCOUNTS FOR 1931

RECEIPTS	Rs. A. P.	EXPENDITURE	Rs. A. P.
Last Year's Balance	4,019 10 10	Medicines and Diet	460 12 3
Subscriptions and Donations	877 10 0	Instruments and Equipments	77 3 3
Endowments	1,500 0 0	Establishment	39 3 0
Interest	200 0 0	Doctor's Maintenance and	
		Travelling	330 0 0
		Miscellaneous including repairs	19 3 6
TOTAL	6,597 4 10	TOTAL	976 6 0
		BALANCE	5,620 14 10

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in this distant hills. Our thanks are specially due to Mr. Rathnasabhapathy Chettiar, Madras, for an endowment of Rs. 1,500 for one bed in memory of his father Ratnavelu Chettiar; to His Highness the Maharaja of Morvi for his yearly donation of Rs. 350; to Mr. J. M. Billimoria, Bombay, for a donation of Rs. 100 and to Mr. P. K. Nair for his subscription of Rs. 120. Our thanks are also due to Messrs. Anglo-French Drug Co., Ltd. (Eastern), Ranaghat Chemical Works, Bengal Immunity Co., J. D. Riedel-E-de Haen

A.G., and I.G. Farbenindustrie Aktiengesellschaft for supplying us their preparations free.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital, a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 8 beds with all accessories, which means an expenditure of at least Rs. 15,000, an amount which the Dispensary cannot afford at present. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its

Indoor Hospital of 12 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors desirous of perpetuating the memory of their departed friends or relatives may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either

for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA
President, Advaita Asrama,

P.O. Mayavati,

Dt. Almora, U.P.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER XIX

REPOSE IN SELF

जनक उवाच ।

तत्तुविज्ञानसन्दर्शमादाय हृदयोदरात् ।

नानाविधपरामर्शशल्कोद्धारः कृतो मया ॥ १ ॥

जनकः Janaka उवाच said :

मया By me तत्तुविज्ञानसन्दर्शं the pincers of the knowledge of Truth आदाय taking हृदयोदरात् from the inmost recess of my heart नानाविधपरामर्शशल्कोद्धारः the extraction of the thorn of the different judgments कृतः is done.

Janaka said :

1. I have extracted from the inmost recess of my heart the thorn¹ of different disquisitions with the pincers of the knowledge of Truth.

[Janaka, the disciple, having heard about bliss in Self and realised the same, is now recounting in the following eight verses his own repose in Self for the satisfaction of his Guru.

¹ Thorn etc.—Doubts and disquisitions are always a great obstacle to the vision of Truth causing extreme anguish to the aspiring soul. Just as a thorn is extracted with a pair of pincers, so the thorn of doubts and disquisitions can be removed by the light of Knowledge transmitted by a true seer.]

क धर्मः क च वा कामः क चार्थः क विवेकिता ।

क द्वैतं क च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥ २ ॥

स्वमहिम्नि In my own glory स्थितस्य abiding मे my धर्मः righteousness क where कामः enjoyment च and क where वा or चार्थः prosperity च and क where विवेकिता discrimination क where द्वैतं duality क where चद्वैतं non-duality च and क where वा or ?

2. For me who abide in my own glory, where is *Dharma*, where is *Kāma*, where is *Artha*, where is discrimination, where is duality, and where is even non-duality?

क भूतं क भविष्यद्वा वर्तमानमपि क वा ।

क देशः क च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥ ३ ॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory भूतं past क where भविष्यत् future क where वा or वर्तमानं present अपि even क where वा or देशः space क where नित्यं eternity च and क where वा or ?

3. For me abiding in my own glory, where is past, where is future, where is even present, where is space, or where is even eternity?

क चात्मा क च वानात्मा क शुभं कशुभं तथा ।

क चिन्ता क च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥ ४ ॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory आत्मा Self च (expletive) क where अनात्मा not-Self च (expletive) क where वा or शुभं good क where तथा as also अशुभं evil क where चिन्ता anxiety क where वाचिन्ता non-anxiety च and क where वा or ?

4. Where is Self or not-Self, where is good or evil, where is anxiety or non-anxiety for me who abide in my own glory?

NOTES AND COMMENTS

IN THIS NUMBER

Many people, with superficial thinking, nowadays say, we have enough of religion, we want no more of that. *Surfeited!* is an answer to these critics. . . . Prof. M. H. Syed has got more than a merely intellectual interest in the Hindu scripture and religion. He is an old contributor to the *Prabuddha Bharata*. Last year he wrote on THE DIVINE PROMISE—that also referring to the teachings of Sri Krishna. . . . Mr. V. Subrahmanya Iyer is widely known for his great scholarship in Indian as well as Western Philosophy. He is a keen student of Sankar and as such entitled to the claim of answering to his critics. . . . Much of the misconception and misunderstanding about Hindu religion arises from the fact that Hinduism is hard to define. Prof.

Akshoy Kumar Banerjee in his present article has made an attempt to give a comprehensive idea of what Hinduism is The writer of *Mahendra Nath Gupta* had the privilege of moving very intimately with him. . . . Dr. Taraknath Das, in this issue, shows some phases of the organization of *Roman Catholic Church*. This article will form a fitting complement to THE POWER AND SECRET OF THE JESUITS, published in June last. . . . We regret that the announced article of Dr. Montessori had to be crowded out.

MACHINE-VALUE OF THE WORLD

It is a great tragedy that we, the modern men, have contracted an artificial habit of looking upon the world in terms of human values only. The world has almost lost its pristine beauty and naturalness on account of our

peculiar attitude towards it. The why and wherefore of this world can be solved, only when we are in a position to look at it in a witness-like attitude. We are now too artificial and self-interested to relax ourselves into that attitude. "We think only in horsepower now;" writes Mr. Oswald Spengler in a thought-provoking article in the *American Mercury Magazine*, "we cannot look at a waterfall without mentally turning it into electric power; we cannot survey a countryside full of pasturing cattle without thinking of its exploitation as a source of meat-supply; we cannot look at the beautiful old handwork of an unspoilt primitive people without wishing to replace it by a modern technical process. Our technical thinking *must* have its actualization, sensible or senseless." The writer shows how, even in the economic field, the machine by its multiplication and refinement is defeating its own purpose. "In the great cities," says he, "the motor car has by its numbers destroyed its own value, and one gets on quicker on foot. In Argentine, Java, and elsewhere the simple horse-plough of the small cultivator has shown itself economically superior to the big motor implement, and is driving the latter out. Already, in many tropical regions, the black or brown man with his primitive ways of working is a dangerous competitor to the modern plantation-technic of the white. And the white worker in old Europe and North America is becoming uneasily inquisitive about his work."

The dread of machine has already provoked the thinking as well as the working masses of the world. In almost all the quarters of the globe, men of all classes are stupefied to think of the far-reaching evils of the machine. In a human world, let men be the masters of the machine, not *vice versa* !

Who does not like to see that the world belongs to men, and not to machines?

"ENGLAND IS IN A BAD WAY"

According to the *Universe*, a Catholic newspaper, published from London, the Cardinal Archbishop in a striking speech delivered at the last annual meeting of a branch of the Catholic Women's League in Manchester said, with reference to increasing immoral practices prevailing in English life, that England was in a bad way; because they threatened to break up the family life and as such jeopardize the nation's very existence. His Eminence particularly deplored how the married life in England was becoming more and more unhappy because moral principle was thrown aside and people wanted a short cut to end the unhappiness through multiplied opportunities of divorce. Indeed, when people become slave to passions and sense-enjoyment and do not think of self-control and self-restraint, happiness in life is idle to expect. Many may find it difficult to practise self-restraint but the worse position is when it is openly denied as a virtue worth striving for. So His Eminence said, "We should be tempted to be very pessimistic on account of the persistent propaganda which is so insistent upon immoral practices reinforced and strengthened as it is by the cravings after happiness and the desire to shirk obligations. We should feel helpless and hopeless in face of these things that are all round about us."

But a nation can never last long by sacrificing moral principles in life. For the time being everything may seem to be all right, but the nation digs its own grave if it fails to recognize the value of moral principles or higher life. In this connection His Eminence cited the

xample of the Roman Empire, how it flourished as long as it observed moral principles and "there was a certain austerity of life," but the "fallen Roman Empire was the result of its becoming a sink of iniquity"—it was a logical, ultimate and inevitable result. Strict observance of moral principle is the very basis of the stability of family life. Without that family life will go astray. And "If family life goes to pieces there is absolutely no hope for civilization."

Unfortunately this simple truth does not receive sufficient attention from those who want to guide a nation nowadays. People rack their brains to find out ways for tiding over financial difficulties, for escaping from the aggression of exploiting nations or increasing the national prosperity by the exploitation of weaker nations, but very few have got the eyes to see the great danger that faces a nation when it loses its moral background.

HURTING THEIR OWN INTEREST

Nowadays we find in many countries, political leaders, or those who show zeal, real or fancied, for the political interest of their countries, decry religion. The Marxian theory that religion is an opiate of the people has spread all over the world—and everywhere a section of people view religion with suspicion and alarm: God to them has become a burdensome superfluity, if not a positive evil. But, for all that, man is incurably religious. Religion is in the very instinct of man. To try to stifle the religious feeling of man by legislation will be found not only futile, but will prove in the long run silly and harmful. Take away the orthodox God from the masses, they will fall a prey to the fortune-tellers, magicians, etc., and place spirits, ghosts in the pedestal,

formerly occupied by God. True indeed, religion has proved a dangerous tool in the hands of some persons to thwart the progress of the world. But in comparison with what evil religion has done, is not the good that has emanated from it overwhelming? These are the points which a thoughtful writer discusses in the *Unity* in relation to the Labour movement of the world.

According to him, "not only is God an objective reality and must be reckoned with by Labor but that the idea of God is pragmatically valuable to Labor. It is valuable to Labor because men will have religion whether or no and it is important for the Labor movement that they have a religion which makes them intolerant of oppression. Second, Labor needs a God because it is wasting too much good energy in fighting sham religious battles. And third, Labor needs a God because of the tremendous driving power of the idea. And fourth, it needs God because it needs men of strong fearless character, the kind of men that historically have been made by the prophetic religion of both Judaism and Christianity. And finally, Labor needs God to give it staying power in the long and hard battle ahead."

Religion is an individual affair. In spite of all criticism against it people will turn to religion, pray to God, impelled by a genuine spiritual thirst, or, those who are in the lower level, to find out outlets for all the emotions born of defeat and disappointment. But as far as its relation to the public life is concerned, it is likely to supply persons, whose character will be a guarantee to the safety, in their hands, of the best interests of the country. And this is very important. For, as the above writer says, 'to usher in the new day when all shall share and none shall want there is needed a much larger supply of incorruptible men. Of what use is it to

collect funds for the strikers if some labor man is going to pocket those funds?" According to him, a belief in the ethical God is a strong enforcement to honesty and fair dealing and "Labor needs this reinforcement."

Looking to Moscow or the anti-religious tendencies in the West, even in India some persons inveigh against religion. It would have been tolerable if their invectives proceeded from the deep knowledge of the real religion of India and not proved a mere echo of things going on in the West or elsewhere. Indeed slavery of the mind is the worst slavery that man may have.

CHILD WELFARE INSTITUTION

We would like to draw the special attention of our readers and the public to the scheme of the Ramakrishna Mission Sishu Mangal Pratisthan, published in this issue. The appalling rate of infant and maternal mortality prevailing in this country is well known to all. Yet little has been done to combat this evil. The great bane of India is that we easily submit to circumstances and take things as inevitable. We forget that with a little

care, attention and foresight many ills of our life can be got rid of. This is clearly borne out by facts relating to many countries in the West in comparison with those in India.

We are glad to know that Swami Dayananda, who has recently returned from the West, has turned his attention to the problem of child welfare in Calcutta. We congratulate him on his choosing for himself an altogether unique line of activity. If the scheme succeeds, as we hope it will, similar institutions can easily be started in other cities or parts of India. It may be mentioned here that Swami Dayananda during his stay as a preacher of Vedanta in America was very much interested in the child-welfare movement in that country and keenly studied the problem with an idea to launch a similar movement in India. We know that conditions in India and America are quite different and we can also to some extent imagine the difficulty, labour and sacrifice that are involved in this work. But we hope in carrying out this bold and enterprising scheme the Mission will meet with spontaneous sympathy, help and co-operation from all.

REVIEW

THE RELIGIOUS BASIS OF WORLD PEACE. Edited by the Reverend H. W. Fox, D.S.O., M.A. *Published by Williams & Norgate Ltd., 58, Great Ormond Street, London, W.C. 167 pp. Price 6s. net.*

The book contains twelve addresses delivered in 1928 at the Prague Conference of the World Alliance for Promoting International Friendship through the Churches. The object of the Conference was "to show the direction in which progress might be made towards world friendship by the

application of the spirit of Christ to some of the problems which perplex mankind to-day." The speeches deal with the problem of world peace from different standpoints. The speakers are renowned persons of Europe and America. The names include both professional and non-professional Christians. The conclusion arrived at by the clergy as well as the laity is that world peace can be established only on a religious basis. Political pacts and economic agreements cannot in themselves give that

security of international life which the world demands. "So long as there does not exist among the peoples a spirit of peace and of lawfulness, international order will inevitably remain precarious. This is why the problem of peace is in reality more spiritual than political."

The cause of the conflict is the growing worldliness of mankind. Matter is more real to us than spirit. We care more for external things than internal virtues, such as love and sacrifice, truth and justice. We are ready to sell the soul and save the body. Unless this attitude is changed, there cannot be any peace. Material disarmament is not possible without moral disarmament. Peace ultimately rests on the heart of man.

To bring about a complete change of heart a vast work of education is necessary. All narrow views of national and individual lives should be wiped out of the minds of men. A broad vision of the unity of human family should dawn upon man. Social conditions should also change accordingly. "Peace means the adjustment of relations between individuals and social groups." There cannot be any peace without social justice and equality.

All these can be effected on the background of religious consciousness. The religious consciousness of people is to be awakened first. "The Christian conception of God as Father and of men as His children and therefore brothers and sisters, is the most ideal foundation for the adjustment of human affairs. The truly religious life which makes it possible for us not only to think out, but to feel and to live the mutual relations between men, is the surest foundation for the ideal of universal peace."

Such are the views expressed by the speakers at the conference. They are no doubt in accord with the Christian spirit. The theistic conception of God as Father and of men as His children will certainly convince those with whom religion is more a matter of faith than reason. But the world demands a rational basis of universal love and peace. The Vedantic view of the Oneness of the Soul is the logical conclusion of the theistic faith and is the ultimate ground of universal love and harmony.

The book offers practical solutions of some of the problems of world peace.

MODERN INDIAN ARCHITECTURE:
The work of Sris Chandra Chatterjee,
Architect, Calcutta.

The spirit of Indian Renaissance is perceptible in the development of modern art, literature, etc., in the country. But many do not care to know that architecture also forms an important function of national life. It is for this reason that ancient Indian architecture has not as yet received as much attention as it should. And many of the modern buildings in various cities in India are simply of hybrid types. Mr. Sris Chandra Chatterjee is trying, and has succeeded to a fair extent, to bring home to all that we should not be denationalized even as far as architecture is concerned. But he is not a blind worshipper of the past: he knows how to adapt the spirit of ancient Indian architecture to modern needs and utility. The pamphlet under review describes the work and mission of Mr. Chatterjee and various appreciations received by him from many quarters in India and abroad. Mr. Chatterjee has passed through the initial stage of struggles and difficulties, and now one can expect that his path will be smoother. It is a happy news to learn that he is trying also to train up a band of young men, and we wish that the influence of this "school of architecture" will gradually spread all over the country just like that of the Bengal school of painting.

THE TWELVE PRINCIPAL UPANISADS,
Vol. III. *The Theosophical Publishing House,*
Adyar, Madras. xiv+339 pp. Price: Bd.
Rs. 5; Clo. Rs. 6.

When it was announced by the Theosophical Publishing House that they were bringing out the above edition, we believe there were many who were eagerly longing to see it. Now the third and last volume of the series is in the hands of the public. It contains Chandogya and Kausitaki-Brahmana Upanishads with Text in Devanagiri and Translation with Notes in English from the commentaries of Sankarācharya and the Gloss of Anandagiri and the Commentary of Sankarānand. The Chandogya Upanishad has been translated by Raja Rajendralal Mitra and the Kausitaki-Brahmana-Upanishad by Prof. E. B. Cowell, M.A. Notes are such as, instead of frightening the beginners by their abstruseness, are likely to arouse their interest in the reading of the Upanishads. We have no doubt that this valuable edition will be a great help to many English-knowing readers.

BENGALI

NAYA BANGLAR GODA PATTAN, PART I. By Benoy Kumar Sarkar. *Chuckervertty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. 457 pp. Price Rs. 2-8.*

Prof. Benoy Kumar Sarkar is one of the best fruits of the Eastern and Western culture. We can almost say that there are not many Indians with any pretension to culture and education, who have not heard his name. But there are few who know the details of what Prof. Sarkar has done for the cause of India and to raise her in the estimation of the world. The publishers in their lengthy introduction to the above book have attempted to give an account of Prof. Sarkar's manifold activities. Before leaving India in 1914, Prof. Sarkar threw himself heart and soul into the service of the country as an educationist, author and journalist. The same spirit was working in him during his sojourn abroad for long fourteen years. He had been in China, Japan, Manchuria, Korea, America, England and almost all the important countries of Europe and mixed with all classes of people—rich and poor, students and professors, city-bred and countrymen. As such he had an opportunity to see much of the world, specially as he has got "eyes to see," which few people have. He is as much at home in writing in English, Italian, German and French, as in his mother tongue. His writings published in several languages will be a long list. Wherever he has gone he has impressed upon all, that India's place in the world of culture is not insignificant. His lectures in different languages have been listened with eagerness everywhere. He had been invited by Universities, Clubs, Societies, Associations to talk. He has been the recipient of some honours which have not fallen to the lot of any Asiatic beforehand.

The present book, covering a variety of subjects such as economics, politics, sociology, education, culture, etc., mirror his vast experience of life. It cannot be expected that all he has said in it will meet with approval from everyone. In fact, some of his conclusions will seem startling to those who are accustomed to think only in stereotyped ways.

This is but natural with respect to an author who, according to his own confession, has been a 'rebel' from his very early age. All

the same, the writings are characterized by originality of thought and outlook. They will stimulate thought in others, awaken the slumbering as to the necessity of revising their opinions and open up a new vista of hope and vision to the nation in general. The book is dedicated to those who will enter the threshold of life eighteen years hence. But Prof. Sarkar's piquant words will galvanize into activity even those who are considering themselves as passing through the last scene of their life's drama and are waiting for the call from Beyond. The 'rebel' in him is perceptible also in the style of his writing, which indicates that the author has the courage and capacity to mould a language in his own way. We wish that the book be in the hand of every young man in the country. Perhaps the publishers had that end in view; for considering the volume of the book, its price is not high.

GUJRATI

SRI RAMAKRISHNA LILAPRASANGA (VOL. I & VOL. II). By Swami Saradananda. Translated from the original Bengali by Harisanker N. Pandya. *Published by Swami Bhambeshananda, Sri Ramakrishna Ashrama, Rajkot, Kathiawar. 152 pp. and 452 pp. Price Vol. I. Annas 8; Vol II. Re. 1.*

These two volumes have removed a long-felt want of the Gujrati-knowing public. The wonderful life and teachings of Sri Ramakrishna Paramahamsadeva have already been written in many vernaculars of India. But the present translator has taken immense pains in bringing out two volumes in Gujrati from the Bengali authoritative biography of Sri Ramakrishna, written in five volumes, by Swami Saradananda, a direct disciple of the former. The first volume deals with the early life of Sri Ramakrishna and the second one, with all the details of his life as a religious aspirant. The Gujrati-reading public will be amply benefited by these publications which are undoubtedly valuable contributions to the Gujrati literature. These volumes are carefully printed and nicely got up. We congratulate the translator on his unique success and wish that he may finish the remaining volumes of the original work within a very short time and with equal amount of skill and success.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SISHU MANGAL PRATISTHAN, CALCUTTA

OBJECT AND SCOPE

The appallingly high rate of infant mortality prevailing in India are now well recognized. If we compare notes with other countries we find that while Norway has 51, England 65, U.S.A., 73, Germany 89, France 100, Moscow 127 and Japan 142, the important cities of India have the alarming average death-rate of at least 300 per 1,000 live-births! In Calcutta itself out of 1,000 live-births 159 to 532 babies (according to Wards) are dying in the first year of life and in the whole of India nearly two millions are dying every year!!! The maternal death-rate is also equally appalling. In Bengal alone 73,000 women die each year as a sacrifice to motherhood for lack of efficient care, as most of these deaths are now considered preventable.

There are many efforts, both Governmental and private, for improving the conditions of maternity and child life. These efforts have not met with success expected, on account of the diffused nature of the activities and the fact that the care of the mother and child begins very often only from confinement and not from the beginning of the child's existence in the mother's womb. The safe-guarding of maternal and child health requires careful and continued attention *throughout the pre-natal period as well as the first year of the child's life*. Under Indian conditions any service that aims at this attention for pre-natal and child care should be free and should be accompanied by educative work among the masses in order to make them understand the need of such care. This institution has therefore in view:

(1) An efficient pre-natal service through Clinics and home-visits by way of physical examination of the expectant mother from time to time, which is absolutely necessary for the health, happiness and safety of the mother and the coming child.

(2) Regular instruction through conversations, lectures and pamphlets, on the hygiene of pregnancy and child care.

(3) Suitable arrangements for skilled aid during confinement.

(4) Weekly examination, weighing, etc., of new-born babies during the first year of life and afterwards at longer intervals up to school-going age.

TRAINING OF NURSES AND MIDWIVES

Another object of our institution is to train up nurses and midwives specially fitted for this kind of work with a view to spread it all around—particularly in the villages. The little that has been done in the direction of Child Welfare in our country, is mostly limited to big cities only. It is practically nil in the villages, where 95% of the population lives. It is for this reason that we intend to take young educated women of respectable connection and train them up in due time as skilled nurses and midwives. After completion of their training they will be asked to go to villages and start independent work. This will solve their economic problem on the one hand and increase the health and happiness of the villages on the other.

FIRST FIELD OF WORK

We are first starting the Child Welfare work in Bhowanipur, Calcutta. Infant mortality rate here is 225 per 1,000. There are places in Calcutta where the death-rate is much higher. Why is it then that we have selected Bhowanipur instead of one of these areas? Because the work we are going to start is entirely new to the people—there being hardly any extensive pre-natal or post-natal work in Calcutta and also because it is chiefly educative. Any new work of the kind should be started in a locality which is inhabited mostly by cultured middle-class people; for its acceptance and success will depend largely on the education, social outlook and economic condition of the people. We think that Bhowanipur and its neighbourhood will meet these requirements better than any other section of Calcutta and the work will find a favour-

able soil there. Once the work is accepted by the cultured section of one locality, it is sure to spread in the other localities also. We are, therefore, earnestly looking forward for hearty co-operation of the local parents in this new work. If we get it, we are sure to cut down the death-rate of the mothers and children of the locality to 50% in the course of a few years.

CENTRAL OFFICE

The work will be conducted from a Central Office located at 104, Bakul Bagan Road, Bhowanipur, Calcutta. This accommodates the main Clinic with a small laboratory for pathological examinations, the administrative section and quarters for nurses and midwives. Although the Clinic will remain open at certain hours, there will always be someone at the Central Office to respond to emergency calls.

PRELIMINARY WORK

The preliminary work in this connection is to determine the number and location of the expectant mothers and infants in the selected area who require this attention. This work will be carried on by the nurses and midwives. The whole area will be divided into sections, one for each midwife. The nurse and the midwife will visit each home with the aid of census registers from the Municipal Office and will register all the expectant mothers and infants in prescribed forms, making necessary entries. The nurse will then talk to the mothers on the advantages of pre-natal and infant care and advise them to attend the Clinic regularly for examination and guidance. Further attention to them will be given at the Clinic.

PRE-NATAL AND INFANT CLINICS

The main Clinic for expectant mothers and children is located in the Central Office. Branch Clinics will be opened later on according to necessity. The main Clinic will remain open in the afternoon on week days between particular hours, when the doctor, nurse and midwife will be in attendance.

"The pre-natal Clinic work on first visit will consist of, besides the taking of medical history, a complete physical examination of the expectant mothers including an examination of teeth, heart, lungs, kidneys, digestive

organs, taking of blood-pressure and weight and blood-test where necessary. This examination is most important for the mother's and child's well-being, for it enables the doctor to find out whether her organs are in good condition and to start treatment at once if anything is wrong. Pregnancy is a normal condition of the body and does not normally interfere with health. However, it must be carefully and constantly watched, for it may become abnormal very quickly and will then endanger the life of the mother and child.

"It is at this first visit that the doctor or the nurse will go over with the expectant mother the hygiene of pregnancy. She will tell her that she must come to the Clinic once a month during the first six months, every two weeks in the next two months and every week in the last month. She will also explain to her what she will do at each subsequent visit—look into her general condition, take her blood-pressure, analyse her urine and carefully weigh her." This routine work will often be wound up with a short talk of say fifteen minutes on some aspects of pre-natal or infant care.

On infant Clinic days the babies should be brought to the Clinic regularly every week. Here they will have a complete physical examination and be weighed. If they do not increase in weight as they should, the doctor will find out the cause and regulate their diet accordingly. They will also be vaccinated against small-pox and given anti-diphtheric injections at the proper time.

HOME VISITS

Regular home-visiting will be done by the nurses and midwives on non-Clinic hours for the purpose of registering new cases, seeing old cases and persuading unwilling mothers to visit the Clinics.

CARE DURING LABOUR

This will usually be given at the home by the midwife called in. She will render all assistance during confinement, bathe the child and dress the cord, visit the mother and child for ten consecutive days and then hand over charge of the child to the nurse, who will make the first few examinations in the home and then arrange to have the child brought to the Clinic once a week. Where complications are expected the patient will be sent to the Hospital for

delivery. If during confinement the case does not seem to be a normal one, the midwife should immediately send for the doctor.

LABOUR WARD

Provision will be made in future for a Labour Ward constituting a few beds, if its need is keenly felt at a subsequent stage of the work.

STAFF AND DUTIES

Two of the most prominent Gynaecologists and Obstetricians of Calcutta—Dr. Ramanadas Mukherjee, Visiting Surgeon, Chittaranjan Seva Sadan and Dr. Manindra Nath Sarkar, Resident Surgeon, Eden Hospital—are acting as Honorary Medical Supervisors of our work. Under their supervision there is an efficient medical and nursing staff, consisting of an experienced Lady Doctor, specializing in Child Welfare work, two Health Visiting Nurses and four trained Midwives, that will actually do the work. The strength of this staff will be increased according to needs. Calculating on a birth-rate of twenty per thousand of population, this staff will be able to serve a population of 36,000 at the rate of 15 cases to a midwife per month.

The duties of the nurse and the midwife have been explained before. Those of the doctor are to examine and advise all the mothers and children that will come to the Clinic, to respond to the call for help from midwives, to review the work at weekly conferences and see if records are being kept properly, to give talks on Maternity and Child Welfare and help the nurses do the same etc. In short, the responsibility of the whole work lies on the doctor and its efficient management entirely rests on her.

MANAGEMENT

The management of the institution is placed in the hands of a Managing Committee composed of the Hon. Mr. Justice Manmatha Nath Mukerji, M.A., B.L. (President), Sir Hari Shankar Paul, Kt., Dr. Baman Das Mukherjee, L.M.S. and Sjt. Ramaprasad Mukherjee, M.A., B.L. (Vice-Presidents), Swami Nirvedananda (Chief Supervisor), Swami Dayananda (Secretary), Sjt. Jogesh Chandra Chakravarty, M.A.

(Assistant Secretary), Swami Atmabodhananda (Treasurer), Srijukta Tatini Das, M.A., Sjt. Durga Prasad Khaitan, M.A., B.L. and Dr. Manindra Nath Sarkar, B.A., M.B., F.R.C.S. (Edin.) (Members).

Besides this Managing Committee there is an Auxiliary Committee composed of ladies of respectable families of the locality, who will help the work in every possible way from outside the Committee.

COST

The cost roughly estimated will be Rs. 10,000 per year. This is however a very modest beginning. The work will be extended as soon as sufficient funds are forthcoming. Needless to say that *the service given by our institution will be free of charge.*

APPEAL

In the foregoing pages we have briefly outlined the object and scope of the Sishu Mangal Pratisthan our Mission has just started. In pursuance of our policy in the field of constructive work we are again venturing on a new line of activity, for which, we believe, there is a great need in the country. The future of a nation depends on the well-being of its children. It is for this reason that this subject has engaged the careful attention of all progressive countries. If our public feel the same way, as we believe they do, we are sure there will be an adequate response and co-operation from them, without which no work of this kind can grow. We too will do this work in a spirit of co-operation with other allied institutions as far as possible.

We cordially invite the generous public to help the Ramakrishna Mission in this new and noble venture, which will not only save thousands of young mothers and children of our country from meeting with a premature and agonizing death, or perhaps a worse fate than that, life-long invalidism, but will also lay the foundation of a healthier, stronger and happier India.

Intending benefactors will please communicate with the Secretary, Ramakrishna Mission Sishu Mangal Pratisthan, 104, Bakul Bagan Road, Bhowanipur, Calcutta; or the Secretary, Ramakrishna Mission, Belur Math, Howrah.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

2ND FEBRUARY, 1922.

Dr. K. of Cossipore came to Benares with an idea of becoming a Sannyasin and was putting up in the Advaita Ashrama for some days past. A pleader has to-day come to Swami Turiyananda to enquire about him. Swami Turiyananda remarked, addressing the pleader, “Dr. K. is a nice man. He would earn about Rs. 500 a month. Horses, carriage and everything covetable he had. Lately he has come here for spiritual practices. Dr. K. said, ‘I shall not again return to my service.’ I told him, ‘No, don’t say that. Everything depends on God. There should be no personal resolution. You just wait here for 2 or 3 weeks and see what happens.’ ”

4TH FEBRUARY, 1922.

Dr. K. came and stood before Swami Turiyananda when he recited a couplet

of Tulsidas, and explained its meaning : When once God is realized, all religious practices seem like children’s play with dolls. In the play children say, This is my bride, this is my husband. They give one doll in marriage to another. This playing with dolls is but the forecast of the actual play they will have in life. And when they get real husbands, all their joys are with them, the dolls are all encased in the box; who cares for them then? Similarly, when God is realized, all religious practices are left behind like children’s dolls. As Sri Ramakrishna used to say, ‘The bridegroom will come, so a bride dresses herself nicely, combs her hair, does many things for beautification—on the expectation of getting a husband. But when the husband is got, everything is neglected;—i.e., who then cares for the beauty of her hair, or for the beauty of her person?’ ”

Then he recited four or five couplets from Mirabai, and while explaining their meaning said, "Mira says, 'The seat of my Beloved is above a spear. How to get him? He will be got, if one can climb upon the spear.' Mira's husband claimed his right as a husband upon Mira. On this she said, 'My husband is Sri Krishna himself. You are no husband of me. He who wears a crown of peacock-tail on his head is my husband.' * * * Mira told her husband, 'Through the influence of holy association, I have got rid of all sense of fear for public opinion. I am no longer a 'zenana.' * * * With the tears of my eyes I have planted a creeper of Love. I have churned the butter out of curd (i.e., I have attained the essence of my being, my Lord). I have given all my love to God. Now you may do whatever you like with this my physical frame.' "

Then Swami Turiyananda came to his room from outside. I told him that the gentleman who with his family had come to the Kashi Giri's garden was gone. On this Swami Turiyananda remarked, "How can they live here? Do you remember that parable of Sri Ramakrishna?" And he began to narrate the Sri Ramakrishna's parable of fishwives, how due to storm they could not once return to their house and got shelter in a rich man's garden. The fragrance of the sweet-smelling flowers in the garden was too much for them and they were pining for the smell of fish. They felt greatly uncomfortable and disturbed in sleep. At last it occurred to them that their fish-baskets, though empty, could supply them the much-needed odour of fish. On this they brought their fish-baskets to the

bed-side and afterwards passed a happy night. In the same way, worldly people cannot live without a supply of objects for sense-enjoyments. Then he said, "God himself has removed them. But then you need not tell them this. For there is God within everyone."

On hearing the story of the fishwives, Dr. K. said, "How wonderful! How appropriate are his parables! Scholars and learned men would come to Sri Ramakrishna, but none had the courage to say a single word in his presence. How could it be possible unless the Mother awakened within one? So I pray that I may be given a ray of Light."

On this Swami Turiyananda remarked, "No, you should not say that. Harbour no desire whatsoever. Be absolutely desireless. Those who are feeble in their faith, want to see Him. He is and pervades all—just try to be established in this idea. That is tantamount to seeing God. What else is meant by seeing God?"

Then he began to sing the song :

"I have made Thee the polestar
of my life
And in this ocean of the world, I
shall never miss my way. . . ."

When the song was over, he said, "If you are to pray, pray that He may remain ever awake within you. As Arjuna said :

मयसि यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयाम्भानमव्ययम् ॥

—If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

That is, if you consider me as fit to see you, bless me with your vision."

A CHALLENGE, AN OPPORTUNITY AND A PRIVILEGE

BY THE EDITOR

I

The world is perhaps passing through the greatest crisis in its life-history. Economic suffering, social chaos, political strife and many other factors have made man's life miserable, and at times it seems that the cup of human misery has been filled to the brim. Everywhere there is found gloom and despair.

So long poverty was the monopoly of Indian population. We would think that India is the only land where millions and millions of people live a life of semi-starvation and thousands and thousands of persons do not know what it is to have two meals a day. But now almost in all countries are to be found a horrible number of persons who have been thrown out of employment and the Governments do not know how to save them from the immediate jaws of death. In America, noted for its fabulous wealth and millionaires, the problem of unemployment has been no less keen and the sufferings of millions of its population have become unimaginable. One great question which is, at present, exercising the minds of economic experts as well as lay men with a grain of human feelings in them is, what to do with the starving millions. Similar is the case in Germany and England. All people are dreading the future, as the prospects are by no means more hopeful—if not more gloomy.

Yet how much luxury is amongst those who have been fortunately untouched by the economic crisis. On

the one hand there are to be found persons, who are rolling in wealth and who do not know what to do with their riches, on the other hand there are people who are struggling for a few crumbs of bread for their very life and existence. The gulf between the rich and the poor is daily becoming wider and wider. And the rich are still going on grinding the poor.

Countries standing at economic disadvantages are mercilessly exploited by the nations which are placed in a better position. It does not stand in their way that people in the exploited countries are the limbs of the same humanity to which the exploiters themselves belong and as such they deserve sympathy and compassion. Different countries of the world are in a mad struggle to push one another down. It matters little if any race or nation is altogether wiped out of the face of the earth, if thereby any other nation can reap a greater harvest of enjoyment, luxury and comfort. Human feelings find no consideration, when a nation is out to satisfy its unquenchable greed for wealth and riches, power and prosperity. There would have been some little justification if thereby the general mass of the nation in question could be happier and live a better life. A prosperous nation does not necessarily mean that its masses are free from grinding poverty. Side by side with overflowing wealth there may be, as a matter of fact there always is, an abject penury amongst the people. As a consequence the poor are everywhere indignant against the rich. Fight between Capital and Labour has become

an eternal problem. The same inhuman feelings are visible in the treatment of the poor by the rich within a nation itself. No wonder that communism and socialism have become the cry and the dread of the day.

And economic strife is followed by political strife. In every country there is a great competition amongst its people as to which party will hold the reign of the government. Monarchy is becoming almost a thing of the past. But democracy has met with no better success. It is a common experience that democracy, in reality, is not the rule of the people, but only a false garb for the rule of the few who may or may not look to the interest of the nation as a whole.

And how bitter is the feeling between the different nations of the world. They are always in a fighting mood and at daggers drawn. The political situation of the present world is like a huge magazine of gunpowder waiting for only a trifling spark of fire to blaze up into a huge flame. What is still now considered wrong in private life is highly applauded in national life or international relation. To satisfy its pride or love of glory a nation may within a few hours destroy thousands of villages belonging to the enemy and make millions of people homeless and destitute, but this does not cause the slightest compunction; on the contrary this is belauded as an example of great patriotism and huge monuments are built to commemorate this act of national shame, as one of national glory. The world had a bitter experience of devastations caused by the last War; but it is doubtful whether people have grown wiser by that. For it is in everybody's lips that within a decade there will be another war, greater than the last War and far more disastrous in its effects.

Then there is the feeling of hatred,

jealousy and rivalry between the East and the West, between various races. The West is proud of its present, the East harps on the glory of its past. The West is proud of its material achievement, the East is vainglorious about its spiritual legacy. And all these stand as almost insurmountable barriers against the meeting of the two. As indirect offshoots of this attitude, the coloured races are looked down with contempt by the White people and this in turn causes in the former feelings of bitterness, if not suppressed desires for revenge.

There is a new order of value everywhere. What was considered to be wrong a few decades back is now openly avowed as justified and justifiable. Social morality and code of conduct are undergoing great and rapid changes. The older generation views the conduct of the younger people with alarm, the younger generation looks upon the older people as having become fossilized and incapable of moving with the changing times. There has arisen a clash of interest between the two sexes. Women are claiming many rights which, they think, have been unjustly denied them so long by men occupying, as they do, a more advantageous position. Women in many places have stood as a party against men, as if there is no interrelation of interest between men and women.

Religion was so long supposed to have the power of giving ultimate peace and blessedness. But nowadays the general tendency of belief is that there is no God, that there is nothing good in religion. Political interest is undermining the influence of religion in many places. Religion is supposed to be not a safe thing, when political ambition of any kind suddenly seizes a nation. Deliberate attempts are sometimes made to inoculate atheism into the minds of the

young, so that they may grow up free from any religious ideas. Advantage is taken of many scientific discoveries, though through wrong application, to set up a rational basis for atheism. So there has arisen a conflict between science and religion. Secularism is daily gaining ground. Man is trying to turn his eyes away from the eternal problems of life and concentrate all his attention to those of material interest. For this ensures for him a greater freedom of conduct and less restrictions to his actions, however grave may be the consequences in the end.

II

All these have given rise to depressing thoughts in many quarters as to the future of civilization and humanity. Some are in great doubt whether civilization is not in a declining state; others apprehend that we are going to experience in near future the shipwreck of civilization. Everywhere we find pessimistic views about the existing state of affairs. Those who might be held responsible for the present condition of the world are too much in a delirious mood to judge their actions aright; others who realize the gravity of the situation and the enormity of the folly that is being perpetrated, find their voice of protest too feeble to have any effect. During the last War many churches also succumbed to the influence of times and gave direct or indirect countenance to the actions of the fighting nations in which they were respectively interested.* A few noble and bold souls who had the courage to protest against war, were ostracized and put under restraint. Things have not much improved even after the experience of the last War. Nowadays we find that at best theories are being offered as to how the condition of the world and the

trend of events can be changed. But no *effective* means have as yet been adopted. As a result, pessimism is becoming more and more wide-spread and keen.

Those who succeed in life are temperamentally optimistic in their outlook in spite of all odds. Their cheerfulness is not disturbed by any opposition and adverse circumstances. The greater the opposition, the greater the energy they put forth in their struggle and greater they enjoy the fight. Pessimism is no remedy against the ills of life. It paralyses our power and weakens our nerves all the more. This holds good in private as well as in collective life. If the world is at all heading towards destruction, it is a challenge to our manhood and a call to the best amongst us to put forth greater energy to action. Those who have built up the present civilization had not been without ceaseless struggles. And those who want to see it safe and right in its course, cannot claim any immunity from labour and fight. Evil always scores an easy victory, though the result may not be lasting. Good has to struggle hard, but when the victory is won, it becomes far-reaching in its effects. Herod has become simply a name in history associated with cruel acts of tyranny, but Christ has become the perennial source of peace and blessedness to millions of people and will remain eternally so.

III

The relative existence is always the field of play for dual forces—good and bad. Wherever there is good, there will exist evil; wherever there is evil, there will be found good also. In an age when Rama lived, there was also Ravana; with Yudhisthira there was Duryodhana. Absolute perfection is

rare or cannot be found in this world. There was no time in the history of the world, when there was nothing but good, and evil was totally absent. In the present civilization also, however gloomy might be the outlook, we cannot say that there is nothing good. In that case all the good thoughts of all the noble souls that humanity has seen, all the lives of saints and prophets that have been lived and sacrificed for the cause of the world, and all the good deeds that have been directed towards the evolution of human thought and civilization will be said to have been lost. But that cannot be: as no energy is lost. Life means struggle and ever since the time man first came into being, he has been in a ceaseless strife against obstacles and difficulties for his very existence as also for the purpose of bettering his condition. At present also there is the same strife and struggle, but the energy seems to be misdirected. Evil seems to be preponderating over good; virtue seems to be on the decline and vice seems to be thriving; Adharma seems to gain ascendancy over Dharma.

It is the Indian belief that whenever the balance between good and evil is disturbed, the world sees the Incarnation of God on earth. Can we not say that the present state of things is a clarion call to the God within every man to wake up and give things a right direction? to the Christ in every human being to offer himself on the Cross for the sake of the world?

There will be always good and evil in the world. But their action and counteraction are simply opportunities for men to better their lives. Things got ready made lose their value. If we do not get a thing by hard struggles, we cannot rightly appreciate its value. If there had been no evil by the side of good, good would have no charm for

us. As such, the present crisis of the world is an opportunity—a privilege for all to serve humanity. As we said, evil will not be altogether exterminated at any time; but it can be kept within a proper control. Outlook of life can be changed, so that the trend of events will be *towards* good and evil will not be taken for good. The worst thing at the present time is that evil is considered as good. Man is liable to commit mistakes; but when a man is incapable of seeing his mistakes, his case is beyond any hope of recovery. The Gita says that the intellect which can properly distinguish between right and wrong is Sattvika, that which takes a distorted view of right and wrong is Rajasika and that intellect which, enveloped in darkness, views all things in a perverted light and takes wrong to be right is Tamasika. The best of humanity by their labour and efforts can free mankind from the clutches of the 'Tamasika intellect' and put them under the influence of the 'Sattvika intellect.' Thus far is the scope of human endeavour. And by trying to do so, individuals will only better themselves; by trying to better the condition of the world, they will simply seize the privilege to better themselves. For, is there not a Divinity behind everything which shapes our ends rough hew them how we will? Is there not God behind the universe who remains ever awake to give it a direction and guidance? In that case, man can only offer himself to be a tool in His hand so that he can make his life blessed through service. It is said that there is misery in the world, so that it may offer an opportunity to men for the exercise of their moral qualities. This is so true.

IV

Now, if we desire to save the world from its present crises, what is most

necessary and of the foremost importance, is sincerity of purpose and readiness to work—and not nicely-worded theories and wildly-imagined speculations. Actions most often prove futile and abortive, not because they were not backed by good theories but because there was no sincerity of purpose behind them. Those who want to transform the modern civilization into something better or give it a wiser direction, should ask themselves if they are sincere in their motives. Some time back it was said that the Disarmament Conference would fail, because the Great Powers feared that it would succeed. World peace is still beyond the reach of human vision, because many of those who talk about it are in readiness for a world-war. Any theory is good enough for the sincere souls who want to apply that for the good of others without having any personal end in view. For, if there is at all anything wrong in the theory, it is bound to be revealed in the course of action; and all our theories and ideas pass through the process of evolution as we apply them in life. There have been many theories in every field of action as to how to better the condition of the world, but why is it that the world is still, as it were, in a retrograde condition? It is because the theories were offered not really for the betterment of the world, but for the justification of the actions of the authors themselves. And if there was any thing good in those theories, that was lost as the theories were not applied to action by earnest persons. An ounce of practice is better than tons of words. Earnest souls who feel for the present hard condition of the world should show by their life and action that they are sincere in their feelings. If the economic sufferings of millions of people all over the world prove distressing to any one,

he should by his sacrifice show that he really feels for others. The sacrifice of a handful of really sincere souls will move the stony heart of those who are responsible for the present economic crisis or are in a position to remove it. Even a dozen of persons in any country sincerely feeling the inhuman cruelties that are perpetrated in times of war, can check the growth of war-spirit in their country. For, good is no less contagious than evil. If disease is catching, no less so is health. A particle of good thing contains a potentiality to fight against a mass of evil. For it gathers strength in the course of action.

V

If we analyse the forces that have been in operation to bring about the present condition of the world, one thing, which seems to be the main cause of evil is that man is guided more by selfishness, sometimes of the abject type, than any idea of self-sacrifice and altruism. But whatever might have been the law in the early stages of the evolution of life on earth, the human society is fundamentally based on self-sacrifice rather than on gross self-interest; on the spirit of man's readiness to protect his weaker brethren rather than on the application of the theory of the survival of the fittest. The sacrifice of the mother makes the life of the child possible on earth; self-sacrifice of the head of a family is responsible for the peace among its different members. The greater the self-sacrifice of an individual, the higher the type of man he will prove himself to be and the greater will be his influence over others. It is by gradual self-sacrifice and suppression of ego-centric ideas that man evolves in the scale of humanity, and when the extinction of the self or ego is complete,

man becomes Divine. It is by sacrificing himself at the altar of humanity that Sakyamuni became the Buddha and it is for this reason that he has been deified by the posterity in spite of himself.

But nowadays due to the influence of too much secularism, self-interest is preached and taken as the law of life. And once one is given to self-seeking and widening the scope of one's selfishness, there is no knowing where one will stop. This is the reason of the ridiculous situation that can be experienced nowadays that a millionaire rolls in luxury and superfluity while his next-door neighbour dies of starvation. It is true that all cannot be expected to be guided by altruistic ideas,—that is at best a utopia to hope for. But the ideal life lived even by a few will change the present valuation of things and keep the spirit of self-aggrandisement in check and within a harmless limit. A nation will not altogether give up exploiting another nation weaker than itself so long as there is a scope for that; but can we not expect a state of things when the exploiting nation will consider the misery of the exploited one and keep its hunger and greed within a reasonable control? It is because individuals become avaricious, the nation also becomes a prey to the greed for greater and greater wealth and power, though that might cost the very life of another nation. If the life of individuals be controlled, actions of the nation will be automatically controlled. And that is possible only by the influence of the life of the best and the noblest in the society. So long as man will be given to self-indulgence and will make self-enjoyment the law of life, the present state of things must continue. The Upanishad says that our senses have got an out-going tendency and it is by checking this that a man becomes

divine. In the same way, by making self-control and self-sacrifice the law of the society we can bring down heaven on earth. Otherwise peace on earth is as impossible to expect as to have one's fingers unburnt though placed in a fire.

VI

And we must arrive at a correct decision as to the goal of human life. For, on that will depend all actions of individuals, the society and the nation. We shall banish God and religion (we mean religion of a higher type, freed from all dogmatism and orthodox bigotry) from the life of our own and that of the society and expect things that presuppose belief in them,—that cannot be. Those who have given real impetuses to the world towards peace and blessedness, have always been Men of God. It is they who have been the beacon-light to humanity. But we forget the lessons of their life and bemoan the lot brought on by our own wilful ignorance.

Unless the realization of God and the higher Self is universally taken as the goal of human aspiration—however imperfectly that ideal may be realized—human society will never be transformed. For, where our treasure is, there will our heart be also. Man who seeks to find his higher Self will naturally attune his actions to a higher code of conduct, and his influence will automatically spread over the whole society.

It is very often said that organized religion has proved a failure in this respect. But religious organization is not an airy something—it is composed of individuals whose actions are responsible for the good or the bad influence it exerts on the society. And organized religions are bound to fail, to judge by the highest standard, for in it there will be, in the very nature of things,

persons who are not equally earnest about God. And the farther away in time from a Prophet we live, the less will be the influence of his life upon us. Those who put blame to organized religions, owe it to themselves to live a better religious life, if they do not altogether deny the utility of religion. If

they, by their earnest endeavours, realize the real essence of religion in their life, even by their silence they will work wonders, and their influence will be of untold benefit to the entire humanity. And the greatest service to the world will be done by those who can succeed in seeing Truth face to face.

ARMOUR OF LIGHT

BY NICHOLAS ROERICH

Verily those are blind, who do not want to see!

During the practical studies in Roman Law, our old professor once gave us a thesis on the prosecution of slander. Discussing this subject we came to the conclusion that slander and defamation, in their essence, were not prosecuted sufficiently. And we asked the professor why the statements of false facts were not prosecuted under any of the laws. I remember how the kind-hearted professor smiled and raising up his hands, exclaimed, "But then practically nine-tenth of mankind would be in jail."

These dreams of students to protect humanity from lies and falsehood often come back to memory. It seems that the very accumulation of circumstances destructive to humanity nowadays indicates what attention should be paid to the vast oceans of false inventions, which are mostly directed towards evil.

None of the contemporary laws, if even they were to try to stop the harmful slander, have sufficient power to counteract the whispering of lies. Some one may say that such lies are identical to slander, but in fact a great many of evil whispers would not come under the section of slander, and still would be

the source of spreading the most harmful consequences. If even we would try not to pay attention to every lie, which like birds people chirp light-mindedly, not realizing what terrible verdicts are often passed in irresponsible twittering in drawing rooms,—even if we would not pay attention to this, the essential harm caused, would not diminish. But besides this irresponsible chirping, there has grown in the world a multitude of consciously false inventions, which have the only and fully intentional aim, to cause harm by dissension and devastation.

If we would put on record all the instances of harmful falsehood, which we meet daily, this would make a huge "book of evil"; also on the stage sometimes is shown the making of picklock-keys, thus imprinting upon the minds of weak-willed spectators all sorts of harmful ideas. To record such malicious inventions of the mind, would be harmful in itself; but one should from time to time give oneself the trouble to ponder about the colossal amount of lies parading in life, which destroy on their path most valuable and often irreplaceable possibilities.

People now often come out from

temples, after most calling and uplifting sermons, rejuvenated only for new slander. Now by most touching psalms the soul becomes encouraged only to whisper evil. The best heroism of dramas now results often in paroxysms of suspicion. And does not even prayer become a threat? Is this not so? And is this good?

The snake that kills through its poison need not be of a large size. The coral-snake and viper are small. And the poison of even a small scorpion may be fatal.

The deceiver dreams of cheating. The traitor lives on treason. The coward is tormented by horrors. Everyone in his way. "Tell me of what you think and I will tell you who you are."

Certainly, if laws are to protect the safety of citizen, then they should be adequate to counteract slander and lies. And when humanity sees that the torrent of evil is so inventively increasing, then it would be strange to fight these giants of evil by out-of-date ancient Roman Law, or the Codex Justiniani or even by the Codex of Napoleon, whom many of the present law-givers imitate.

If evil has created new formulæ, then the counteractions must also be adequately innovated. If every liar would realize that he is not only like a winged sparrow chirping, but does something already foreseen by the criminal law, he will think twice whether his beloved evil-whispering will not cost him too much.

It is quite natural that the increased number of blackmails and kidnapping of children in America resulted in enforcing corresponding laws. Probably at this hour Lindbergh will smile sadly, realizing that this reinforced law so far has not helped him. On the contrary, after the enforcing of the new law, he suffered from renewed blackmail which

came like a scoffing. Does not such cruel mockery prove how the evil has grown and how the legal measures against it are already too late?

Is this not like a gangrene, which the knife of the surgeon tries to follow up in vain? Do we not come again to the same solution, which had already been proposed by us also for other domains of life? Is it not high time to introduce without delay in all schools, from the earliest forms, the foundations of practical Ethics?

Unfortunately this most essential subject is regarded now as something abstract, of that which it is not even customary to speak, because it would be considered as something antiquated, not of proper social standing and would call forth the severe scoffing of all ignoramuses. But the ancient beautiful conception of "Ethics" is not guilty in itself; we are guilty because we have made all discussions about good blissful things inadmissible in our social life.

We all are guilty of having clad the life-giving foundations of ethics into a boring grey toga and allowing evil-whisperers to use the most significant pages of human vocabulary. Is not in our social life enthusiasm, this radiant flame of the heart, considered as something unfit and childish? Praise and admiration, these flowers of the Beautiful Garden are almost considered a sign of bad breeding. And adoration, instead of its inspiring significance, takes the form of conventional hypocrisy—and is admitted as such.

Well brought-up children should ask for nothing, should strive to nothing and should dull their creative strivings, following blindly that standard of these educators, to whom in their turn no one ever taught anything blissful and constructive. And there are many such pseudo-educators!

Dusty are the grey togas in which we

have enwrapped Ethics and every high creativeness. And the latter have been replaced by accusations, ill-whispering and the spreading of falsehood. It is strange to witness how faces brighten up at the very mention of an untrue story. How then the vocabulary becomes enriched and even the most silent guest turns into a brilliant speaker. And often his brilliancy increases when he is certain that he lies.

A liar is inventive also in suspicions. Judging by himself, and entering this dark ocean he feels himself as a fish in water. His malicious experience encourages him, because he knows that all his attacks shall remain unpunished. And should you remind him of the text of the Gospel: "with what measure ye mete, it shall be measured to you," he will only wave his hand self-contentedly and will say: "Apres nous-le deluge!" ("after us let there be the deluge!")

His bad conscience will whisper to him, that his own self-defence lies only in evil, and without evil he shall, like the fish out of water, lose his vitality. In this basic malice, in his suspicions, in his desire to blacken all, is also expressed a bottomless atheism.

The liar has before him no Highest Image, before which he would become ashamed. His poor imagination can show him no vista of his own future, when he will be called upon to give an account of his actions, or rather when he will put himself in the place he will have deserved.

It is a wise motto: "Act, as you would like others to act towards yourself!"

But for this purpose one must have at least some imagination. And such imagination should be brought up, in order that it may guide beyond the limitations of to-day. People are very much afraid of illness, poverty and

every kind of misfortune. The most impertinent liars and slanderers often turn out to be most primitive fetishists. They hazily know of some unlucky signs but they do not want to hear that the reverse side is simply the return of their own boomerang, Karma!

Everyone who has watched the throwing of boomerangs will remember, how sometimes an unexperienced and careless thrower afterwards will try screamingly to avoid being hit by his own weapon, which mercilessly surprises and strikes him with mathematical accuracy, with the force he himself used. Experienced boomerang throwers call the victim, first of all, a fool. Verily, there is no better denomination for the malicious ignoramuses, than fools!

The ignorant evil-whisperers, are above all, fools! Whatever faked guilded words they shall invent, whatever they would do to please their naive listener with disgusting narratives, they will still remain fools! Their every lie accumulates with perfect accuracy and at an unexpected moment will strike them the harder. Every garden grows, whether dark or light.

It is indeed unbelievable that our earth should have existed innumerable years in order that now the necessity has become undeferrable to cry out against the immense evil caused by lies! But it is sufficient to take any newspaper, and events of a single day will prove what terrible limit has been reached by humanity in trying to harm each other.

As children are reprimanded: "Do not fight during play," so one wants to advise the grown-up: "Try to pass a day without harming each other!"

It seems that on such a day, which humanity would pass without infliction of mutual evil, some great Miracle must occur, that some beautiful healing possi-

bilities would descend as naturally as sometimes descends a kind smile of the heart or a fertile shower on the dry fields.

Once a woman told a priest : "When I prayed, the sacred Image smiled at me." And the wise priest answered : "Your heart smiled and the smile of the Saviour responded !" Is it possible that this saving smile of truth, the smile of blissful giving and self-sacrifice is now already impossible? Is it possible that egoism, this nearest relative of a lie, has actually become the victor?

No, this is impossible—since the oldest times there have been given wise Commandments.

Not in boredom of Ethics distorted by non-understanding, but in joy of Ethics, transmuted by the fire of the heart, let the children, from very infancy, from youth proceed by new paths of great co-operation with creative Bliss !

History gives us remarkable examples, how often not only the children's yet unspoiled mind, was transmuted, through the art of thinking, but how even the apparently most inveterate criminals became enlightened. Such examples of enlightened criminals have always been given by great Ordain-

ments; thus nothing is lost. Consequently one fortunately may reach the best results by enlightened consciousness and not by mere threat of law.

A scholar once told me, we have no more formulæ. What nonsense ! All most beautiful formulæ are kept in full vitality. Not much valour is required to turn to these beautiful and blissful formulæ. This purifying teaching is called the science of the heart. Of course this annunciation of Good Will should be clad in garments of Light ; as the Apostle Paul ordained : "Let us array ourselves in Armours of Light !"

In such light-bearing garments, in radiant armours, amongst dazzling torches of the heart, it will not be difficult to keep awake throughout the long night and to await the Dawn. No one ever said that festivals are not needed. On the contrary, the true Festival of Enlightenment, the Festival of Labour and Truth, are most inspiring ! And how easily this sacred Festival is possible from the simplest hut to palaces !

Let us cover everything, even the most dark and the most evil, by creative constructiveness, which will bring to humanity the real Festival of the Spirit. By this we abide !

SANKARA AND HIS MODERN CRITICS

BY V. SUBRAHMANYA IYER, B.A.

(Concluded from the last issue)

As Dr. Otto rightly holds, philosophy in the modern sense of the word is inseparable from science. And if Sankara's thought be not 'scientific' he cannot be a philosopher. We have,

therefore, first to ascertain whether he is a scientific thinker. In making this enquiry we shall necessarily be led to the question of the place of intuition, intellect and Buddhi in his philosophy.

By science, we generally understand that kind of knowledge that relates to the acquisition of power over nature and the consequent achievements which have a bearing on human life and which are often proving more baneful than beneficial to mankind* We also think of science as being concerned with the pursuit of Truth. It no doubt deals with both. But when we speak of it with reference to philosophy, we are concerned with the latter aspect—namely, the pursuit of truth and particularly the method of such pursuit.

The well-known scientific thinker, Whitehead says, "The greatest invention of the nineteenth century was the invention of *the method* of invention. . . In order to understand an epoch, we can neglect all the details of change, such as railways, telegraphs, radios, spinning-machines, synthetic dyes, etc. We must concentrate on the method itself. This is the real novelty, which has broken up the foundations of the old civilization." An equally good authority, Karl Pearson says, "The unity of all science consists in its *method*, not in its *material*. The man who classifies facts of any kind whatever, who sees their mutual relations and describes their consequences, is applying the scientific method and is a man of science. . . It is not the facts themselves which form science, but the method in which they are dealt with. . . To truly apprehend any object is to apprehend the totality of its relations. The discovery of this totality is the goal of science."

One of the most modern scientists says, "We have already pointed out that Science is independent of any

particular order of facts. It takes the knowable universe for its subject; it deals with psychical as well as physical processes, with man as well as nature; it has to do with everything to which its method can be applied. What makes a study scientific is not, of course, the nature of the things with which it is concerned, but the *method* with which it deals with these things. A study of a skylark is not necessarily zoological." (Thompson's *Introduction to Science*.)

It is the method of science that is said to be vital to philosophy by modern philosophers from some of whom I have quoted already. Both these subjects have for their object the ascertainment of Truth. Science studies the world of experience in compartments. Its materials come from the sense-world or rather the objective world. What therefore characterizes first the scientific method is that it seeks a knowledge which depends upon the object itself, not upon ourselves, that is, upon our own feeling, wish or imagination as for instance in poetry. Next, the knowledge so derived from the objects of the phenomenal world is tested and verified. This method is not something accessible exclusively to those that are called scientists though only a few know how to apply it. Mr. Bertrand Russell says, "This method is in essence remarkably simple . . . but has been acquired with great difficulty . . . and is still employed only by a minority." Nor is it new to the world. It is as old as the man that was first troubled by what is known as doubt.

The two terms *Purushatantra* and *Vastutantra* used by Sankara indicate his method most clearly. The knowledge of the Ultimate Reality, Brahman, depends, like that of objects in this world, upon Brahman itself. Its knowledge is of the character of *Vastutantra* knowledge. And this we find at the

* When science is divorced from morality, it is put to diabolical uses. But the pursuit of philosophy especially of the highest kind which seeks a truth higher than that which science gives, demands moral training as a pre-condition.

very threshold of his *Sutra Bhashya*. In other words, the knowledge of Brahman being dependent upon the Vastu (Brahman), does not depend upon the knower (Purusha). Sankara says in the *Gita Bhashya* and elsewhere that Brahman, to attain which is the aim of his philosophy, is an existing entity, like an apple in the palm of one's own hand, and that in so far as it is an existing entity its investigation is amenable to the methods applicable to the world of Pratyaksha (cognition). This is made more explicit in his commentary on the *Gita*, (chapter VI, verse 26). Here, he says that one ought to begin with a study of the phenomenal world and convince oneself of what the nature of all such objects is and then proceed to a knowledge of the other part of Existence, the Self or Consciousness considering that also to be a 'Vastu.' Here is a close translation of his very words: "By convincing oneself of the illusoriness of sense-objects through an investigation into their real nature and by cultivating indifference to such sense-objects the mind can be restrained from such objects and brought to the Self wherein to abide firmly." Now what does the 'investigation' into the 'real' nature of sense-objects indicate, if it does not mean a *scientific* study of the phenomenal world? It enforces the elimination of all personal factors, and emphasizes the entire dependence of all true knowledge upon the object of enquiry. This is further corroborated by the conditions laid down in his '*Sadhana Chatusthaya*,' such as those of '*Iha amutra phalabhoga viraga*.' In fact, it is such an investigation as was anticipated by Sankara more than a thousand years ago that has led modern scientists like Sir James Jeans, and even those like Bertrand Russell, to the view that what we know is confined only to appearances, in the

objective universe. This as well as the modern scientific discovery of Max Planck that no such thing exists as a causal relation explains best what Sankara meant by Maya. These are not mere theories, but hard facts, as real as the rest of the world we live in. Sankara only goes one step further and observes that what does not exist or is not real appears to exist or to be real. This is a wonder! This is *Maya*. And in speaking of Maya he only states a fact which Dr. Otto seems unable to see. If causal relation as such does not exist in reality, the question regarding the 'origin' of Maya or Avidya has no meaning. This is what 'scientific' investigation leads to. What science reveals as the '*real*' nature of the sense-world or the objective world, philosophy co-ordinates with the knowledge of the nature of consciousness (self). Those, on the other hand, who do not make a deep study of the objective world and who, therefore, do not know its *real* nature can never understand what Maya or Avidya is; much less can they ever get rid of their Avidya or Ignorance, so as to attain Brahman. Now, what prepares the modern student to realize this fact is what is called Scientific Method. Sankara, in his *Bhashya* says, as indicated above, that the method of investigation adopted in regard to external objects is applicable to the investigation of Brahman to the extent to which Brahman is an existing entity. And to the extent to which Brahman is imperceptible to the senses though existing, the same method has to be applied but modified so as to meet the requirements of philosophy or metaphysics, as we shall presently see.

The elimination of the 'Purusha' or personal factor having been considered so far, we shall turn to the other important feature of this method, that known as verification. In the absence

of verification, thought is no more than speculation or *hypothesis*. In Europe, so far as the reaching of the ultimate reality is concerned the attempts are mere guesses. Hence is the contempt of philosophy and science that men of the Dr. Otto school exhibit. But Sankara as a *philosopher* has applied 'scientific verification' to his doctrines. This is unknown to Europe.

Bergsons, Croces and all theologians like Dr. Otto may ignore the intellect or science as an indispensable factor of the means of attaining to their ultimate reality. But their ultimate is not Samyag-jnanam—Perfect Knowledge of the All. If their ultimate were Samyag-jnanam, how could they omit or dispense with even an iota of human knowledge, of whatever nature it be—be it science, religion or anything else? Brahman is not only all things but all thoughts. Brahman is here with us, outside as well as inside. As Sankara says, all efforts to get at truth in the internal or in the external world, the subjective or the objective world, are only efforts to attain Brahman.

Verification in philosophy is naturally applied not only to the phenomenal world, the province of science, but also to that of metaphysics, to consciousness or the perceiving self. The scientific method applied to philosophy as a whole is called 'Avasthatraya,' the states of waking, dream and deep sleep—a method, let me repeat, yet unknown to enlightened Europe or America which is often so presumptuous as to think that the world outside those continents knows no more of philosophy than they themselves do. The 'Avasthas,' it must be noted, are studied as phenomena scientifically. Avasthatraya simply tells us that any investigation based upon partial data leads to defective or imperfect inferences and that which is based upon a totality of data yields

valid conclusions. Western philosophy considers the *experiences* of the *waking* state alone as important. Hence it cannot arrive at what is called *perfect* knowledge or Brahmajnanam. But the most valuable feature of Avasthatraya is that it applies the scientific principle of verification to the metaphysical knowledge of Self also, which no European or American system does. In those countries philosophy is still theory or speculation. This peculiar approach to philosophic problems has been possible till now to a greater degree in India than elsewhere.* For it demands an amount of 'self-elimination' which does not seem to appeal to minds in other parts of the world. The self-elimination needed in science has to be carried to its perfection in attaining truth in Sankara's system. And it is this method that he calls the rational or logical method applied to philosophy. (*Vide* 2. 1. 6.) For Sankara, Brahman is an absolute fact only because the existence of the entity, Brahman, is proved beyond all doubt. (*Vide* Sankara's Com. Brih. Upa. I. 4. 10, for instance). The moment we fully know the real character of what is perceived as the Avasthas we realize Brahman. All that science has to do is to press its method forward into the realm of philosophy 'till the goal is reached.' Rightly says a German philosopher: "Science is potential philosophy and philosophy is science in *actu*."

Science is sometimes discredited as a stepping stone to philosophy on the supposition that scientific enquiry is possible without moral discipline while

* Here I must say that in having brought to the notice of the Western world the importance of 'Avasthatraya' from a philosophic standpoint in his book, *Vedanta or Science of Reality*, Mr. K. A. Krishnaswami Iyer of Bangalore has rendered a service deserving of the highest praise.

true philosophy is inseparable from the highest morality. Persons without moral culture may possess the highest scientific acumen. This no doubt is partly true. For it is the science of such men that has caused harm to the world. But one that has read any work on scientific principles, in our own day, could see that scientific thinking needs the help of great virtues, such as absolute truthfulness, dispassion, patience, non-attachment to personal views or self-elimination and the like. The well-known *Grammar of Science* of Karl Pearson, for instance, emphasizes their importance. When such is the need for moral discipline in studying any single branch of science how much more should the need be for it in philosophy which is the 'completion' of all sciences? Sankara says in the *Gita*: "To one whose mind is subject to the passions of desire and aversion, there cannot indeed arise a knowledge of things as they *really* are, even of the *external* (sense) world. And it needs no saying that to a man whose Buddhi is overpowered by passion, there cannot arise a knowledge of the inner-most Self." He recognized the fact, as the best scientists now do, that even for scientific investigation of the sense-objects, we need not only intellectual (Buddhi) acumen, but also moral virtues.

Without the qualification of 'Sadhana Chatushtaya,' it is impossible to approach the philosophic study of Brahma Vidya. It is true that men without such qualifications do talk and write on Brahman. But what such men say or write would be either a piece of imagination of their own, or a repetition of what has been said elsewhere. For, let us remember the term 'Vastutantra' which means that a knowledge of Brahman comes from Brahman only. And I am only repeating here what is said in Kathopanishad,—'Brahman can

be taught only by a *knower* of Brahman.' What has to be borne in mind is that without the requisite moral equipment, the mental or rather intellectual acuteness needed for the pursuit of the highest philosophical truth is an impossibility which is one of the reasons why Europe, till it realizes the full importance of self-elimination cannot attain to the highest philosophical level but has to be satisfied with mysticism or theology or a positivistic attitude. Western science and particularly philosophy must till then be only speculative in this respect.

It is said that science and philosophy have only theoretical value inasmuch as they are within the province of the intellect. Whereas mysticism and religion, they say, have an actual and higher value because they are based upon feeling and intuition. The controversy regarding the relative merits of faith (or feeling or intuition) and thought (or reason or intellect) has gone on for ages. Even in India, we find the largest number saying, 'Why should we worry ourselves about intellectual enquiries or disquisitions, while we can rely on our feeling that we are in actual touch with God, who is the highest Reality?' The intellectualists have, however, not given up their contention. Recently, a school of philosophers has tried to ease the situation by emphasizing what is known as the doctrine of values. They say that there are different kinds of values in life. Some men seek truth-values, and some seek feeling, aesthetic, *i.e.*, religious or mystic values; others, economic values and so forth. To every man that which he values most is dearest and highest. The mystics say that they have little concern with intellectual values and therefore they care less for truth-values, than for other values. It is 'feeling' or aesthetic-value that they esteem most and seek. On

the other hand, scientists and philosophers may hold the latter values inferior, or even all values to be equal. But this philosophy of values proceeds upon an assumption which though it holds good in the practical world, fails in dealing with Ultimate Reality. It supposes that thought or thinking is separable from Being or Existence. In fact, every kind of thinking implies Being. But unverified thinking is certainly unreliable. It is such unverified thought that is said to be 'theoretic' or purely intellectual. A divorce between feeling and thought appears possible only in the lower stages of knowledge but not in the highest. In India, we have recognized their basic unity, and we do not, therefore, hold that science and philosophy are 'theoretic,' *after the verification stage* is passed.

In India, mystic intuition or Yogic experience has been weighed in the balance of philosophy and found wanting. What have the Yogis and mystics to say to the questions: How do we know that what has been realized by them is the *highest* Existence? Where is the assurance that what they have realized as God, or the Ultimate Reality, may not in the future be replaced by something different?

Having seen the Sankara attitude towards the scientific method, we shall turn to the other topic as to whether philosophy leading to the highest truth or perfect knowledge is a matter of intuition or intellect or Buddhi. Intuition* is defined as immediate knowledge gained without the help of reason or intellect. The word reason itself has been variously interpreted. In Germany

it is interpreted as either 'vernunft' or 'verstand.' The German thinkers have rightly started the enquiry. But they have not pushed it so far as Sankara. To avoid ambiguity, we shall use the word 'intellect' as distinguished from 'reason.'

While Dr. Otto tells us that Sankara bases his system of thought on intuition, we find that the *very first* topic that Sankara deals with in his *Sutra Bhashya* is his repudiation of the position that Brahmajnanam is based upon intuition, *i.e.*, knowledge independent of reasoning.

Now Sankara says that Brahman is in a way known to every one. But Brahman is held to be of different natures by different persons. And the object of philosophic enquiry is to ascertain the 'true nature' of this Brahman. In other words, every one has an intuition regarding Brahman or the Ultimate Reality, but the intuitions differ and contradict each other and are fallible. The ascertainment of the 'real nature' of Brahman is to be made by 'Jijnasa' or enquiry. This Jijnasa or enquiry is the work of the intellect, of science or philosophy, not of intuition or mysticism which repudiates reason. This enquiry is similar, as has been pointed out, to the investigation into the nature of all existing objects including those perceived by the senses, in so far as Brahman is an 'existing' entity. If, therefore, one be not an expert in enquiring into the nature of sense-objects, how will his mind be fit for investigating matters beyond the province of the senses? Sankara says in the *Sutra Bhashya* that in all such investigations 'Yukti' or reason, is indispensable. (*Vide* 2.1.4.) Intuition as providing the matter for investigation and intellect or scientific enquiry as being the means for removing the errors in which intuition is involved are

* Kant's place in the world of philosophy is too well-known to need any words of appreciation here from me. But while he has done the greatest service to philosophic thought by analysing the intellect, he has misled the world by trying to effect a divorce between intellect and intuition.

both indispensable. What Sankara himself says in 2.1.6. *S.B.*, is that 'Anubhava' or 'Sākshātkāra' of Brahman has for its 'Anga' or limb 'Tarka' or 'Yukti.' Sankara puts the same most clearly when he declares that intuition divorced from reason gives us *erroneous* knowledge. "If knowledge springs up in the mind of itself . . . it is mere error. True knowledge on the other hand is produced *by the means of true* knowledge and is conformable to its object." And what is it that tests this conformity? Now that which determines truth from falsehood which are both mixed up in intuition is what is called *Buddhi*, for which the nearest equivalent in the English language may be Pure Reason, or better still the Vedantic Reason, inasmuch as the Pure Reason of the German philosophers differs from the Vedantic Reason.

Intuition is no doubt the basis of religion, theology and mysticism. But intuition by itself is a mixture of the true and the false. The truth has to be discriminated by the intellect or science or philosophy. Mysticism which relies upon intuition solely, has a fallible basis, as is evident from its contradictions.

Here, I may perhaps invite your kind attention to the fact that the word *Buddhi* has been translated into the English language by at least seventeen different words. Intuition, as translated till now, seems to have for its equivalent seven different English words. There may be a justification for using so many of them, but they never lead those that rely solely upon translations to the fact that, at bottom, it is *Buddhi* that is meant. *Buddhi* is rendered into intuition in some places and intellect or reason, in others, according to the whims of the translator. The confusion resulting therefrom has been enormous. For, many a modern writer, and many

a professor in Indian Universities has thought intuition or mysticism but not philosophy to be the goal of Vedanta. And all such modern philosophers of Europe as have relied upon intuition subordinating intellect to it have been characterized only as mystics. For in the West there are two classes of mystics not only religious but also philosophic. But in the Advaita Vedanta of Sankara there is no kind of mysticism whatever, though it is common for people to call anything mystic which they do not understand. Sankara admits the existence of intuitional knowledge in every man, but holds that it needs to be purged of its errors by the intellect in attaining Truth. The joint effort of both leads to Truth, which is perceived by *Buddhi* alone, which is then called *Maha Dhi* or *Maha Buddhi*.

Is *Anubhava* the same as intuition, though it has been translated as such? The expression '*Anubhava Avasanam*' indicates that *Anubhava* and Brahman are not different from each other. What leads to or reveals this *Anubhava* is *Buddhi*. Intuition is defined as a means of the knowledge of Brahman. It implies a *duality* of knower and known. *Brahmanubhava* is non-dual. Europe and America do not seem to have yet developed concepts corresponding to *Buddhi* and *Anubhava*, which are unfortunately fendered into words which only cause confusion. As regards intuition what the author* of one of the most modern histories of philosophy says is:—

"It was unwise to offer intuition in place of thought as it would be to correct the fancies of youth with the fairy tales of childhood. Let us correct our errors forward, not backward. To say that the world suffers from too much intellect would require the courage of a

* Will Durant.

mad man. The romantic protest against thinking from Rousseau and Chateaubriand to Bergson and Nietzsche and James, has done its work: we will agree to dethrone the Goddess of Reason if we are not asked to relight the candles before the ikon of intuition. Man exists by instinct, but progresses by intelligence." Or, to quote another well-known modern German philosopher, Windleband: "Mystic intuition which forswears a conceptual knowledge of its subject also ends in picturesque language and glowing imagination, but it yields no firm and distinct results; as history repeatedly teaches us, it merely loosens the soil for substantial dogmatism to sow its seed and reap the fruits in its own domination." Finally let me invite your attention to the words of a great European philosopher held in the highest esteem in India also, I mean Schopenhauer: "An endeavour is being made to smuggle palpable sophisms in place of proofs, appeal is made to *intuition*. But thought, that is say, the reasoned knowledge, judicial deliberation and sincere (proper) demonstration—in a word, the proper and normal use of reason is disliked; a supreme contempt is proclaimed for rational philosophy; meaning by that all the series of linked and logical deductions, which characterize the work of previous philosophers." "There is only one method of reaching truth which brings the result of intuition into accord with logic and the study of facts. This is the positive method which admits only *rational* inductions as valid." Does this not read almost like a verbatim translation of a part of Sankara whom Schopenhauer had never read.

When Sankara in his commentary on Gaudapada argues the doctrine of 'Ajati' or the unreal nature of the causal relation from a mere investiga-

tion into the character of the phenomenal world, it is clear that only one who does not understand Sankara would feel puzzled as to the origin of Avidya or of Maya. If Maya or Avidya is the world and if men of Dr. Otto's school like Eckhart wish to connect Brahman or even God with the creation of it, they do so at the cost of verifiable fact. If Sankara does not answer such questions, it is because he is too scientific a philosopher to think of palming off falsehoods as truths. For, which philosopher has seen God actually creating the world? Or who can prove that it has been created at all? let alone the ineffectual and childish surmises of the logician. Such is the mistake often made by scholars like Dr. Otto. In fact, there can be no understanding of Sankara till one's mind is purged of all misconceptions regarding causality. It is only the non-scientific or non-philosophic mind that is oppressed in a thousand ways by the bugbear of the causal relation.

Lastly, there is an impression not only in Europe, but also in parts of India that philosophy can be divorced from life and that therefore, people ought to fall back upon what they conceive to be more real or of higher value, *i. e.*, what they find either in religion, in mysticism or in applied science. It is needless to go very far to explode this fallacy. From the day the word philosopher came into use, the world's curiosity has ever been to know the life led by one called philosopher. What we admire most in a Socrates, a Plato, a Kant or a Sankara is not merely the intellectual worth of their teachings but also the moral and rational content of their lives. It is the lives of great men that remind us that we can make our lives sublime. What has been possible for them, we feel, is possible for us. Life is inseparable from

thought. And in a true philosopher thought and life are both Brahman. There can be no contradiction in Brahman or Perfect Being. And perfection in Thought is attained only through philosophy or Tattva Vichara.

Further, philosophy is meant for this world and this life; for one who actually lives in the midst of Samsara and ignorance, not for one who has no sorrows or worries or who is wise. He who has no doubts or troubles or who cares not for this mortal body, needs no help of philosophy. The moment one steeped in sorrows or fears realizes the highest truth, one sees everything including his body as Brahman, the Ever-Existent, and that there is no such thing as sorrow or death. It is for this reason that a Jnanin living in this world is said to be a 'Jivanmukta.' And it is for this that men wallowing in Samsara or ignorance seek Brahman. Sankara has put this fact in the clearest language in his commentary on the fourth Sutra of the very first Pada. But he is most emphatic in 3.3.32. where he says; "The passage 'That art Thou' cannot be interpreted to mean 'Thou wilt be That' *after* thou hast died!". Further, the Upanishads repeatedly say that the realization of Brahman comes 'here' and 'now' but not after death as Dr. Otto imagines through sheer ignorance of the most fundamental doctrine of Vedanta as taught by Sankara.

"There is no ethic in Vedanta" is another observation of his. I do not think that Dr. Otto was serious when he wrote this. When the golden rule, "Do unto others as you would wish them to do unto you," from which an entire code of ethics is developed, has its foundation laid in the Upanishads, in the words, 'That Thou art,' it is impossible to think that Dr. Otto knew not this fact. What is more, Dr. Otto

was in India. He must have seen how deeply the entire life of its people is influenced by the teachings of the highest ethical doctrines. May we ask, how many Europeans have shown the other cheek when they were smitten on the one, as taught by the most ethical of teachers, Christ? If the Europeans have not learnt this lesson after two thousand years of training, should we Hindus not doubt the utility of any mystic ethic of which Dr. Otto may be proud? Comparisons are always odious.

It is true that Sankara harps upon the sorrows of life and Samsara. But he does so because it is they that make men most earnestly think and seek truth, be it scientific, be it philosophic. Sorrows are among the best incentives to progress in general in the world as it is constituted.

To put the whole matter briefly, Sankara's Vedanta aims at an explanation of existence in its entirety. But he who would be a truth-seeker ought to be a hero, and ought not to stop till the goal is reached. If one cannot reach it, one has to be satisfied with whatever is possible for him to attain. If everything is Brahman all attempts made by men in all ages and in all places to get at It by looking behind what is seen at first sight, are only attempts, though at different levels, of attaining the truth of Brahman. Hence a follower of Sankara has no quarrel with any school of thinkers. He looks upon those who differ from him as comrades or as brother pilgrims proceeding to the same summit of truth. And all men working in any capacity in life even outside the field of philosophy, he knows, are working towards the same end, though under the impression that they are proceeding towards a different goal. The Gita says, "Men approach Me alone from different sides." Though we have here had to defend Sankara

against the misunderstanding of critics we know that they are with us and that we are with them. Such clashes will only draw Vedantins nearer each other, and make them seek each other's good. The aim of Vedantic teaching is to make the knower of truth rejoice in working for the good of all. (*Sarvabhuta hite ratah*). For, all are Brahman.

"The philosophies (Darsanas) of different schools, contradicting one another, are the cause of making the world *appear* real and are as such full of partiality and aversion. . . . The Advaita being not inclined to partiality and aversion, and being therefore, *by nature all peace*, is the true philosophy of existence." (Sankara's Commentary, Mandukya Karika, IV. 87.)

If by science as applied to philosophy we understand, as the modern philosophers do, the scientific spirit in the pursuit of truth and the scientific method, and again if we understand by scientific method its two most essential features, (1) that of *eliminating* all *personal* (Purusha or Kartri) interests, making true knowledge dependent upon the Vastu itself, and (2) that of *verifying* our results by going back to life, *as a whole* (in the Avastha-traya) as is done in India, we find in Sankara one of the most scientific of philosophers. Europe has not yet seen the like of him.

Men of Dr. Otto's school discount science and philosophy. It is because they do not know what possibilities there are still in philosophy, yet unknown to them. We, students of

Sankara, shall not seek to teach them the self-delusion of mysticism or the word-juggling of scholasticism but shall present the method of attaining to the Ultimate Reality, Brahman, in the broadest daylight; by a method open to the criticism and scrutiny of the entire world, in any manner it likes. There is no secrecy in Sankara's Vedanta. It stands or falls by universally recognized tests or Truth.

At no time in the history of the world has mankind felt the need for the truth of Advaita more than it does at the present moment. As Swami Vivekananda once observed, "It has saved India twice already;" and the time has come for its application for the solution of the problems now confronting the world for a third time. The solution for all the differences and struggles between man and man in the political, economic and social life lies in the pursuit and realization of the truth that all are Brahman and that the well-being of the one is the well-being of the other, and the suffering of the one is the suffering of the other. To realize one's own Self in others and others in one's own Self—that is the message of the *Gita* which has drawn its inspiration from the Upanishads which has again been taught by Sankara, who as Dr. Otto quotes, is considered the greatest philosopher of India, but who as considered by Dr. Deussen is "one of the greatest philosophers of all times and countries." So let me wind up in the words of Swami Vivekananda, "Let the Lion of Vedanta roar."

IDEALS—AND FACTS IN EDUCATION

BY DR. MARIA MONTESSORI, M.D. (Rome), D.LITT., (Durham)

It is remarkable to observe how often the ideals of educationalists are at variance with educational facts. Many believe for instance that children should love study, do their exercises wholeheartedly and obey discipline; or again, that they should be free and happy in the joy of working, that family and school should be linked in close and harmonious co-operation. These ideals exist only in the adult's brain: they have no correspondence with reality.

In fact so tenaciously do many parents and teachers cling to these beautiful ideals that they often fail to realize that any problem is involved.

And yet this discrepancy between educational ideals and facts is a problem of major importance, one which cannot be solved simply by direct means and served up as a set of rules for guidance when educating the youthful mind, because at the root of the whole difficulty lies a further problem which is both social and moral. When once we have discovered the social and moral implications of, first, *the work natural to the child*, and second, *the reciprocal relations between adult and child*, suitable education will follow quite simply. Our first step towards understanding is to search out these implications.

What I am about to write consists of simple things. But it often happens that simple things and those that lie nearest to us are the last to be noticed; we have formed the habit of overlooking them.

We must take into consideration, separately, the adult and the child, particularly the work of the adult and that of the child, so that we may dis-

cover the essential difference between the two activities and whence comes the dissension that is the hidden cause of unconscious but real and deep-lying strife between adult and child, an obstacle to our happiness, a hindrance to our efforts in educating the child.

The adult has his own task of transforming the environment, an external matter in which his intelligence and will power have play: productive work brought about by man's activity directed towards conscious ends. From this activity arise man-made laws of order represented by the discipline to which the workers voluntarily submit. Then there are other laws which may almost be called the laws of adult work, such as division of labour which brings about specialization in production, and the adaptation of the individual worker to his work, the law of least effort, according to which man tries to produce as much as possible with a minimum of effort.

Now in the social environment of the adult everything does not go smoothly, there is competition and strife, men deprive others of their work and make others work instead of them.

Such is, one might say, the atmosphere in which the adult works. The child lives in all families close to the adult, but we know very well that he takes no part in the active life of the adult; he is a stranger to it all. This is quite apparent. But there is a matter of absolute and fundamental importance underlying what is so apparent, and it is this which has to be stressed. Not only is the child a stranger to our material world of external production, but we

really consider him as *extraneous to our social life*.

An extra-social being : what does that mean? A person who cannot take part in the work of society, one who becomes in consequence a disturber of the social order. This is the case with the child : he is that extra-social being who is a source of continual disturbance, wherever there is an adult producing, acting as adults do. The child is a disturber even in his own home.

This extra-social being is nevertheless essentially an active being ; it is precisely this activity, extraneous as it is to the social order, which renders him a disturber. So it is that the adult interferes, takes action, imposes passivity upon the child, or else relegates him to what is not actually a prison like that of grown-up disturbers, but something not very different—a school, where he is kept until he is capable of acting usefully in the adult's own world.

Up to that time the child, whose activity is disturbing, must live in complete submission to the orders of the adult. It is the adult who produces—he produces also for the child—it is he that is the Master. The child is the subordinate. It follows from this that what is lacking to the child is a social world of his own, a world in which he in his turn may be a producer, one in which his activities may be utilized.

For the child has work proper to himself ; his production is of immense, of vital importance ; he works to produce the man. From birth on he is at work upon his own transformation into an adult being.

Quite unlike the work done by the adult, this work of the child is unconsciously performed. Yet it is creative since through his own effort he brings into being the man latent within himself, the potential man. The perfection of the adult, and his normality, depend

upon the child's having been allowed to work freely, to carry out undisturbed his inner work, which however implies external activity. For it is not by pondering, not by immobility, that the child creates the man. It is through activity manifesting itself indomitably, irresistibly, in the world without. The child who practises, moves and co-ordinates his own movements, acquires notions about the outer world, learns to speak, and to stand erect : little by little his intelligence reaches exact formation, till one recognizes the characteristics distinctive of its different stages at various ages. Therefore we say : the child does actually create the man.

Here we have the great question of humanity and of education : *the child's work and the reciprocal relations between adult and child*. The child is growing into a man through his own efforts and the power of growth within himself : such intimate aid it is not in our power to give. We are producers of things in the outer world, and it is only these things that we can furnish as aids. But this child who is creating the man to be, is creating independently of us in a world of his own. The important matter is that he should be allowed full opportunity for complete development, that he may create a man who is strong, well-balanced. Our task is to enable the child to *live*.

The guiding impulse is seen to be different in the work done by the child and that done by the man. The child is active that he may grow ; the adult, that he may produce. When we try to fit the child into our adult world, to force and squeeze him according to ideals we have formed of what his correct behaviour should be in order to give us the least amount of trouble, we are deceiving ourselves into believing we are doing our best for him while

actually we are distorting his development.

The work of the child is not guided by the intention to reach some external aim, its end and aim is action; to act, to continue to act as long as the inner self needs to satisfy its need of growth. So the external object is for the child merely a means, never an end. We have here a clear, well-defined, undeniable characteristic of the child's work.

The child must do all his work by himself. Here we have another truth. Who could ever help another to grow? Supposing growth to be fatiguing, who could lessen and relieve another's fatigue by co-operation?

Only if the adult sets obstacles does the child fight and defend himself. Almost all the sufferings of the child are due to this strife against the adult who has not understood him. The child works alone towards his own development, he does not stand in need of association or division of labour.

Thus the necessary law of external discipline which reigns in the field of adult production, has no part in the work of the child, for here there reigns another kind of discipline which is revealed to us through spontaneous

actions of the loftiest kind when the child has been placed in an environment favourable to his development.

If the child is to perform his tremendous task, how have we omitted to prepare for him an environment in which he may live? How is it that we have abandoned him, merely offered him hospitality in a world we have made expressly for ourselves? We are only bent on getting him to submit to us, to fit in with our convenient ideals, and we lose our tempers when he acts in self-defence. How does it happen that we have never once considered that each stage of life needs its own environment? For the child above all, there must be an environment free from disturbance; the child at work, though he needs companionship, is a solitary being, living the life of his own spirit. And who is to create an environment for him if not the adult? It is the adult who creates the outer environment.

That we should do this wisely is an educational necessity. Our part is to see that the child is free to do his own work in surroundings where he may develop himself. There we have the gist of the matter; the laying of the foundation stone of the new education.

MAHENDRA NATH GUPTA

BY SWAMI RAGHAVANANDA

(Continued from the last issue)

Mahendra Nath was inclined to the worship of the Formless God from the beginning and spoke of this to the Master. The Master encouraged him in that worship and gave him instructions accordingly. One day he took him to see

the white sheet of waters of Mati Seal's Jhil, to teach him how to successfully practise the Nirakara Dhyana—like a fish moving about in high glee unobstructed in a large sheet of water. But he asked him, (in tune with the truth of all

modes of worship, which is the present dispensation as preached by Sri Rama-krishna) to give up all sectarian and narrow outlook in looking upon other modes of worship as wrong. Then gradually he taught him the Worship of God with Forms (Sâkâra). So we find him teaching in July, 1883 : चार तीमाय बलद्धि, रूप—ईश्वरीय रूप सेनो, अविद्यास करो ना। रूप अहि विद्यास करो। तारपर ये रूपटी भालवासी सेइरूप ध्यान करो।

“Recognize the worship of God with Forms. He appears before the devotees in Forms carved out of Consciousness (चिन्मय).” He was broadening the base of his spiritual life in accordance with his own spiritual life—broad as the heavens and deep as the ocean. Again when sometime in 22nd October, 1882 (*Kathamrita*, Part III—3 Khanda, I) Mahendra in the course of his spiritual struggles was saying to his Master, “I find that in the beginning it is not easy to fix the mind in the Formless,” the Master at once took up the hint thrown and said “Did you see so then? Why not then worship God in Forms also?” So Mahendra Nath took up that aspect of Divine Worship. Then M. asks, “Can one worship God in the form of earthly Mother?” “Yes, one can. She is Brahmayee-rupa.” Then he asks the Master again, “Can the Formless be realized and how is it seen in realization? Can it be described?” The Master describes it and then goes on to say that to actually realize it in life it requires stern spiritual practices, not mere empty words. In June 5th, 1883, the Master asks M., “What sort of worship appeals to you now?” “Now the formless worship appeals to me, but I have also now understood that He has become all forms.”

We find if we study chronologically the different chapters as depicted in the four parts of the *Gospel*, how the Master is leading M. gradually from one to

another aspect of Divinity and giving him tastes and visions of God, desired of the Devatas. We find the Master leading him from the first day to the idea of the “Word made flesh and lived and dwelt amongst us,” the grandiose truth of the Incarnate Divinity, the Avatar born for the Establishment of Religion, the Kingdom of Heaven. The Master felt within himself the incarnation of the Divine in him and would ask his newly-come disciples, to test their power of spiritual appreciation and openness to spiritual truths, “What do you think of me?” And if any one at an early period discerned the truth of Avatarhood in him, he considered him an Uttam Adhikari. Accordingly on the third day of his meeting, he asked him, “What do you think of me, how many annas of knowledge I have?” M. answered, “Annas, I cannot say, but such love, knowledge, compassion or catholicity, I have not seen elsewhere.” The Master began to laugh. Sometime afterwards he asked him again about himself. M. answered, “The Lord has created you Himself in His own hands (self-create); other beings, mounted in a machine.” Then again later, M.’s estimate of the Master on being questioned is, “The power of the Lord has been embodied in you.”

“What is the measure of that power?” “Measure, I cannot say, but that His Power has become incarnate is clear.” Then on 28th July, 1885, M. made an open avowal and said, “I think Jesus Christ, Chaitanya and yourself are one and the same.”

When the Master in explaining Avatarhood compared the Avatar to a big aperture in the wall through which the Infinite Expanse of the Unconditioned Existence is seen, M. answered, “You are the Opening through which the Unknown is seen.”

The Master with great satisfaction patted him on the back and said, "You have understood that at last. It is excellent." That very evening when M. avowed his liking for the Formless, the Master said, "I also would not see Forms of Gods before, now also it is diminishing (vision of form)." Then M. said, "Of Forms the manifestation of God in human form appeals to me (नरलीला)." "That is sufficient and you are seeing ME," was the reply. The Divine incarnate in his Master Sri Ramakrishna was the last word in the Sadhana of Mahendra Nath. Since then he knew nothing besides him; his whole mind and soul clustered round him : to meet him, to serve him and to hear his words were his all-absorbing passion. His allegiance and loyalty to his Master was phenomenal. Never for a moment did he waver in his love and devotion to him and never did his interest flag. His infinite pleasure in his company knew no satiety. When he complained to his Master, towards the end of his life, that his satisfaction in him had not reached its limit, the Master said, "The Bhakta's satisfaction in God is unlimited and knows no bounds."

Such was the infinite love he bore to his Master, some of which he radiated to his hearers in latter days while talking about him.

The Master made him realize the truth of the Incarnate Divinity, infused him with the power of his spirit and commissioned him to preach his word—the mission of his life. When towards the close of 1883 he spent nearly the whole of the month of December, in the company of his Master, in the practice of spiritual Sadhana, he taught him truths after truths. One day M. asked him, "Is it possible to realize Jnana and Bhakti at the same time?" "Yes, but, is it easy for all? All vessels have not the same capacity, but in your Adhar it

will be possible to realize both Jnana and Bhakti through the Grace of God!" Then again on 27th December, 1884 (*Kathamrita*, Part II, 22 sec.—8 chap.) Sri Ramakrishna asks M., "What is your idea? Your idea is both to fix the mind on the Real Nature, (Swaswarup) as also to worship God like a servant. Is it not?" M. says humbly, "Yes." "That idea happens to one when far advanced in spiritual path. That is why Hazra says, 'You can see into the hearts of people.' " The Master would in his catholic all-embracing view of religion say : "It is true that He (God) is the Akhanda Sachchidananda beyond mind and speech, it is also true that He appears in various Sākāra Chinmaya (conscious) forms; it is also true that He becomes incarnate, in the form of a human being (Avatar) for the uplift of mankind; it is also true that He has become manifested as all these various forms of creation; yet He is infinitely more besides. Who can fathom Him or reach His limit?" Says the Master again, "Is it only true that I find God within when I shut my eyes? Does He not exist when I open my eyes, in various forms of creation? (Pointing to M.) Is it not so?" "Yes," was the reply. Many times when the Master refers to seeing God with eyes open, he pointedly refers to M. Evidently he was training him in that way of worship. Among those who have lived with M. in latter days some felt that he always lived in this constant and conscious union with God even with eyes open. The Master had thus broadbased the spiritual realization of Mahendra Nath both on Jnana (knowledge) and Bhakti (devotion), made him realize the truth of the Divine Incarnation, and taught him to live in the world as the servant of all. The texture of his life was woven in the same pattern as his Master's and his lead cast in the mould of his Master

—a fit instrument for being his torch-bearer and for preaching his Word.

The estimate of his Master about him was high. The Master would say how in one of his trances, he had seen him in the circle of Sri Chaitanya's disciples and the face seen in vision was imprinted on his mind, so that when he saw him he recognized him at once. Again we find the Master saying, "I have recognized you, hearing you read the *Chaitanya Bhagavat*: you are of the same essence as me, as father and son. So long as you did not come here, you were self-forgotten. Now you will know yourself. Now go and live in the world unattached." Then the Master prays to the Mother, "Do not make him give up everything! Do in the end what you will. If you keep him in the world, show yourself to him now and then. Otherwise how will he remain in the worldly life, where will he find the zest for living?"

Latterly, on the 7th March, 1885, (*Kathamrita*, Part III—12 sec., 2nd. Chap.) when Mahendra Nath one day expressed his desire for giving up all for the sake of God, the Master said, "You are well in God already. Is it good to give up all? The speaker or preacher of the Word, the Lord keeps in the world with a bondage; otherwise who will speak the Word of God to people? That is why the Mother has kept you in worldly life?" Such was the Master's estimate of Mahendra Nath and his high mission in life.

The intense non-attachment to conditions of worldly life and the tense life of absorbed meditation in God that we saw in Mahendra Nath, was the result of life-long struggle. The spiritual practices which he began under the shadow of the feet of his Master, he continued in later life after his Master's Ascension, and was of an intense kind. He regularly visited the Baranagore Math established

by the group of Sannyasi disciples of Sri Ramakrishna, headed by Swami Vivekananda, and spent the week-ends there invariably. There was then a fever of excitement for spiritual Sadhana and for realization of God in the Baranagore Math and Mahendra Nath warmed himself in that benignant flame. He was never tired of narrating the life lived by the Apostles and of the tense heat of longing for God manifest at the period. He was loyal to the Apostles. When some of the householder disciples brushed them aside as a few unripe, inexperienced youths, Mahendra rallied round them. Swami Vivekananda writes in one of his letters to the Math from America, "When Sri Thakur left his body, everybody gave us up as a few unripe urchins; but M. and a few others did not leave us in the lurch. We cannot repay our debt to them." M. used to relate to us that the life and atmosphere of the Baranagore Math appeared to him to be so holy, that he would sprinkle over his body the water gathered in a cistern there, with an idea to purify himself thereby. Sometimes at the Baranagore Math, sometimes at the Dhyanghar or Nahabatghar of Dakshineswar temple-garden, he would retire into solitude and spend long days in Sadhan-bhajan. Once when he stayed in the Panchavati room at Dakshineswar he got very ill with dysentery, due to the dampness of the place. He could not move and revered Baburam Maharaj put him in a carriage and accompanied him home. When he would get leave for a longer period, he would sometimes retire to some neighbouring garden and there live alone cooking himself his simple meal and thinking of God. At home also, sometimes he would get up at night, carry his bed, go to the open verandah of the Senate Hall of the Calcutta University and there sleep among the waifs

of the city to feel that he was homeless. When questioned why he did so much, he said, "The idea of home and family clings to one and does not leave easily." At times of 'Yoga for Ganges-bath' or at occasions of religious Mela at Gangasagar, when Sadhus would assemble in great numbers in Calcutta, he would get up at dead of night, walk to the banks of the Ganges where the Sadhus congregated, and watch from a distance, silently and unknown, some of them (Sadhus) performing their worship and repeating the name of God, seated before the Dhuni fire. At times he would go to the Railway station, stand and watch the stream of pilgrims returning from the Jagannath, see the seraphic look in their faces, bright with enthusiasm, and sometimes would ask for a little Prasad from them. During the hours of his work at college as Professor, whenever he would get a little leisure or interval he would retire into a solitary room on the roof and there alone and by himself open his Diary of the Master, pore over it, read, think and digest it. Latterly when we met him first, he had become the proprietor of a school. He used to live then alone and apart in a single room in the school-house and as soon as his work of supervision was over, he would retire to his private room, shut the door, and live by himself. All these—only to recount a few among many of his habits. And is it a wonder that with his talents and such intense living in God, he was able to live in the world unattached—filled through and through with the thought and Presence of God? We remember talking with him on religious topics in his piazza after school hours till about midnight during this period.

It is at this time that young men from the colleges gathered round to hear him speak on God and his Master's life and teachings. It is his burning

words of renunciation and intense love of God that first roused the fire of spirituality in many young men, who afterwards became completely dispassionate to worldly life and dedicated themselves to God and His worship. Many of the present Sannyasins of the Belur Math owe their first spiritual awakening to the magic influence of M.'s personality. Even during the lifetime of Sri Ramakrishna, he brought some of his students to his feet, and they afterwards became great personalities in the circle of the Master's disciples. Among them may be mentioned Narayan, Purna, Tejchandra, Binode, Bankim and others. So he was called by the familiar name of Master Mahasaya.

Thus living and moving in the atmosphere of his Master's life and personality and the associations of his brother disciples for more than a decade, he received the permission and blessing of the Holy Mother to bring out the *Gospel of Sri Ramakrishna*. The genesis of how the diary of the life and incidents of Sri Ramakrishna came to be recorded he narrated to us one day: "I was in worldly life, bound to my work and could not visit the Master whenever I wished; so I used to note his words and impressions, in order to be able to think on them in the interval before I met him again, so that the impressions made on my mind might not be overlaid by the press of worldly work and preoccupation. It was thus for my own benefit and good that I first made the notes, so that I might realize his teachings more perfectly."

The *Gospel* first appeared in 1897 in a pamphlet form in English. It drew immediate praise and encouragement from Swami Vivekananda. The dramatic setting, the vivid impression of the Master, the calling out at every instance the framework and the atmosphere, all contrived to produce a

wonderful effect. One felt transported to the period of the Master's living, to be sitting and listening to his talking; the dramatic personæ seemed to be moving and living figures, and the spiritual aroma of these lovely scenes and holy conversation filled one's heart with a divine fragrance. Swami Vivekananda was all praise for the book. He wrote: "I am in a transport when I read it. The dramatic part is infinitely beautiful. The language is fresh and pointed and withal easy. I now understand why none of us attempted his life before. It has been reserved for you—this great work." Indeed it is the poetic temperament of Mahendra Nath, his sensitive impressionable nature, his long dwelling upon these scenes with infinite love and reverence which helped him to recall those scenes with the vividness and the force of life and make his Master and disciple live in literature as immortals.

The Gospel then appeared in monthly instalments in Bengali magazines and the fragments were afterwards collected and brought out in Bengali in 1902 from the Udbodhan Office as *Sri Sri Ramakrishna Kathamrita*, Part I, by Sri M. Its fame and popularity was immense and immediate. Mr. N. Ghosh wrote in the *Indian Nation*: "The style is biblical in its simplicity. What a treasure it would have been if all the sayings of Sri Krishna, Buddha, Jesus, Mahomed, Nanak and Chaitanya could have been thus preserved."

The second part of the *Kathamrita* was published in 1905; and in 1908 the *Gospel of Sri Ramakrishna* in English was published from Madras; and the third part of the Bengali Gospel also saw the light of the day in the same year; in 1910 the fourth part of the Gospel appeared.

Sri Ramakrishna's words were thus broadcast far and wide; those old

heavenly scenes of the Master living and moving and speaking to his *Antaranga* disciples were reproduced with life-like vividness. Bhaktas far and wide breathed in the heavenly aroma of those scenes and were entranced; they lived again the old times with the Master and the disciples, and drank in the nectar of these words. M. could, remain hidden no more. Bhaktas from Madras, Bombay, Kumaon, Assam, and other provinces of India, even from far away America and England who had heard and read of the Master, came to his house to visit him who had such infinite store of treasure and who had disseminated that far and wide. Young men from the colleges and the schools of Calcutta and other places, fascinated by the reading of his books, came to visit him. His house became a veritable pilgrim-place, already rendered holy by the visit of the Master, once in his Shyampukur residence and another time at his Hatibagan residence (when he came once to see M., lying ill in bed with cholera); and also by the visits of the Holy Mother who stayed for a long period at his house at Guruprasad Choudhuri Lane.

Freely he had received, and freely he began to give. In 1905 he retired from his work as guardian tutor and purchased the Morton Institution, then situated in Jhamapukur Lane. The school remained in the premises for many years and when the number of scholars increased, he transferred it to 50, Amherst Street, where it has remained for nearly 20 years. At both these places he remained in a solitary room in the school-building by himself, much sought after by Bhaktas and devotees far and wide. In the mornings and evenings he would be surrounded by a circle of listeners and would continue to talk of religious topics, mainly on the life and teachings of his Master,

in burning words of love and reunciation. Some attracted by him would visit him day after day for years. Some carried away by the force of his burning words of love of God and forsaking all for His sake became dispassionate to the world and its enjoyments and followed God. There he lived alone—awakening the spiritual fire in several generations of seekers; living the most frugal life of utmost simplicity, of simple living and high thinking; visiting his family only once a day to look after them a little; finishing his work of super-

vision of the school as quickly as possible and then retiring to his cell and taking the eternal and main theme and refrain of his life; loving God with all his mind, soul and strength—always at the disposal of those who sought him for the Word of God, sitting with them, talking to them of God and His love sometimes till a late hour of the night. And this went on day in and day out, year in and year out for many years without rest. What a blessed life—in the world and yet out of it, rapt in thought of God!

(To be concluded)

THE EASIER PATH

BY SWAMI SHARVANANDA

In the Twelfth Chapter of the Gita Bhagavan Sri Krishna speaks of the grand Bhakti Yoga. The question was raised, who is the greater spiritual man—the Jnanin or the devotee? i.e., whether the one who fixes one's mind open the transcendental Reality, the Nirguna Brahman, or the one who worships Him as Ishwara, the Supreme Lord of the universe?

They are but two aspects of the same principle: One is the absolute aspect and the other the relative. Take for instance the sun: it has two aspects, the sun as it is in its own real form, and that you cannot understand, unless you go to the solar region and be within it; secondly as it appears to us from this earth as the great luminous orb, the sole giver of light and life to this earth. So also in the path of religion there are two standpoints to look at God: God as He Himself, really is, and God as He

appears to us in relation to our present finite being. From our present position we look at Him as the 'infinite personality' (although it is an illogical conception), and as such, He is the Creator, the Preserver and the Destroyer of the whole universe. But from the standpoint of God, i.e., as He Himself is, there is no creation, no second existence at all. So Vedanta declares that from the absolute standpoint, i.e., from the standpoint of the Absolute Reality, there has been no creation. तदेव परमं सत्यं यत् किञ्चित् न जायते । (Goudapa). But on the relative plane, that supreme substance, Brahman, assumes a different appearance—the appearance of causality and of plural being. So necessarily to us, whose mind is thus circumscribed by Time, Space and Causation, Brahman cannot but appear as god or Ishwara. As one becomes a father only in relation to one's son, so Brahman becomes God or

Ishwara in relation to Jivas or individual creatures. That is the difference between the Absolute Brahman and the relative Ishwara.

So the question naturally arises in Arjuna's mind as regards the comparative merit of the Jnanin and the Bhakta. Further, sectarian views on this particular point have much obscured the truth: the followers of Jnana path hold that the worshippers of Ishwara or Saguna Brahman cannot attain the final liberation in this life, at best they can attain Krama Mukti or the process of "gradual liberation." The followers of the Bhakti cult, on the other hand, maintain that the Jnanins are really atheistic at heart and heretic in their conception, so they cannot attain the beatitude of the Supreme Heaven. Therefore the question is quite natural to all seekers of the Supreme Truth.

Sri Bhagavan gives the most beautiful answer to the question, and the whole purport of his answer is that the Nirguna and the Saguna Bhava are, after all, but two aspects of the same Being. One who sincerely and wholeheartedly attaches himself to any of the aspects of God having chosen or elected it as his own Ishta, he is the best. So the merit does not really lie in the selection of the aspect but in the depth and ardour of the pursuit. Bhagavan says: "He is the most steadfast in devotion who worships Me always having centred his whole mind on Me, being imbued with great faith. They also attain Me, who meditate upon the absolute, immutable, unmanifest, all-pervading ever-the-same transcendental Principle."

But, for an ordinary man, conditioned as he is by human limitations and untrained mind, it is very difficult to contemplate upon the Absolute. Nay,

it is well-nigh impossible for an ordinary mind to have any definite idea of the Absolute, excepting a vague negation of the relative. Then what is the easier path for the general humanity? The easier path is to worship Him as an Ishwara. Is it not easier for an ordinary man to develop his spiritual emotions by giving to the mind a definite tangible hold than the pursuance of an intangible abstraction and under-defined negation?

Next, Bhagavana speaks of the four stages of Bhakti: The highest state is that where our intellect, our emotion and volition, all are concentrated upon Him, and our mind is completely absorbed in that contemplation. It is called Samadhi. When human soul drops this physical vesture being in that kind of Samadhi, it gets merged in the Supreme Soul having transcended all limitations of individuality.

Sri Bhagavan further says, "If you cannot attain that state, as that is the highest state, then you should constantly try to fix your mind on Me through Love. If you cannot do even that, then do all your actions only for Me." Though it is hard to fix our mind on one object, our mind being drawn out constantly by the activities of the senses and their impressions, yet we can control our will to a certain extent and do actions only for the sake of God. This gentle method of leading our mind Godward is comparatively easy. So let our actions be for God. This is the third aspect of Bhakti.

Next, Bhagavan advises, "Even if you cannot do that, do actions as you are doing ordinarily, only dedicate the fruits of your actions to Me." That is the fourth aspect of the Bhakti Yoga. But really speaking, this is the very first or initial stage of Bhakti or Karma Yoga, as technically it is called. You

need not wrench yourself away from your surroundings. You do your actions—do your duty considering that it is the command of God. Consider that you are doing your own Dharma, and Dharma is the eternal injunction of God. God has ordained that each man at a particular stage under particular circumstances must do a particular thing to maintain his well-being. So Dharma should be considered as the command of God, and by the performance of your duty or Dharma you are only serving God indirectly as we serve our king by obeying his command.

In this attitude of mind towards life's task there is no tendency to hanker after the enjoyment of the work that you do, and therefore it does not forge bondage around you. On the other hand, it would slowly bring about self-purification. When we begin to feel that the results of all that we do we must dedicate to God, our heart cannot but be purified of selfish dross. Thus then comes of itself the Chitta Shuddhi; and when Chitta or the mind is purified it begins to reflect like a clean mirror the rays of the Divine Sun, and the knowledge slowly dawns on us that it is God's power that is ensouling and energising us. This is what the devotees call "Grace" of God.

"Grace" cannot be established logically. If you begin to argue logically you cannot substantiate it, because it is beyond all law. Those who have been fortunate to get "Grace" in their own life, can alone understand its true import and testify to its truth. Then the devotee feels that all actions that are being done by his mind and body, are but expressions of His power—the Power that is moving the sun and the moon and stars, the Power that is threading atom to atom, molecule to molecule and producing this glorious spectacle of the physical world.

Then all the fibres of his inner self get quickened with the consciousness, and he spontaneously bursts out, "Not I, not I, O Lord, but Thou, Thou art doing everything."

When the mind is filled with the consciousness of the Divine Being, God appears as permeating all the objects the eyes behold. It so happens then that if you consider God with form, you will see the form everywhere, you will feel His presence everywhere. Then again through His Grace, the mind will be slowly drawn up to a still higher plane where the form will melt away into the Formless—into one sublime, indescribable, transcendental existence.

So Bhagavan says here that "this is the safest and most perfect path for all persons. Those who practise such single-hearted devotion with great concentration of mind, will certainly attain God and be blessed with Life Immortal. Their heart will be filled with My Grace, with My Love, with By Bliss."

Just as a bale of wires becomes magnetised when brought into contact with magnet, so all those who approach Him with such intense love get surcharged with the divine light and grace; and these great souls become like 'spiritual dynamos' in the society. They emanate as it were the power of spirituality and Bhakti and establish in the ordinary doubting mind the truth of the Divine existence, and also show to the world how man can ennoble his life and raise himself from the deepest depth of animality and sensuousness into the most sublime spiritual life of God.

So in the Twelfth Chapter Bhagavan describes the Bhakti Yoga, combining in it Jnana, Karma and Bhakti, all the three—which is the safest and the best path for all humanity.

The highest form of spiritual intui-

tion that directly apprehends God as the Supreme Reality of life cannot be attained without a proper, well-balanced, harmonious culture and convergence of our emotion, volition and judgment, *i.e.*, the senses, the Manas and the Buddhi. In the concluding verses of the Chapter Sri

Krishna gives the most beautiful description of such a typical man of God-consciousness and devotion, exemplifying the wonderful balance of action, thought and feeling—all sublimated by the touch of the Divine consciousness. He says that such a devotee is the most dear to Him.

HINDUISM: WHAT IT IS

BY PROF. AKSHOY KUMAR BANERJEE, M.A.

(Concluded from the last issue)

(c) Respect for the Sannyasins

The ideal, which is involved in the Hindus' regard for the Brahmans, is revealed in a still more transparent form in their respect for the Sannyasins. The life of a Sannyasin, without any means of livelihood, without any house to call his own, half-naked and sometimes stark-naked, having attachment to nothing but contemplation and meditation on the ultimate Reality and the highest goal, recognizing no other duty to the world than occasionally to give instruction and inspiration to the seekers after truth and blessings to all poor souls, is regarded by the Hindus as the highest culmination of the life of a man. The discipline and acquisition in the Brahmacharin-stage is the foundation of life's Sadhana. Next, the householders' life is the life of action and self-multiplication, the life of multifarious duties and responsibilities, and inwardly the life of preparation for transcending this worldly life and entering into the higher life of exclusively spiritual duties and disciplines. As soon as any sign of old age appears on the physical body,—if not before

that,—it is the duty of a man to give up worldly connections as far as practicable and steadily advance in the direction of complete renunciation. This stage of Vanaprastha is a stage of higher moral and spiritual discipline and more perfect preparation for Sannyasa (complete renunciation). Thus the whole life of a man, according to the Hindu view, should be a life of steadily progressive approach towards complete renunciation of this world and complete spiritualization of the self or the ego. Hence a true Sannyasin sets up the ideal of human life and is therefore the object of the highest respect. If any man does not feel the necessity for such preparations by stages, and can at any earlier stage of life attain the qualifications necessary for becoming a Sannyasin, he is not only entitled to do it, but is regarded as worthy of higher esteem and admiration and reverence, since he attains the end so soon and so easily. To become a true Sannyasin,—to renounce all kinds of sensuous enjoyments and worldly aspirations, to attain complete mastery over all desires and passions, to resist all temptations and

court all sufferings, to live the life of pure spiritual contemplation and meditation, to practise the unification of the individual ego with the self of the universe—requires courage and strength of a much higher order than those of a great General, wisdom and far-sightedness of a much superior kind to those of a great statesman, whole-hearted devotion to truth, deathless determination to attain it, and undaunted patience, perseverance and self-confidence of such a nature as would be worthy of emulation by any great scientist. It is our want of capacity to embrace this Sannyasa-life, that compels us to submit to the bondages and limitations of worldly life.

It is this Hindu view of life that lies at the root of the Varna-Vibhaga and Ashrama-Vibhaga—called, in short, Varnashrama-dharma—of the Hindu social system. The Hindus, in spite of their differences in habits, manners and customs, in spite of various changes through which they have passed, have remained true to this ideal from the earliest times to this day. It is however undeniable that in the actual state of things the forms have in most cases taken the place of the spirit, the ideal has been left in the background and sometimes forgotten, while the outward distinctions have been sanctified and adored as constituting the essence of Hinduism, unfair advantage has been taken by interested parties of the institutions which came into being as means to the realization of the ideal, but which have afterwards been preserved and nourished as ends in themselves. Persons, who are Brahmins by birth, but have become Vaishyas or Shudras by training and occupation, have been claiming the honours and privileges associated with true Brahminhood; people who are Sannyasins only by dress and external behaviour, and not by

culture, renunciation and spiritual discipline, demand from the householders the worship and reverence due to true Sannyasins; and such claims are naturally resisted by those other sections upon whom they are made. Thus various kinds of conflicts have arisen in the society, and these can be made up and harmony re-established only by a proper appreciation of the spirit, by a thorough adjustment of the forms in strict accordance with the spirit, by a systematic effort to regulate the actual in conformity to the ideal. Rights must be, as it had been, based on duty and culture. Adhikara, in the Hindu system, always lays greater emphasis upon culture and corresponding duties and responsibilities, than upon rights and privileges.

(d) Regard for chastity of women

Next to the respect for Brahminhood and Sannyasa, another important common feature of the social organizations of the Hindus attracts our attention, viz., the regard for the moral character of women. To the Hindu mind it appears to be an established truth that the moral purity and the steady development of the society depend to a great extent upon the chastity of womanhood. Women are by nature entrusted with the most sacred and onerous duty of bearing and rearing efficient children for the society, which depends for the continuity and progress of its multiform culture in a very large measure upon the birth and growth of such fit persons within it. For the achievement of this object, it appears to be the imperative duty of the social institutions to pay careful attention to and make proper arrangements for the physical, temperamental and moral fitness of the mothers. The proper execution of a mother's sacred responsibility, which is of such fundamental importance to the health and

welfare of the society, demands that she should be a faithful and loving wife devoted physically and mentally to one husband, with whom she should be inseparably united by a strong moral and spiritual tie, and not chiefly by the tie of sexual and economic necessity of animal life. For the fulfilment of her life's sacred mission it is considered necessary that she should be a devoted member of a healthy family, to the culture and traditions of which she should be faithful throughout life and with the material, social and spiritual interests of which she should wholeheartedly identify herself. The members of a family are not to consider themselves as related to one another only during the few years of the present bodily existence. The life of a family is to be regarded as extending from the time of the earliest ancestors to that of the remotest descendants and also as organically related to the life of the society as a whole. Every member of a family is to remember that he or she is responsible for the faithful performance of his or her duties, and for the contribution of his or her quota to its material, cultural and spiritual advancement, to the past, the present and the future generations of male and female members of the family, as well as to those of the whole society. This consciousness of expanded life and magnified responsibility has to be awakened and developed in every mother and through her in every child. There are suitable periodical rites and ceremonies in every family for keeping this consciousness effectively alive. Various precautions are taken by the Hindu society, so that every mother may be fully imbued with the valued ideals and traditions of the family, and may learn to think of her own life as inseparably bound up with the glorified life of the family and the society, whose

future prospects so largely lie with her.

With a view to enable women to keep true to these glorious ideals of motherhood and wifehood, the Hindu society has thought fit to relieve them, as far as circumstances allow, of all sterner and more complicated duties of the outside world, of all labours for earning their livelihood, of all thoughts and anxieties about the political and economic concerns of the family and the society, so that there may be the least possible hindrance in the way of their fulfilling the sacred mission of creating healthy, brave, high-souled, patriotic manhood for the race. To be an ideal wife in order to be an ideal mother is regarded as the most worthy ideal of a woman's life, and the Hindu social organizations have everywhere and always attempted to offer her as much opportunity as possible for the realization of this ideal. Here again I refrain from making any comments from my point of view on the merits of this highly valued ideal of the Hindus, or the rigid customs that have been enforced in different places and the restrictions that have been imposed upon women as a class under the pretext of this ideal. I must also refrain from casting any reflections upon the standard of rebellion that has been raised at the present age, not only against the customs and restrictions, but also against the ideal itself.

(e) *Respect for the cow*

To these we may add another—and not a very weak—bond of social unity among the Hindus. I mean the belief in the sacredness of the cow. The cow has been regarded as the most sacred animal from a time when beef had not yet become a prohibited food for all Hindus. History has not yet definitely ascertained the date, since which the respect for the life and comforts of this noble animal has continued to be one

of the important articles of faith among Hindus of all sects and all social organizations. In ancient India the cow represented the wealth of the country and it was even the means of exchange. It then came to be regarded as an indispensable member of every family in a settled condition of life. Parents, children and cows—these three together constituted a complete family. When a man wants to enter into household life, he must take a lawfully married wife, and a woman also in order to be a real member of a family must unite herself with a husband. But the husband and the wife feel themselves incomplete, till they are blessed with a child. The family remains still incomplete, unless there is a fourth member in it in the shape of a cow. The Hindu sentiment about the cow has gradually developed so far that the cow is looked upon by all classes of Hindus as the living representative of Mother Earth, and regularly worshipped by them as a deity. There are religious festivities in connection with special worship of the cow. In an agricultural country like India, the economic importance of the cow is realized even by the most modern-minded men free from all religious scruples, and is not questioned even by the beef-eaters. But in the mind of the Hindus the solicitude for the life and comfort of this useful and innocent domestic animal has through the culture of centuries acquired such a deep spiritual significance that not only do they regard it as sacrilegious to do anything disrespectful or injurious to a cow but they are even prepared to sacrifice their own life for protecting it from any harm that may be done to it by anybody.

(f) *Common socio-religious rites and ceremonies*

Last of all I may mention that all

classes and sections of Hindus have got to observe certain socio-religious rites and ceremonies, which, though differing among different sections and communities and in different places and times in respect of important details, are based on some common fundamental principles and are identical in point of their significant central features. There are ceremonies connected with the prospect of the birth of a child, and then with the birth, with the taking of the staple food for the first time in life, with the beginning of the educational career, with the taking of the sacred thread as a symbol of initiation into sacrificial and other religious duties in the case of twice-born classes, with marriage as implying initiation into real worldly life full of various obligations and responsibilities, with death as the end of this present physical existence, and so on and so forth. After a man or woman is dead, his or her children and in their absence other near blood-relations are in duty bound to observe some ceremonies, called Shraddha, in the hope of and with the prayer for his or her peace and happiness and higher spiritual advancement in that disembodied state. Analysis of the various kinds of social functions and socio-religious festivities shows that there is a fundamental identity of outlook underlying them and a considerable agreement in their essential features. They exercise a great influence upon popular imagination and serve as a bond of heart-to-heart union among the diverse classes of Hindus.

IDENTITY OF MORAL AND SPIRITUAL
IDEAS AND IDEALS

I shall now pass on to a brief discussion of a few fundamental points of community among all classes and sections of Hindus in respect of their moral

and spiritual ideas and ideals. The first most noticeable feature in the moral outlook of the Hindus is their inherent belief in the moral government of the world,—the belief in the principle of justice underlying and determining the distribution of happiness and misery, power and weakness, wealth and poverty, dignity and indignity, liberty and bondage, high aspirations and low propensities, noble and ignoble feelings and tendencies, and all desirable and undesirable circumstances among the living creatures of the world. Every individual is believed to be enjoying or suffering the inevitable consequences of his own virtuous or vicious deeds. Physical causation, which is actually experienced in the sphere of living beings, and particularly in the sphere of human beings, is believed to be wholly subordinate to moral causation. Every Hindu thinks that for every agreeable or disagreeable fact in the life of an individual there must have been a moral cause in the shape of some action or actions performed by himself in his past life, and conversely for every voluntary actions, mental or physical, performed by an individual, there must inevitably be a moral effect in the shape of his own enjoyment or suffering, advancement or degradation.

(a) *Law of Karma*

In actual experience, however, we find in every individual's life enjoyments and sufferings, virtuous and vicious propensities, favourable and unfavourable circumstances, which cannot be adequately explained by reference to the good and bad actions performed during his present bodily existence. Similarly many noble and ignoble deeds of particular individuals are found not to produce the expected moral effects during their lifetime. Such

facts, however conspicuous and embarrassing they may be to others, do not in the least weaken the fundamental belief of the Hindus. In strict logical consistency with their faith in the moral government of the world, they believe in the continuity of the individual soul's existence from time without beginning to time without end, through innumerable births, lives and deaths. The law of the exact correspondence between Karma (action) and its fruits vindicates its authority without any break throughout the continuous span of the life of the soul passing through different forms of bodily existence. Between the death of one physical body and the assumption of another, there are, it is believed, states of disembodied existence or existence in subtle non-physical bodies, in which also intense enjoyments and sufferings are possible. This faith in the Law of Karma and the corresponding faith in the Law of Re-incarnation (Janmantar) are universal amongst all sections of the Hindus.

(b) *Conception of Mukti*

Submission to the Law of Karma and passing through repeated births and deaths do not however constitute the whole destiny of the individual soul. The soul is regarded as having an inherent capacity and right to transcend this changing world and all the physical and moral laws governing its course. This state is called Mukti (liberation). It is the state of liberation from all bondage—bondage of Karma and its fruits, bondage of desires and passions, bondage of ignorance and error, bondage of likes and dislikes. It is a state, in which the soul is completely free from all changes and limitations, all enjoyments and sufferings, all imperfections and hankerings. The soul is then

above time and space, above duality and plurality, above individuality and morality. It is a state of absolute bliss. This is the ideal which every Hindu is taught to aspire after realizing through the moral and spiritual discipline of as many births as may be necessary to accomplish this ultimate purpose of life.

* There are divergences of opinion with regard to true nature of this ultimate ideal; philosophers quarrel among themselves in their philosophical attempts at accurately describing this indescribable state of being; but there is very little difference regarding the general character of the ideal, and even the most uncultured sections among the Hindus have a general idea about it and recognize in their heart of hearts the necessity of attaining this highest end in order to get rid of all kinds of troubles and anxieties of the changing world.

(c) *Relation between the soul
and the world*

The practical bearing of this spiritual ideal on the whole perspective of the Hindus with regard to their worldly life and its duties is immense. Every Hindu, rich or poor, educated or uneducated, high-born or low-born, to whatever sect or community he may belong, knows in his heart of hearts that this ever-changing world cannot give ultimate satisfaction to the demand of his soul; it rather stands between him and the ideal of his life. Attachment to the enjoyments of this world is the principal source of bondage and limitations to the human soul. So long as the soul is attached to this phenomenal world and regards itself as the agent or patient in relations to the actions and their consequences, it is bound down to its wheels and has to undergo the penalty of repeated births and deaths. The soul is in its inherent nature pure, changeless,

free and blissful, but it has in some mysterious way been entangled with the impurities, changes, limitations, joys and sorrows of this ever-moving world of phenomena. Connection with this world is therefore considered to be the source of misfortune to the soul. It must get rid of this entanglement, in order to be itself again, in order to shine in the inherent glory of its essential self.

For this purpose, a man must make systematic efforts to be free from ignorance and egoism, desire and aversion, passions and inclinations, narrowness and bigotry, attachment to actions and their consequences, and such other forces as tie the soul to the wheels of the world. This is the supreme duty of man, the supreme demand of the true self of man upon his actual self. All the duties and obligations of the worldly life, all the disciplines of moral life, all the rites and practices enjoined by the Shastras, the discharge of all domestic, social and political responsibilities, even the preservation of this bodily existence, should be subordinated to this supreme demand of the soul. All these are to be regarded as obligatory, only so far as they are consistent with and conducive to the fulfilment of the supreme spiritual mission of human life. This spiritual outlook has naturally led to an attitude of indifference, more or less conspicuous, towards the affairs of transitory interest of life. It always puts a check upon the people's worldly ambitions,—upon the spirit of self-aggrandisement of individuals and materialistic forwardness of the nation.

(d) *Spiritual standard of values*

The moral and spiritual attitude of mind is also evident in their estimation of the values and utility of things. All kinds of objects with which people have to deal,—even those which are outward-

ly considered to serve only the physical requirements of life—are looked upon by the Hindu from the moral and spiritual point of view. They measure the purity of water, purity of food, purity of atmosphere, purity of the local environments, not principally by reference to their physical purity or their hygienic utility, but by reference to their helpfulness in the discipline and purification of body, mind and spirit. The latter, in their view, includes the former. The rules of health and cleanliness, the duties of domestic and social life, the behaviours under special political and economic circumstances,—all these are prescribed for the Hindus as matters of moral and spiritual discipline. Not that the immediate ends served by them are ignored, but these ends themselves are viewed as means to the higher spiritual end, which every Hindu is taught to bear in mind in all the concerns of his life.

(e) *Different systems reconciled*

I wish to conclude this bird's-eye view of the unity-in-plurality character of Hinduism by putting in a word with regard to its most complicated and controversial aspect, *viz.*, religion. I have noted in the beginning that Hinduism has, in all the stages of its zigzag course of life, presented a variety of forms of worship, a variety of conceptions about divinity, a variety of religious faiths and sentiments and practices. There are numerous religious sects within its loving arms, and numerous systems of theology expounded with great enthusiasm and dialectic skill by the illustrious teachers of these different sects. But in the heart of an ordinary unsophisticated Hindu, a remarkable amalgamation has always taken place. In his mind there is no dogmatism about any theological doctrine. In his life there is found something like an intuit-

tive reconciliation of the truths of Theism, Deism, Pantheism and Polytheism. Every Hindu believes in a general way that there is only one God, who is the creator, sustainer, ruler and destroyer of the world, from whom everything has come, in whom everything resides, to whom everything returns after its worldly career, by whose will the growth and decay, the movement and rest, the rise and fall of all beings, animate and inanimate, rational and irrational, great and small, are ultimately determined. He has also an inherent idea that it is God and God alone who is absolutely real, and all the objects and phenomena of his worldly experience have got not only transitory, but mere apparent reality. He believes that God is immanent in all things, He resides in the heart of everybody, He is the self of all selves, He is the ultimate substance of this boundless universe, He is all in all, and at the same time He is eternally transcendent, He is untouched by the changes and impurities, actions and their consequences in this world. He knows in his heart of hearts that Mukti or absolute liberation from all bondages and limitations is the final goal of his life, and this he has to attain by getting rid of all attachments to the affairs of this phenomenal world and being united with God in deep spiritual experience.

These ideas, though almost inherent in the deeper consciousness of every Hindu, do not in the least stand in the way of his offering worship to the variety of duties, Vedic, Tantric and Pauranic and even local. These duties are conceived as supernatural personalities, possessing specific characteristics and powers, lording it over different departments of the physical and the mental worlds, rousing distinct kinds of sentiments of the physical and mental worlds, rousing distinct kinds of senti-

ments and aspirations in the hearts of the worshippers, and fulfilling different demands of their physical, moral and spiritual life. A Hindu finds no inconsistency between the conception of and self-surrender to one immanent and transcendent God and the homage to and worship of many particular gods, because in the innermost core of his heart he knows that all these gods represent particular aspects of the infinite power and unfathomable greatness of the one undivided, unconditioned, all-pervading absolute God. It is the Formless who appears in many forms; it is the true Self of all, that appears outside as the glorious objects of adoration; it is the Inconceivable One that reflects Himself upon the finite hearts and understandings and so manifests Himself to them with many conceivable names and forms with inspiring associations of power and glory, beauty and goodness. Even a most thorough-going theistic or pantheistic Hindu philosopher finds no

inherent disharmony between his philosophical doctrine and the worship of many gods in diverse forms. The sectarian Hindus, such as those whose creed is to worship the one absolute God in the particular name and form of Shiva or Krishna or Rama or Kali or Ganesh or Sun and to adopt the corresponding particular mode of religious discipline, readily offer worship, without being false to their creed, to other deities, whom they regard as partial manifestations of their own highest object of worship.

Thus in spite of the presence of a large number of sectarian religious systems within the fold of Hinduism, there is no inherent seed of disunion among them, and making allowance for the narrowness and bigotry of over-zealous individuals and groups, condemned by all authoritative religious scriptures and teachers, we may safely assert that all sects of Hindus have got a distinct consciousness of an essential spiritual unity among them all.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

(*Yoginma*)

Yoginma always seemed to me one of the noblest of Sri Ramakrishna's disciples. She possessed an uplifted, heroic quality which reminded me of Brunnhilda in the Norse Sagas. As Brunnhilda, though betrayed by Siegfried, yet cast herself on his funeral pyre that she might enter Walhalla, the heaven of heroes, with him; so Yoginma, cheated of fortune, threw herself on the flaming pyre of her worldly grandeur, to raise out of its

ashes a Sannyasini. She did not abandon her householder life, but no nun in a cloister was more rigid in her spiritual observance than she. When I knew her, her fortune was long gone; her husband, who had swept it away, was also gone; and her two daughters were married; but she continued to follow her dual routine. Her householder life was lived with her aging mother in a modest home within walking distance of Holy Mother's quarters.

She was punctiliously faithful in fulfilling her duty to her mother. No service was ever omitted, no care neglected. Her loving thought was constantly on her. But with more lingering persistence did it rest in the memory of her blessed association with Sri Ramakrishna. Since her first contact with him, her supreme interest had been centred in her spiritual life. This, as I saw it, was lived at the Udbodhana Office in Mukerji Lane where, on the second story, Holy Mother was housed. These two parallel lines of living never crossed or clashed. Each seemed rather to strengthen and sweeten the other.

Her day was too well organized to permit of conflict. She rose before night had lifted and at four went for her bath in the Ganges. She never failed. Sometimes when she was not well, Swami Saradananda would remonstrate with her and beg her to consider her health; but she remained firm. The early bath in the Ganges with its prayer and sacred chanting was a religious duty and should not be put aside. The bath over, she returned to her home, gave her mother the necessary care, and at seven o'clock she was climbing the stairs at the Udbodhana office to carry a morning greeting to Holy Mother. This done, she went below to a room underneath the stairs. Here she decided on the purchases to be made at the bazar and cut the vegetables for the noon meal. She regarded this as her special privilege. At about eleven she returned to the upper room to conduct Puja. As she walked along the narrow second-story verandah on the inner side of the court, her hair hanging in curls over her shoulders, her head thrown back, her whole body erect, there was that in her bearing which reminded me once more of Brunnhilda. I could almost imagine she had just thrown aside shield and helmet and had come

to seek the quiet of a woodland glade. Something of the warrior lay hidden in Yoginma's nature. Hers was not a passive spirit. It required no hard blow of the flint to strike fire in her. But when the flame leaped, it was always for a lofty cause. She was a Kshatriya through and through. It was apparent in her manner, in her speech, in her step, in her whole temperament.

The hour of prayer in that upper chamber where the Shrine was, counted among the most precious in the day for me. Yoginma and I were alone,—she before the altar, I beside an inner window opening on the court. Holy Mother came and went. Others entered the room. It was all essentially informal, but Yoginma's thought remained fixed on the Puja. She was very strict in conforming with all the usages and traditions of worship. She would never speak while she was worshipping and it seemed at times as if Holy Mother was teasing or testing her, for she would go up to her and ask her a question. Yoginma would give a monosyllabic answer behind closed teeth without moving her lips. Mother would smile and walk away. In a little while she would return with another question. Perhaps she was trying to break down a certain rigidity in clinging to rites.

The Puja was a long one, because the Shrine was a double one. When Yoginma had taken over the daily worship from Holy Mother, not long before my coming, she had brought her holy pictures and images to Mother's shrine. Her picture of Sri Ramakrishna, faded and worn, stood on the throne beside Holy Mother's picture of him, much better preserved. On the two steps leading up to the throne were various sacred images and symbols. In the near corners of the sanctuary were two little beds where at night the two

pictures on the throne were laid to rest. New India laughs at these time-hallowed customs and calls them childish, but we must not forget that beneath the heroism of the Indian woman of to-day lies the long habit of this worshipful play with holy toys. A rationalistic age is never a heroic age. Heroic impulses do not spring out of calculation or reasoning. They are born of lofty dream and of loftier aspiration, which is only another form of prayer. The real hero, even a military hero, is never a scoffer or unbeliever. During the World War General Foch was seen daily before the altar in some village church and he avowed openly that without the hour of prayer he was unequal to the hour of battle. True art, true letters, true heroism, find their highest expression in an age of religious feeling, it matters not what outward form that feeling may take.

After the Puja Yoginma served the noon meal—to the ladies in the front rooms near the Shrine, to Swami Saradananda and the Udbodhana staff in a large dining-room at the rear of the second story. When the meal was eaten, she went to her mother; but in the late afternoon she was back once more in the room under the stairs conferring with Swami Saradananda. This was the one hour of real recreation in all the day; for when they had disposed of immediate questions, they lived over again and yet again the blessed days with Sri Ramakrishna. They told each other stories of the Master they had heard a hundred times; they talked of Swamiji (Swami Vivekananda) and the other disciples who had gone; they spoke tenderly and devoutly of Holy Mother. It was a cherished hour—that hour spent together in the little room underneath the stairs. Arati seemed but the culmination of it and Yoginma passed

half in dream from the memory of the Master to his worship in the Shrine. With her heart aglow she waved the incense and burning camphor before his picture; then with the same warmth of love she turned, when Arati was over, to distribute the offered food to his children. I always watched her do this and I noticed that while she gave bountifully to others, she put a very small portion on Holy Mother's tray, saying, each night as she laid it there, "Mother eats so little." It seemed to cause her genuine distress.

Yoginma was most loving to me always. It troubled her apparently that I was born in America instead of in India. Often she would say to me: "Devamata, I wonder why Thakur sent you so far away to be born. You belong here. You are one of us." Although I sat near her while she worshipped, while she served the meal, or performed some other task, she never made me feel that I was in the way. I learned many things by observing her. Her ignorance of English and my very primary knowledge of Bengali proved no barrier. By look and gesture and primer-like sentences we exchanged our thought. Her manner told me more vividly than words could that she felt a deep affection for me. Occasionally she brought me a gift. Once she sent the Brahmacharin who did the buying for the Holy Mother's household to purchase for me a Benares incense burner and an image holding the tiny cups for the five lights and the camphor. On another day she laid in my hand a small bag for my Rudraksha beads. It was a crude piece of workmanship, made of heavy dark cloth, coarsely sewn. Evidently Yoginma was not a skilled seamstress. Yet with all its crudeness I have cherished it through the years as a precious treasure, not only because it came to me as a token

of love from one for whom I had great reverence and admiration, but even more because it was made by a hand that had touched Sri Ramakrishna's feet.

Sometimes when Yoginma and I were together, there was another present who could interpret for us and widen the avenues of communication between us. One afternoon especially rises in my memory. It was the day of my first visit to the Temple of Dakshineswar. Swami Saradananda had offered to take me and Yoginma asked to go with us. She said it had been a long time since she had been to the Temple and she did not wish to lose this opportunity, although she preferred to go by land. That she was timid on water there could be no doubt, for every time the boat lurched even a little, she gave a start. Soon however she lost herself in memories of the Master and forgot whether she was on land or water. She related incident after incident of Sri Ramakrishna's life

at Dakshineswar, and the slow boat-ride up the river passed all too rapidly. In those days there were no ferries plying quickly from ghat to ghat. When we reached the Temple, Yoginma left us. Evidently she wished to be alone with her thoughts; and when she joined us again she was silent and indrawn. Words, in that mood, would have seemed almost an affront.

As I look across the years at this noble figure, clear-cut against the skyline of a past that is ever present, and remember her steadfastness, her loyal devotion, the spiritual continuity of her life, these words of the Spanish mystic, Alonzo de Orozco, rise in my mind as aptly descriptive of the way she met the turn of circumstance: "If dryness is as sweet to thee as devotion because the Lord wills, if in sickness thou dost find the joy of health, if poverty is as sweet to thee as riches, if in dishonour thou dost find the savour of honour, thou hast profited greatly."

ASHTAVAKRA SAMHITA.

BY SWAMI NITYASWARUPANANDA

क स्वप्नः क सुषुप्तिर्वा क च जागरणं तथा ।

क तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥ ५ ॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory स्वप्नः dream क where सुषुप्तिः deep sleep क where वा or तथा as also जागरणं wakefulness च (expletive) क where तुरीयं fourth state क where भयं fear अपि even (क where) वा or ?

5. Where is dream, where is deep sleep, where is wakefulness, where is the fourth state, and where is even fear for me who abide in my own glory?

[¹ Fourth etc.—The word *Turiya* literally means fourth. So long as ignorance prevails, the self is conditioned by three states, wakefulness, dream and deep sleep. With the dawn of Knowledge it attains the fourth state of transcendental bliss. This is said to be the

fourth only with reference to the previous three states, otherwise the Absolute is beyond any relational determination.]

क दूरं क समीपं वा बाह्यं काभ्यन्तरं क वा ।

क स्थूलं क च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥ ६ ॥

स्वमहिम्नि स्थितस्य मे For me who abide in my own glory दूरं distance क where समीपं near क where वा or बाह्यं exterior क where अभ्यन्तरं interior क where वा or स्थूलं gross क where सूक्ष्मं subtle च and क where वा or ?

6. Where is distance or proximity, exterior or interior, grossness or subtlety, for me who abide in my own glory?

क मृत्युजीवितं वा क लोकाः कास्य क लौकिकम्

क लयः क समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥ ७ ॥

स्वमहिम्नि स्थितस्य मे For me who abide in my own glory मृत्युः death क where जीवितं life क where वा or लोकाः worlds क where लौकिकं worldly relation क where लयः inertia समाधिः concentration क where वा or ?

7. Where is death or life, where the worlds or the worldly relations, where diffusion¹ or concentration, for me who abide in my own glory?

[¹ Diffusion—*Laya* is the lapse of the mind into sleep without resting on the Absolute. It is one of the four obstacles to *Samādhi*, the other three being *Vikshepa* (distraction), *Kashāya* (torpidity) and *Rasāsvāda* (enjoyment of *Sarvikalpa Samādhi*).]

अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।

अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥ ८ ॥

आत्मानि In Self विश्रान्तस्य reposing मन my त्रिवर्गकथया of talking about the three ends of life अलं needless योगस्य of Yoga कथया of talking अपि even अलं needless विज्ञानकथया of talking about wisdom अलं needless.

8. For me who am reposing in Self, there is no need of talking about the three ends of life, about Yoga and about wisdom.

NOTES AND COMMENTS

IN THIS NUMBER

Difficulties and obstacles carry with them a clarion call to awaken the best in man. Will not the present crisis all the world over serve that purpose?—this is what is asked in *A Challenge, an Opportunity and a Privilege*. . . .

Prof. Nicholas Roerich, an artist of international reputation, has not confined his attention to art only. He is also an inspiring writer. His appeal is to the whole of humanity and his love for mankind is never narrowed down by any geographical limitation. A great

idealist as he is, various conflicts and fights with which the present-day world is torn weigh heavily upon his soul, and one of his earnest strivings is to unite all men through the medium of culture. *Armour of Light* is a searching enquiry as to why man becomes an enemy of man. Last year also Prof. Roerich presented two essays to our readers. . . . Was Sankara a prophet, a mystic or a philosopher? *Sankara and His Modern Critics* is an answer to that. We specially commend this article to the attention of our readers. For few have suffered so much from misconception as Sankara. He has been the constant subject of thoughtless criticism even from those who ought to have known better. . . . In this issue is concluded the series of articles from Dr. Maria Montessori. In publishing these writings we had a great hope that they would greatly serve the cause of education in India. It is not for us to say how far we were right in our expectations. In this connection we record our thankfulness to Dr. Montessori, for sending us these articles for the benefit of both 'the Adult and the Child' in India. . . . *The Easier Path* has been taken from the notes of discourses given by Swami Sharvananda in Simla. Another instalment was published last March. In response to the eagerness from many, these discourses will be soon brought out in book-form. . . . We are glad that Prof. Akshoy Kumar Banerjee's writings on Hinduism have attracted wide attention. This was not unexpected. . . . Sister Devamata has written to us of her intention to continue the *Memories of India and Indians*, which we hope to publish from time to time according as the instalments come from America. Our readers may remember that Sister Devamata belongs to the Ananda Ashrama, California.

A NOVEL SUGGESTION

Throughout the world unemployment has been a great problem. At present there are few countries, where the question of unemployment has not been so keen as to perplex even the economic experts. If the condition of the unemployed labourers is bad, that of the unemployed educated is worse; for they have to keep up appearance and traditional social dignity. Everywhere the middle-class people are worst hit by unemployment.

It is admitted on all hands that one of the principal reasons of the world-wide unemployment is that production has increased, due to the application of machinery to industry, much more than the demand. Due to the industrial application of science, the work of fewer and fewer people is needed to satisfy our normal wants and in consequence many are thrown out of employment. The solution of unemployment lies in the fact of our creating new demands for work. "Your science has been too effective already in cheapening production. Cannot you now apply it somehow, not to production, but to consumption, and solve this terrible unemployment situation?"—This is indeed the crux of the problem.

Robert A. Millikan, who is universally recognized as one of the greatest scientists of the world, offers a good suggestion in the *Atlantic Monthly* regarding the possibility of new demands for work, as far as the educated people are concerned. According to him, let new educational institutions be started and the unemployed educated be employed in them. This will serve a double purpose: the pressure of unemployment will be relieved and the spread of education will be ultimately of great benefit to the country. This will be the "way of increasing altogether wholesomely the

consuming capacity of a people. And note that the principle is capable of indefinite extension, for there should be no saturation point whatever to the demand of the public for education . . .”

Mr. Millikan is speaking of America. If the demand for public education is great in America, how much more is the demand for that in India, where the percentage of literacy is barely 10? Cannot our educated youths, whose condition has reached the climax of misery, be engaged in the cause of widely diffusing education in the country? Here lies the possibility of giving work to an infinite number of hands.

The great scientist is not blind to the fact that simply a literary education will not be of great avail in this respect. For even in America there has been much overdoing the whole business of higher education. So he wants people to turn their direction towards vocational courses. It is everywhere seen that the skilled labour is better paid than the mediocre university graduate and “we can scarcely overdo the training of the carpenter, the barber, the bricklayer, the typist. . . .”

Thus the spread of education in all its branches is the society's best answer to the unemployment problem. If that be true of America, how infinitely true is it of India!

CASTE OR QUALITY?

In an illuminating article on the above subject, Mr. T. R. Venkatarama Sastri, C.I.E. observes in the *Indian Review* that the Aryan invader into India had no caste system. He was priest, warrior, etc., all in one. There was not the least idea of division of functions. A three-fold occupational division arose before the Indian and the Iranian Aryans separated. At first, there were no impassable barriers be-

tween these divisions. He gives a summary of the conclusions that he has arrived at by a critical study of our sacred scriptures on the system of castes, which has come down to us through various changes for the last three to four thousand years, in the following:

“In the Krita or the first age of the world there were no castes; all were Brahmanas as they all came from Brahma; division of functions and into castes came into the world in the later ages. The father's *varna* determined the *varna* of the son; a Brahmin's son was a Brahmin whoever was the mother. A Brahmin's son was a Brahmin only if the mother was Aryan, not if she was a non-Aryan. The father's caste was retained if the mother was of the same or the next lower caste. Lastly came the rule of marriage within the caste.

Successive marriages of girls in each generation in a superior caste raised the issue to the higher caste at the end of a number of generations.”

EXPERIENCE OF THIRTY YEARS' WORK FOR THE VILLAGE

Mary Kingsbury Simkhovitch, a young settlement worker, gives the startling results of her work for a period of thirty years in Greenwich village. Before she took up her work in 1902, the condition of the village was extremely primitive. Streets were not asphalted, rickety tenements were everywhere. There were no tea rooms, nor speakeasies, no modern public school, nor library or public bathhouse. Some of the saloons were most objectionable. The principal object of the settlement workers was to secure from landlords or by law an amelioration of the vile conditions under which the poor had to live.

“The first effective way to counteract these dreadful conditions,” said Mrs.

Simkhovitch, "was to provide places for the children to play, places where they could get away from sordidness. To secure these, space had to be obtained. Not only we, but settlement workers throughout the city were active in agitation. Gradually old slums were torn down, public baths were built, streets were widened, gymnasiums installed in the public schools and small parks laid out. Here in this neighborhood old Trinity Burying Ground was converted into Hudson Park."

The marvellous changes that have been worked out in the village are chiefly due to the genius, skill and industry of this noble lady. The lesson that one can learn from such a great endeavour is, according to her, "the best way to serve the poor is to work with them rather than for them." Cannot this example be followed in our village-work?

EDUCATION OF INDIAN WOMEN

It is a fact that our women have been woefully neglected by us, so far as their education is concerned. We can guess the appalling amount of ignorance among our women, if we visit the villages and small towns of India. No amount of our progress in any direction can regenerate India, if our women lag behind. A nation can thrive only if there be educated mothers. Although it is admitted that the present system of education has lots of defects, we send our boys to schools and colleges for some amount of education instead of keeping them in complete ignorance. If that be our attitude to the boys, what fault have our girls done so that they should be deprived of the bless-

ings of education? Mr. Ramananda Chatterjee at the Convocation of the Indian Women's University in Bombay has given a very thoughtful address on the education of our women. "Many people," said he, "inveigh against institutions which, in their opinion, impart 'Western' education to our girls. I am not enamoured of anything which is peculiarly Occidental and, therefore, unsuited to our country. But knowledge is neither of the East nor of the West, just as air and sunlight are neither oriental nor occidental. Our girls and women have as much right to knowledge as anybody else. As for the training of character, which is a major part of education, our children of both sexes should certainly be brought up to value the best traditions and ideals of India and to make them a part of their spiritual constitution as it were. But we should not be narrow in our mental outlook."

Even if we leave the question of our best traditions and ideals, the vast majority of our women ought to have education of the present day to some extent, so that they may not remain quite ignorant of such important things as laws of hygiene and sanitation, the methods of nursing and the rearing up and training of children. Besides, in these days of keen struggle for existence, women must by all means acquire a general knowledge of the modern world. The domestic peace and comfort largely depend on it. In the face of the evils with which is beset the present system of education, our women must be made to make headway. At the same time, they must keep up the noblest traditions of Indian womanhood.

REVIEWS AND NOTICES

THE FOUNTAINHEAD OF RELIGION.

By Ganga Prasad, M.A., M.R.A.S. *Published by Pandit K. Jnani, Aryan Missionary, the Aryasamaj, Madras. 247 pp. Price Annas 8.*

This is a comparative study of the principal religions of the world and an attempt to show that they have their common origin from the Vedas. The treatise does not aim at an exhaustive treatment of the important problems of the principal religions. It tries to establish that the germs of religious knowledge were vouchsafed by God to man in the beginning of creation; and those germs are to be found in the Vedas alone, which are the oldest records of mankind. The author endeavours to show that the principles of Mahomedanism and Christianity are derived from Judaism, those of Christianity being partly traceable also to Buddhism, that the doctrines of Judaism can be deduced from Zoroastrianism and further that both Zoroastrianism and Buddhism are directly traceable to the Vedic religion. The book evinces much scholarship and the arguments set forth therein deserve a careful and serious study.

THE PHILOSOPHY OF ISLAM.

By Khan Sahib Khaja Khan, B.A. *Printed by the Hogarth Press, Mount Road, Madras. 120 pp. Price Re. 1-4-0.*

This is a compendium of Islamic Philosophy—its cosmology, psychology and ethics. It discusses at length how the idea of God has developed in different Islamic scriptures. The book does not give a systematic treatment of various doctrines in the Philosophy of Islam. It simply places before us a number of sayings and utterances culled out from the scriptures and the Sufi literature. It contains theories and doctrines, some of which seem to be distant echoes of Vedanta.

THE ART OF CONTEMPLATION.

By J. C. Winslow, M.A. *Published by Association Press (Y.M.C.A.), 5, Russell Street, Calcutta. 57 pp. Price Annas 8.*

The booklet tries to set before us a picture of the way of union with God. In doing so, it has followed the method of Yoga, as propounded by Patanjali. Although the author differs from Patanjali, so far as

the aim of Yoga is concerned, he takes up his methods of discipline as an art of contemplation. He discusses at length about Christian mysticism and unitative life. The book contains some useful hints for spiritual life.

IN THE LAND OF MY BIRTH.

By S. Thurai Raja Singam. *Printed by S. Lazar & Sons, 13, Scott Road, Kuala Lumpur. 56 pp. Price 50 cents.*

This is a short study of the Indian cultural affinities of Malaya in its life, literature, religion and art with its enrichment by Hindu, Buddhist, Chinese and Islamic civilizing forces. The author has very ably shown Malaya's cultural debt to India. The book is full of information on the subject. It will, we hope, be highly interesting and profitable to those who are in any way concerned with Indian culture.

MODERN INDIA THINKS.

Compiled by Keshavjee R. Luckmidas. *Published by D. B. Taraporevala Sons & Co., "Kitab Mahal," Hornby Road, Bombay. 298 pp. Price Rs. 6.*

This is a symposium of suggestions on problems of Modern India by eminent men and women. The suggestions of master minds have been culled by the compiler with a careful eye on the burning questions of the day. The book may serve as a very useful reference volume and, as such, it will be of much use to people who like to consult valuable opinions on different problems of India.

RELIGIOUS AND CULTURAL ASPECTS

OF KHADI. By Verrier Elwin. *Published by M. R. Seshan, Triplicane, Madras. 32 pp. Price Annas 2.*

The brochure dwells upon the inner spirit of the Khadi Movement. It shows that Khadi not only solves the economic problem of the poor, but also the moral and social problems of the country.

THE OUTLINES OF THE ARYA

SAMAJ. By Pandit K. Jnani. *Published by the Arya Samaj, Madras. 27 pp. Price 1 Anna.*

The pamphlet gives in a nutshell the faith and creed of the Arya Samaj.

THE DYNAMICS OF PEACE. By Swami Dhirananda. *Published by Raja-Yoga Sat-sanga Society. Studio E, 940 South Figueroa Street, Los Angeles, California. 8 pp. Price not given.*

This is a reprint of the article from the *Cultural World Magazine*. The writer drives his arguments home to show that Peace is locked within one's own self, as the Kingdom of God is within.

PSYCHOLOGY AND THE DRAMA OF LIFE. By the same as above. The article, reprinted from the *Cultural World Magazine*, is an attempt to solve the problem of Desire from various psychological standpoints.

BENGALI

JIVAN-LAHARI. By Harendranath Ghosh, Vidyabhushan, B.A. *Published by S. K. Ghosh, 30, Asak Lane, Dacca. 234 pp. Price Re. 1-8.*

The book aims at giving practical guidance regarding conduct in life so as to bring the best out of it. The author in his humility claims no originality of thought. But very few thoughts are original in the world. As such the value of any writing lies in making the old ideas instinct with life. The author has got that capacity. By the touch of his masterly pen, even things, which have been heard many times before, are clothed with a new message and significance. His pithy and suggestive words sometimes remind one of Marcus Aurelius and sometimes his poetic prose lends an additional charm to what he says.

The book covers all phases of life. The old and the young, men and women—all will equally profit by reading it. In these days when the country is flooded with sensational literature of doubtful utility, a book of this nature has got a distinct mission to fulfil. But this is not a book which one can afford to finish at one stretch. In order to derive full benefit from it, it should be read slowly and reflected upon from time to time; for it is a piece of writing about which it can be truly said, it should be "chewed and digested."

HINDI

BHAJAN-KIRTAN. Compiled by Keshav-dere Jnani. *Published by the same, Arya-Samaj, China Bazar, Madras, 82 pp. Price 0-1-3.*

This is a collection of some sacred hymns from the Vedas and various Hindi songs.

TULNA. By Pandit Jaiwant Ram, B.A., B.T. *Published by the same, State High School, Chamba, Punjab. 84 pp. Price As. 6.*

It gives in an interesting way a comparative study of materialistic and spiritual civilizations. It establishes the superiority of the latter. The style of the book and the treatment of the subject are admirable.

The following books are published by the Gita Press, well-known for its religious publications in Hindi:—

SRIKRISHNA-VIJNANA. By Purohit Rampratap. 260 pp. *Price Re. 1, bound Re. 1-4.*

It contains the original texts of the Bhagavad-Gita and side by side gives their translation in nice Hindi poetry. It is undoubtedly a happy and useful attempt, crowned with great success. The paper, printing and get-up of the book are praise-worthy.

DEVARSHI NARADA. By Chaturvedi Pandit Dwarakaprasad Sharma, Sahitya-bhusana, M.R.A.S. and Pandit Indranarain Divedi. 230 pp. *Price As. 12, bound Re. 1.*

The treatise gives in elegant Hindi a detailed account of the divine sage Narada's life and character together with his teachings. It contains some nice illustrations of the sage in connection with his various activities. It is full of devotional sentiments and as such it will be a profitable reading for the devotees.

APAROKSHANUBHUTI. By Munilal. 41 pp. *Price As. 2-6.*

The brochure contains Sri Shamkara-charya's Aparokshanubhuti in original and gives a literal Hindi translation of the same.

PARAMARTHA PATRAVALI. By Jai-dayal Goendka. 140 pp. *Price As. 4.*

In it there are 51 epistles of the author translated in Hindi. They are instructive and inspiring.

MATA. By Laksman Narayan Garde. 61 pp. *Price As. 4.*

This is a free Hindi translation of Sri Aurobindo Ghose's *Mother*.

BHAKTA-BHARATI. By Pandit Tulsi-ram Sharma 'Dinesh.' 121 pp. Price As. 7, bound As. 10.

It tells the stories of seven great devotees,

e.g., Dhruva, Prahlad, Gajendra, Shavari, Ambarish, Ajamil and Kunti. It is nicely illustrated and written in a popular style.

NEWS AND REPORTS

THE FIRST HINDU MISSIONARY IN SOUTH AMERICA

In response to the eager request from Academia Internacional "Schmidt" of Buenos Aires, Argentine Republic, for a teacher of Vedanta, the Ramakrishna Mission chose Swami Vijayananda for that work, who left Howrah on the 15th August last. He goes via Europe and will stop for a few weeks in Germany. Perhaps he is the first Hindu Missionary that goes to South America and his work will require the knowledge of Spanish language.

Swami Vijayananda joined the Ramakrishna Mission in 1919 and since then he has served it in various capacities. He has done many flood and famine relief works; for a considerable period he assisted in the internal management of the Headquarters at Belur and lately he was made a member of the Working Committee of the Ramakrishna Math and Mission. He has done also much preaching work in Bengal and outside, and everywhere his influence has been deeply felt. For some time he was in the editorial staff of the *Prabuddha Bharata* and the now defunct Hindi Monthly, *Samanway*.

A forceful speaker, an impressive personality, a loving soul, Swami Vijayananda will be able, we are sure, to give spiritual impetus to many in his new field of activity. We can imagine that the Mission will keenly miss him for its work in India. But we hope that the Swami will come richer with his experience in the West to be of greater service to his motherland.

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

The thirty-first annual report for 1931 shows the activities of the Sevashrama under the following heads:

I. Indoor Hospital Relief

The total number of indoor patients during the period under review was 947. Of these 900 were cured and discharged, 11 left during treatment, 18 died and 18 were under treatment at the close of the year.

II. Outdoor Hospital Relief

During the year, altogether 41,618 patients, of whom 23,049 were old cases or repeated number and 18,569 new ones, were treated in the outdoor dispensary. The daily average number of the local poor people treated was 114.02. Besides medical aid, 140 patients were also supplied with diet and necessary clothings.

III. Night School

A free night school attached to the Sevashrama was maintained for imparting primary education to the depressed classes of the locality. There were 85 boys on the roll. A paid teacher was engaged for teaching the vernaculars of the province.

IV. Library

At the end of the year 1931, the total number of religious books in the Library was 1,521. Besides these, 19 monthly magazines, 12 weekly and 2 daily newspapers were also received regularly and kept on the table for the benefit of the public.

The Sevashrama is contemplating to extend its work also to Hrishikesh, where many Sadhus fall victims to various diseases without any adequate treatment. For this new work there will be need for:—

(1) A piece of land suitably located.

(2) A hospital building consisting of 4 rooms accommodating 4 patients each, and verandah.

(3) An outdoor dispensary consisting of one consultation room, one store and dispensing room, one operation and dressing room, and verandah.

(4) Workers' quarters consisting of 4 rooms and verandah.

(5) A Kitchen consisting of 2 rooms, one for store and the other for cooking.

(6) A well and a latrine.

(7) Funds sufficient for the establishment and for carrying on the work.

The Sevashrama has been serving the suffering humanity for the last 31 years with untiring zeal and industry. It has been greatly handicapped for want of adequate funds, for which it finds difficulties in extending its work in proportion to its various demands. Any contributions, therefore, may be forwarded to the Secretary, Ramakrishna Mission Sevashrama, Kankhal P.O., Saharanpur Dt., U.P.

THE RAMAKRISHNA MISSION, SINGAPORE

The Annual Report of the above covers the period from July, 1930 to December, 1931. It shows that the threefold activities, namely, Missionary, Educational and Charitable, have been started by the Mission. During the period under review, the Resident Minister and the President of the local branch of the Mission conducted religious classes on Sundays, and lectures were delivered by him under the auspices of several local institutions. He made a tour in many places and impressed the people with the ideas and ideals of the Ramakrishna Order.

The small library attached to the Mission was utilized by members and outsiders. The Mission authorities are steadily trying their level best to provide scope for the realization of the ideals for which the Mission stands.

THE RAMAKRISHNA MISSION SEVASHRAMA, BRINDABAN

The above has completed the twenty-fifth year of its useful existence. The annual report for 1931 shows that during the year under review the number of both indoor and outdoor patients exceeded those of the previous years. The total number of in-patients admitted was 381 against 308 in the previous year. Of this number, 293 recovered, 25 died, 7 left and 6 remained till the end of the year. At the out-patient department, there were 37,917 cases against 34,671 in the previous year. Of this number, 12,810 were new patients and 25,107, repeated cases. The Sevashrama spent about Rs. 162 during the year towards charity for a few extreme cases of privation.

The finances of the Sevashrama were hardly satisfactory. It had to solely depend on the precarious resources of subscriptions and occasional contributions. The total income derived during the year was altogether Rs. 10,378-11-3, and the total expenditure under different heads came up to Rs. 8,781-7-8, leaving a slender cash balance of Rs. 1,592-4-0 only.

The Sevashrama needs urgently a strong Permanent Fund for the upkeep of its maintenance. It requires a Surgical Ward, an Outdoor Dispensary Building, a Guest House and a Landing Ghat with an Embankment. To meet these demands, sufficient money is to be collected from the generous public. Any contributions may be forwarded to the Secretary of the Ramakrishna Sevashrama, Brindaban, Dt. Muttra.

SRI RAMAKRISHNA ASHRAMA, MYSORE

STUDY CLASS

It was the great desire of Swami Vivekananda to present Vedanta to the modern world from the standpoint of Scientific thought. For this purpose, Sri Ramakrishna Ashrama in Mysore has started a Study Class with the kind help and encouragement from His Highness, the Maharaja of Mysore. The object is to acquaint Sannyasins of the Ramakrishna Mission with the Scientific and Philosophic knowledge of the West. Some of the Professors of the Mysore University and Pandits of the Maharaja's Sanskrit College have kindly agreed to help the Sadhus in their studies and take classes in the Ashrama. The course of the study includes Comparative Religion, Psychology and Philosophy of Religion, Logic, Scientific Method, Western Philosophy and Vedanta in all its phases. The classes began on the 16th of May with blessings from Srmat Swami Shivananda, the President of the Ramakrishna Mission. The Course is expected to cover a period of about two years. The Ashrama cannot sufficiently thank His Highness, the Maharaja of Mysore for the uniform sympathy evinced by him in matters relating to the activities of the Ashrama from its very inception. It is a source of the highest gratification that such institutions have grown under the spiritual auspices of an Indian ruler, so exceptionally good and godly.

STUDENTS' HOME

Ever since the Mysore branch of the Ramakrishna Math was started seven years ago, its work has been mainly among the students. Religious classes are being held by the members of the Ashrama in the hostels and educational institutions of the city. Many friends of the Ashrama have often urged the need for a Students' Home conducted by the Ashrama to which they could send their children, being confident that they would make the most satisfactory progress under proper supervision. With the generous gift of a building very near the Ashrama at Vontikoppal by Mr. M. S. Rangacharya, Advocate, Mysore, the donation of Rs. 1,000/- by Mr. M. S. Manjappa Gowda of Shimoga and Rs. 100/- by Mr. D. R. Manappa also of Shimoga for the above purposes, the Ashrama was able to start the Home on Monday, the 20th June, 1932. The daily routine and the rules of the Home have been so framed as to realize the objects with which it has been started.

KUMBHA MELA AT HARDWAR

Swami Kalyanananda, Secy., R. K. Mission Sevashrama, Kankhal, has sent us the following:

The "Ardha Kumbha Mela" comes off at Hardwar in April, 1933, after a lapse of six years. Considering the modern facilities of communication and the recent "Kumbha Melas" at Allahabad and Ujjain, we expect that a far larger number of pilgrims will congregate at Hardwar during the ensuing Kumbha Mela.

The Sevashrama will have to strain every nerve to alleviate the sufferings of the sick, and helpless pilgrims both high and low, in all possible ways on this occasion. In order to meet the exigency properly and successfully, pre-arrangement is imperatively necessary. Consequently we are preparing ourselves beforehand to cope with it.

Our work will comprise the following items:—

(i) PERMANENT HOSPITAL RELIEF SECTION—

This section will be composed of 1 Doctor, 2 Compounders, 1 Dresser and several

Nurses. They will be in charge of our Permanent Hospital both indoor and outdoor, except the Cholera Section.

(ii) TEMPORARY RELIEF SECTION—This section will have 1 Doctor, 1 Compounder and 2 Nurses, who will go round every day from camp to camp to find out patients who are unable to come to the Sevashrama and treat them there.

(iii) SPECIAL CHOLERA RELIEF SECTION—The activities of this section undertaken by different batches of volunteers will be directed as follows: (a) to nurse Cholera patients in a special ward, (b) to bring in Cholera patients on ambulance cars and to burn the dead bodies, (c) to disinfect the places wherefrom the Cholera patients will be brought.

(iv) KITCHEN SECTION—The workers of this section will take charge of kitchen and Store Department and prepare food for the patients, workers and guests.

But to carry out these activities successfully we have to bring several trained workers and doctors from outside, as the Sevashrama with its small number of workers will find great difficulty in handling the permanent hospital alone. Moreover, medicines, diet and other necessities will be needed specially for that occasion. Besides, many guests are expected to come and live with us during that time. To meet the situation in a proper way, a sum of Rs. 10,000/-, at least, will be required. We therefore earnestly appeal to the generous public, and to our friends and sympathisers to take into consideration our coming difficulties and extend their helping hand without delay, inasmuch as it will not be possible to carry out the aforesaid activities unless adequate fund is forthcoming.

Any contribution, in kind or coin, however small, will be thankfully received and acknowledged by—

(i) Swami Kalyanananda, Hony. Secy., Ramakrishna Mission Sevashrama, Kankhal P.O., Dt. Saharanpur, U.P.

(ii) The President, Ramakrishna Mission, Belur Math P.O., Dt. Howrah, Bengal.

(iii) The Manager, Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

10TH MARCH, 1922.

Doctor B. was telling a visitor (pointing to Swami Turiyananda and us), “These are all Sadhus. (Again pointing to us) They are beginners.”

Swami : (With a smile) “Yes, Sadhus in form, no doubt. But, then, Sadhuhood does not consist in clothes and dresses. The mind must be made like that of a Sadhu. And that is a very difficult task.” With this he began to recite the following song of Ramprasad : “Set fire to desires and burn them to ashes; that will make a nice washing material (for the mind).”

Then he began to say, “The name of God removes the dirt of the mind. As impurities of water settle down at the bottom, when Nirmali (a kind of fruit) is put into it, in the same way, all dirt of the mind passes away on one’s constantly repeating the name of God. ‘A very serious disease it is, O Mother

Divine; I know not whether I shall live or die : I have got a distaste for Thy name, day and night.’ To have a distaste for God’s name is the greatest danger.”

(Addressing Dr. B.) “To develop a dislike for food is a kind of disease, is it not the opinion of the medical science?”

Dr. B. : “There never comes a distaste for sense-enjoyments.”

Swami : “That is true, indeed. You eat your fill—loading your stomach to its utmost capacity, for the time being only you will have a distaste for food; but let a few moments pass, again comes the same previous hankering. Only a temporary cessation it is,—and not a permanent one. Of all enjoyments, the one possessing the greatest attraction is that of sex. All enjoyments are called Bhog, but sex-enjoyment is called Sambhog enjoyment (par excellence).

But that is also nothing, if one knows how to discriminate.

"The other day a doctor came—a very nice man. He said, 'The mind gets repelled from all enjoyments, but not from that (meaning sex) till now.' I said, 'Pray to God.' He replied, 'There is no desire to pray even.' He seemed to be a very nice man: Unhesitatingly he laid bare all that was in his mind before a Sadhu. I said, 'All right, enjoy the sourness of hog-plum. In time it will go.' Sri Ramakrishna used to say, 'Hog-plum—it is all peel and stone; and the eating of it causes colic.' But then it has got an attractive taste. Where is happiness in the world?—it is full of sufferings, an abode of misery. Sri Krishna said to Arjuna, 'Those who take refuge in Me alone, cross over this Maya.' Anticipating Arjuna's question, 'If by taking refuge in You, one can escape from the clutches of Maya, why do not people do that?' Sri Krishna said in effect, 'Where is the chance of that? I have, on the other hand, got My Maya, which does not allow people to take refuge in Me.' Tulsidas used to say, 'When there is fever in the body, one will have a dislike even for palatable food.' In the same way, so long as one has got sin, one's mind will not go towards God.' Many people would come to Sri Ramakrishna. Of them some one would be discussing religious matters with him, while some other would be whispering in his ears, 'Why not go now, why not let us start now?' Perhaps the former would be saying, 'Why do't you wait a little? How nice is the talk going on!' On this the latter would say, 'Then you better remain. Let me go and be waiting in the boat.' Sri Ramakrishna would give a nice description of this.

"Mind must be made pure. An impure mind is that which has got a

great attachment to sense-enjoyments; whereas that mind is pure, which has got a great spirit of dispassion."

12TH APRIL, 1922.

Swami: "Man's mind generally remains stationed in the three lowest planes: it travels up and down amongst those three only. Food, sleep and sexual pleasure: mind does not generally like to rise above the thought of them. The mind of some rises up to the plane of the heart. Then one sees the vision of light. The next is the 'throat plane.' If the mind goes there, the world seems to be unreal. From these two planes also, the mind comes down; such is the force of the downward pull. But when the mind rises from the throat to the 'plane of the eyebrow,' there is no fear of a fall. The mind next goes to the 'plane of the brain.' "

Swami J. who was amongst the audience, asked: "One sees the vision of light, when the mind rises to the 'throat-plane.' What kind of light is that?—Is it very luminous?"

Swami: "Yes, one sees light. But, then, it is not any gross light—it is the light of knowledge.

"The sun does not shine there, nor the moon and the stars or these lightnings; what to speak of this fire. He shining, all shines after Him. By His light all this shines.' Here, to think that Brahman is a big light, which bedims the light of the sun and the moon, will be a mistake. The passage means that He existing, the whole universe is manifested.

"Man is entirely absorbed in works belonging to the lowest three planes. Food, sleep and sexual pleasure; again food, sleep and sexual pleasure—with these rounds man spends up his whole life. Sri Ramakrishna used to say: 'Big rice-merchants put parched rice

etc., at the very door, lest rats should enter the store-rooms. As soon as rats come, they set themselves to eating those things; beyond them are the bags of rice; of that they get no knowledge and the rice of the merchants is also saved. In the same way, the Divine Mother has kept men deluded with tempting things, gold and lust. Men cannot go beyond them to get any clue about the rice-bags, i.e., God. This world is like a labyrinth. Once one enters a labyrinth, one finds no way out: the world is also similar. One finds no way to go out of the world. With human birth there comes one opportunity to go out. But of what avail is it? Man forgets all, busy with things pertaining to the lowest three planes."

28TH APRIL, 1922.

Swami: "(Addressing a certain monk) Perhaps you have marked that I did not talk with you since you came. It is not due to any hatred or anger. I was a bit out of sorts and did not also feel much inclined to talk with you. So it was that I did not speak.

"But I was thinking that I would tell you something on the day you were to leave this place. I have heard

something regarding your life in Calcutta, which made me exceedingly sad. You are our own people;—everybody is our own, but you are all specially so! So when any bad reports come about any of you, that makes the heart ache. You are no longer mere children—you are now sufficiently grown up to understand everything. You have left your home and family; but what are you doing? And what good is there in collecting funds and making friends with all sorts of people? God only is our near and dear one. To be intimate with Him is the only desirable thing. No more waste of time. Just settle down at one place and be up and doing. When we hear that anybody is doing much prayer and meditation, how very glad do we feel! You are now going to Mussoori, all right, go there. But do not wander about any longer. Be steady in one place and put your whole energy to spiritual practices. What is there in having good food and clothing? Dogs also have animal pleasure? People laugh at dogs when they are caught in the infatuation of lust. But are men better than they? Men are subject to more abject lust, but who is to laugh at them? Work hard; no more should you waste your time."

EXPERIENCE IS THE HIGHEST PROOF

BY THE EDITOR

A vast universe in comparison with which the planet we inhabit will be a millionth part of a sand! The majority of the stars are so large that hundreds of thousands of earths could be con-

tained in them, leaving enough room to spare. And there are stars which can hold millions upon millions of earths within their bowels. The number of stars again is so large that it defies all human calculation. According to one authority the total number of stars in the

universe will approximate to the total number of grains on all the sea-shores of the world.

In this vast universe where even our earth is something like a microscopic dot, man, infinitesimally smaller than the infinitesimally small fraction of the earth, his body consisting of a complex combination of carbon and water, found himself—nobody knows how. If we, with a little effort of imagination, compare ourselves with the vastness of the universe, all human pride crumbles to dust, and our feeling becomes one of terror instead of self-conceit. All our zest for life fades away and all human endeavour towards the building of civilization and culture, all our wars and fights, all our hankerings for progress and development seem to be more meaningless than the aimless activities of little children and we have to cry in despair.

Impelled by such feelings perhaps it was that some persons, even at the early days of the world, wanted to know what was the significance and purpose of the universe, how it came into being and what was the why and wherefore of human life. That had been the beginning of religion and a search for an answer to these questions led to its development. Some minds, however, were too impatient to probe into these problems very deeply; they took the universe as it was and sought the knowledge of laws that governed it in order to make the life on earth easy and comfortable. This led to the development of science. These two tendencies at times take such opposite directions that there has been and is at occasions great antagonism between religion and science.

People with scientific outlook and imbued with modern thoughts, which are greatly the effect of scientific development, sometimes give wide berth to

religious activities as useless endeavours and often go so far as to condemn them also. They will try to find out pathological or psychological reasons why man turns towards religion and God, why man looks towards heaven and does not confine all his activities to the things of the earth and thus to explain away facts. They will say that the religious sensibility in such and such persons is due to bad digestion, in some case it is because the subject is neurotic, in another because the sex-impulse has gone astray, that the spirit of self-sacrifice for the cause of humanity is nothing but the unsatisfied parental instinct of self-sacrifice for children and that the removal of poverty and making the struggle for existence easier will cure many of their religious impulse.

We may try to find out explanations for the religious sensibilities and build even a theory, right or wrong, by analysing facts, but shall not be able to dismiss the religious hankerings of human heart so easily. Carlyle is accused of pessimism and he was also a dyspeptic; St. Teresa saw many visions and she had also a bad constitution. This way in the life of many religious persons one or other explanation may be sought as to why they were *abnormal*, why they could not adapt themselves to the common ways of the world, but that cannot account for the whole of religion. If explanation is thus sought as to why man becomes religious, similar explanations may be put forward in regard to why one grows irreligious. But in all these surmising we ignore our ignorance of a vast field of human experiences.

II

Science depends on observation and experiment. Whatever does not come within the purview of human senses is denied by science. Furthermore, science

does not trust individual experiences. If one person realizes a scientific truth, it must be capable of demonstration to others. Because religious experiences cannot be made the common property of all, they are viewed with suspicion by science. A religious person may have ecstasies and visions, but they are tried to be explained away as not genuine. The difficulty is that science and religion belong to two different levels of thought—two different spheres of activity. Two parallel straight lines will never meet; similarly it is impossible for science to account for facts which belong to the domain of religion.

There might be, and as a matter of fact there are, experiences of many religious persons which are not genuine and as such misleading. Nevertheless there are religious experiences which are true, though reason cannot reach their height and human intelligence fails to explain them. Every religion can name some persons who had wonderful supernatural experiences which could not be simply the effect of neurotic condition. And if we compare the experiences of saints and seers in different religions, we find that they are greatly similar. If we ignore the limitations of time and environment we find that all saints, though belonging to different religions, say the same thing. In fact, religious life depends on spiritual experience and experience is the highest proof—that God and religion are not mere empty words.

When the spiritual eye of a man opens and he sees a vision, it becomes a living reality with him. He cannot disbelieve it, he cannot shake off its effects however much he tries. It is said of St. Teresa that she had a vision of Christ while she was talking with an acquaintance. At first she thought that it was simply an imagination, but the effect of the vision gradually held sway over her life. One

may start life even with denying God, but experiences sometimes come which change one's whole life and entire outlook. There are some persons to whom God comes as if uncalled for. But as they get experiences, they find themselves incapable of denying God any longer and religion becomes with them not a matter of habit but an acute fever. Others may try to dislodge them from their beliefs, but they cannot be shaken.

The great Sufi saint, Al-Ghazzali would say: "Whoever has had no experience of the transport knows of the true nature of prophetism nothing but the name . . . If you are to tell a man who was himself without experiences of such a phenomenon that there are people who at times swoon away so as to resemble dead men, and who yet perceive things that are hidden, he would deny it [and give his reasons]. Nevertheless his arguments would be refuted by actual experience."

We may find it difficult to believe the wonderful incidents in the life of Ramprasad—the outcome of his sweet relationship with his Mother, but still he found in God a *real, living Mother*, through whose strength he could easily look the whole world in the face. Religious experiences may take the form of visions, ecstasies or any other shape that the world has known or not known, but man must have some experiences through which the inner conviction grows that there are more things in the universe than what meet our eyes, that there is a Reality, which is eternal and everlasting though we may not perceive it. And fortunately there have been in the world, from time to time and in all religions, persons who have given clear indications of having met that Reality face to face.

We have said that there are visions and ecstasies which are false, religious experiences which are misleading, but

we can easily distinguish the genuine thing from the false stuff by its effects. St. Teresa wrote in her autobiography in reply to those who doubted the authenticity of her religious experiences : " . . a genuine heavenly vision yields to her a harvest of ineffable spiritual riches, and an admirable renewal of bodily strength. I alleged these reasons to those who so often accused my visions of being the work of the enemy of mankind and the sport of my imagination . . All those who knew me saw that I was changed ; my confessor bore witness to the fact ; this improvement, palpable in all respects, far from being hidden, was brilliantly evident to all men. As for myself, it was impossible to believe that if the demon were its author, he could have used, in order to lose me and lead me to hell, an expedient so contrary to his own interests as that of uprooting my vices, and filling me with masculine courage and other virtues instead, for I saw clearly that a single one of these visions was enough to enrich me with all that wealth."

When some person doubted whether the Samadhi and other spiritual experiences of Sri Ramakrishna were not the outcome of a nervous disorder, he is said to have replied : "Well, I hear that you call my Samadhi a disease and say that I become unconscious at that time. You think day and night of all sorts of material things and yet consider yourself to be of sound brain, while I who meditate on the eternal Fountain-head of Consciousness appear to you as deranged ! A fine piece of reasoning !"

III

When there is a genuine spiritual vision, the character of the man is totally changed, he becomes altogether metamorphosed,—an inveterate sinner becomes a saint. He sees the world

clothed in a new light and the outlook of life becomes different.

The greatest sign of spiritual development is that the ego drops down completely and the Sadhaka becomes a mere tool in the hands of God. Only he who has got the highest spiritual vision can truly say, "Thy will be done." For he has no separate will for himself ; he is completely identified with God. He has no selfish motive ; for he has forgotten his self, we mean the lower self which only separates us from God. Some person develops a monistic consciousness the idea that there is only One Reality and everything else is illusion. He walks on earth as if by a momentum himself caring for nothing. Yet wherever he goes, an ineffable peace and love fill the atmosphere and a high degree of unselfishness marks all his actions. Those who are of dualistic temperament are so much filled with the consciousness of their Beloved, that their personality is totally merged in that of their Chosen Ideal and their character also is re-fashioned accordingly.

Yet the persons do not become inert and inactive, as a modern mind will think them to be. Very often a tremendous amount of energy is released out of the spiritual development. Loss of the ego does not mean the loss of life and the resemblance of the state of death, but it means a more intense living. When we can completely forget our self and let God work through us, wonderful becomes the result.

With our narrow vision we cannot understand this and consequently think that we shall do good to the world, we shall lift up humanity, and, as a result, raise dust and smoke, create heat and tumult. If we can make ourselves a silent instrument in the hands of God, we can do work which cannot be even imagined. Out of the spiritual life of

Buddha was released a power which is in action even two thousand years after his passing away. Similar is the case with Christ. Mahomed turned the Arabian desert into a dynamo of energy which for a time vitalized mighty monarchs and nations. St. Ignatius was a mystic, his visions and experiences might be taken for an indication of his "other-worldly" temperament. But the Order he founded has been one of the greatest factors for the progress and development of the civilization of the world. It is because the narrow love of our little self does not allow us to throw ourselves unreservedly into the arms of God, we become cooped up, as it were, in a well and fail to understand God's power even when it is in action.

Another characteristic of saintliness is great purity. The purity of a saint is not the purity of a puritan who wants to live in self-protection, hedged round by a barrier of laws and rules, but it becomes the very breath of his life. When a man has completely offered himself to the feet of God, he needs no longer make any effort to keep himself pure and unsullied; it becomes impossible for him to go wrong. When there is found a man who has got visions and transports but his character does not indicate a high degree of purity, we must view his experiences with suspicion.

Another sign of true spirituality is that the man gets an unselfish love for one and all—not only for man but also for lower creations, sometimes even for the vegetable kingdom of God. We hear of a saint who could not stand the sight of persons walking over grass, he would be so much identified with the sufferings of the vegetable life. Christ said: Love thy neighbour as thyself and *there is no commandment greater than this*. Indeed it is the sign of the highest spirituality to be able to

love one's neighbour *as oneself*. The Gita also says that when the real spiritual vision dawns on a man, he finds the happiness and misery of any other person as his own.

A religious person does not become weak as is commonly and wrongly supposed from the sight of his humility. When occasion arises he becomes strong as strength itself. This is possible only because he has nothing to be afraid of in the world, because he expects nothing from any earthly power and he has nothing to lose. Perhaps such a man does not make any display of his strength, but how can weakness find room in a person whose strength is the strength of God?

We may doubt the experiences of religious persons, but those who have developed real spirituality are the salt of the earth. In them we find manifested ideal virtues—ideal qualities of head and heart—which to the rest of humanity remain merely as an ideal, a vision and a dream.

The intellectual power of the saints becomes no less. When the spiritual vision opens, the meaning of everything in the universe becomes as clear as anything. The Upanishad has truly said that if we know God, everything else becomes known to us. A saint out of the depths of his spiritual life says many things which for many centuries to come become the subject of intellectual gymnastics for innumerable commentators and annotators to find out their right meaning. It was the experience of St. Ignatius that "a single hour of meditation at Manresa had taught him more truths about heavenly things than all the teachings of all the doctors put together could have taught him."

These will be some of the characteristics by which we can distinguish true spirituality from one false and counterfeit.

IV

Now the great question is, Can we, through our personal endeavour, expect to have the spiritual experiences which we admire in the life of saints and seers? One fundamental characteristic of scientific truths is that they are capable of demonstration—they can be explained to others. In the same way, can we hope, if we try, to experience in our individual life the truths which were revealed to spiritually developed souls?

When there appears a genius in any field of activity, we cannot exactly say what was the cause of the extraordinary development in him. We but vainly try to explain by saying that it was perhaps the hereditary influence or the effect of the environment or the time factor that led to the appearance and growth of a genius. All these explanations cannot stand close examination. Similar circumstances are found to be incapable to bring out the same extraordinary powers in another individual. Sometimes an insignificant incident leads to the development of an epoch-making thing and makes a man great. The falling of an apple is an everyday affair, but it was the cause of a great discovery which made Newton immortal. Similar was the case of a boiling kettle.

In the field of religion also it is difficult to find out any explanation as to what leads to the extraordinary development of spirituality in certain persons. Why was Mahomed so anxious to find out the meaning of the universe that he passed sleepless nights over this problem? Why did the misery of the world weigh so heavily upon the heart of the Sakhya Prince? In religious sphere also we find that sometimes a careless remark, an insignificant word or any trifling incident becomes the turning-point in the spiritual life of certain persons. A mild rebuke from his wife

turned the thoughts of Tulsidas towards God and made him eventually a saint. The priest's advice to the organizers of the marriage ceremony of Ramdas, the Guru of Shivaji, to be careful so that the right moment for the marriage might not slip by, set Ramdas thinking so seriously about the necessity "to be careful" about the problems of life, that he fled away from the marriage pandal and took to hard tapasya to realize God. The sight of a withered tree branching forth in spring was the cause of making a Brother Lawrence.

We find no reason why a particular event makes such a deep impression upon the mind of a particular person. This fact sometimes leads many to despair that it is not perhaps possible for them to develop their spiritual powers to any appreciable degree. But as in secular life though not fully comprehending the causes as to what makes a man a genius, others try to emulate those who have made their life a success, in the same way in religious field also average persons may try to follow the life of saints and seers whose achievements are a guarantee that others can be like them or at least be able to appease their spiritual thirst.

In every religion there is mention of a chalked-out path to be followed, for realizing Truth and developing one's spiritual life. Without undergoing the disciplines which were prescribed by persons who have trodden the path of spirituality, how can one dismiss religion altogether as meaningless and not worth striving for? Even in the field of science a certain amount of previous training is necessary to understand a scientist. Similarly a certain amount of practice is necessary to realize that God and religion are not simply mythical ideas.

When one has gone through the necessary disciplines and fulfilled the prere-

quisite conditions, one is sure to have some experiences—as is the unanimous opinion of the prophets of all religions—which will convince one beyond all doubts that God is true and that He can be realized in life. Christ said : Seek and ye shall find; the Gita says : I am easily attainable by him, who remembers Me with a single mind; a

modern prophet a few decades back said : God is much more real than the things man considers as real and He can be realized, I swear, if one be earnest.

Are not these words likely to raise fresh hopes even in those of us who are feeble-hearted? If not, let us pray more fervently for strength.

KALI-WORSHIP—I

BY SISTER NIVEDITA

I

The spot* where we are met this evening is the most sacred of all the shrines of Kali. For long ages it has been the refuge of pious souls in need, sorrow and thanksgiving, and their last thought in the hour of death, and who shall say to how many of the saints the Mother has revealed Herself just here? One she has called child, and another hero. One has been Her devotee simply, mad with the wine of Her Benediction and Her Beauty, and yet another has felt Her as his innermost self. For as the souls are numberless, so also are their powers, and innumerable are the wants that She can satisfy.

From this place Her voice goes out through the whole world sounding gently at the hour of evening and the time of dawn,—“My children, my children, I, even I, am your mother!”

The calls of the world may drown that voice in the glare of daylight, but with the return of the Hours of Peace, men sit alone with their own hearts, and then no matter how they misinterpret, come the still small tones of that com-

munion,—so small, so distant, that we scarcely hear them, though some day we shall realize that everything in the universe—every experience in life—is but a note in the organ music of the voice of Kali.

The associations of the place are sacred, the time is sacred, this very blood and dust of the shrine are holy. Let us realize that we are gathered here, where so many millions of the dead have come to pray, not to hear a lecture but to worship.

II

Those of us who feel that the search after God is the be-all and end-all of human life—that the wise man, the man of fullest living, is he who cries out, with his whole soul in the cry, “Like as the hart panteth after the water-brooks, so panteth my soul after Thee, O God,”—we who believe this will see in national customs, in national history, in national ways of viewing things, only one or other mantle in which to clothe the apprehension of the Divine.

It was so that the Semite dreaming of God in the moment of highest rapture

*The Kali-temple, Kalighat.

called him "Our Father," and the European, striving to add the true complement to God as the Child, saw bending over Him that Glorified Maiden, whom he knew as "Our Lady." But in India the conception of women is simpler, more personal, more complete. For India there is one relationship that makes the home—that makes sanctity—that enters into every fibre of the being; and it is not Fatherhood. What wonder that in India God's tenderest name is that of Mother?

This idea of the Motherhood of God has about it all that mysterious fascination that clings to the name of India for those who know it as students of history or philosophy.

In the old days, long before the birth of Buddhism, she was the land of treasures to which men must go for precious stones, and sandal-wood and ivory. Then came the time when she meant much to the Western day that was dawning in Greece: the days of Buddhism, when her Gymnosophists taught the Greek philosopher her ancient wisdom, even then, perhaps, ancient. Again came our Middle Ages, when the countries round the Mediterranean had somewhat recovered breath, and when the Crusades began. The Crusades were the meeting-ground between East and West—Eastern tendencies and interests streaming towards Baghdad, and thence being thrown on the Syrian deserts by the Saracen.

Here in the Crusades, and afterwards in the Moorish occupation of Spain, and always in the streets and by-ways of those fascinating old ports of Venice and Genoa, must have been born the true mystery of the name of India.

The wonderful tales of travellers and pilgrims, the magnificence of Indian escorts and palaces, the feats of jugglers and the extraordinary powers of endurance shown by Indian ascetics, all these

associations are called up by the name of India, for those who have never walked under the palm trees, nor seen the wild peacocks of the Motherland. And those are the associations of mediæval Europe.

Not contemporary with these surely, but belonging to the earlier days of the English occupation, is the glamour round the names of Indian doctrines. Such a delusive sheen tinges the popular reading of the word *Mâyâ*, and such a spirit arises when we hear that in India you talk of this the Motherhood of God.

Not but that this is a conception that must occur in all religions that are to satisfy the soul. The Galilean Teacher did not forget it, when he took a little child, and set him in the midst, and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." St. Paul wrote to his disciples as a mother greatly anguished till Christ be formed in them. Every true and tender word of help and counsel has added to the Semitic idea, "Like as a father pitieth his children," that sweeter notion of the Aryans, "Like as a mother pitieth her children." But in Christianity it has been implied—not overtly expressed, and the curious divergence between Indian and European ideals of women comes in here, further to thwart the birth of the thought of Motherhood in worship.

III

One of the most beautiful fragments of devotion that have come down to us from our Middle Ages is a little old French manuscript called "Our Lady's Tumbler." Here it might be thought, we had lighted on real Motherworship. But this is not so—for the characteristic utterance is "Lady, you are the *mon-joie* (my-joy) that lightens all the world,—

i.e., worship is not being offered to a mother, but to a queen. In India, this is never so. Behind palace walls or within her mud hut woman lives much the same simple and beautiful life of the old Aryan villages. Exquisite cleanliness and simplicity, infinite purification, and always the same intimate motherhood.

The notion of the lady is foreign to India, and those who love the country cannot be too thankful that it is so. Not that Indian woman should be deprived of anything that would make life noble and sweet and strong, but that their conception of existence is already more beautiful because more noble than any exotic notion. It must be through the intensifying of the Indian ideal of selflessness and wisdom and social power that Emancipation shall come.

And this absence of luxury and self-indulgence from the ideal conception of Indian womanhood is fitly imaged in this symbol that you make to yourselves of God, the most precious religious symbol in the world, perhaps God the Mother,—not the Queen. And of this symbol, you have made three forms—*Durgá, Jagaddhatri and Káli*.

In *Durgá*, we have, indeed, an element of Queenhood, but it is the power of the Queen, not her privilege.

Emerging from amidst the ten points of the compass, one foot on the lion, and one on the *Asura*, striking with the serpent and holding instruments of worship and weapons of destruction, there is, in *Durgá*, a wonderful quality of literary interpretation. She is a wonderful symbol of the Power that manifests itself as Nature—the living energy at the centre of this whirlpool.

Dim overhead is that series of pictures of the Giving of the Gods, that brings home to us the relation of God, of our own soul, to this great Energy.

Below, all movement and turmoil, above, the calm of eternal meditation. The Soul inert, and Nature the great awakener. Behind both That Which manifests as both—*Brahman*.

Look at it how you will, could there be a finer picture than this of the complete duality? But *Durgá* is the Mother of the Universe. The Divine and resistless Energy that kills almost as many as it brings to the birth, that fosters by the terrible process of the destruction of the unfit.

Are God and Nature then at strife
That Nature sends such evil
dreams?

So careful of the type she seems,
So careless of the single life?

That I, considering everywhere
Her secret meaning in her deeds
And finding that of fifty seeds
She often brings but one to bear.

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness
up to God.

I stretch lame hands of faith, and grope
And gather dust and chaff and call
To what I feel is Lord of all,
And faintly trust the larger hope.

Quivering human nerves know something that is called pain. How does *Durgá* stand to that?

For the Gods that men make to themselves will not all utter the same voice of the Universal Life, but unless they have been so realized as to feed their worshipper's hunger, some faculty of his will be starved and stunted. We must remember that all *this* is but one way of seeing God—that every act and feeling is unconscious worship. God is

its real soul, and if we hunger for love or for sympathy or for some word of encouragement and comfort, it is not in man that we shall find it—though it may be through man for the moment that our cry is stilled. And so in the symbol that we make of God, we need do no violence at all to this hungry human heart. We may and *must* satisfy it. Does Durgá do this?

If not—the great World Force, indifferent to pain as to pleasure, is clearly not the mother of the soul.

In Jagaddhatri we have some development of the notion of protection. But it is before Káli—the terrible one,—Káli, the tongue of flame—Káli—the face seen in a fire—Káli, surrounded by forms of death and destruction, that the soul hushes itself at last, and utters that one word—"Mother."

To the children she is "Mother" simply after their childhood's need. The mother who protects, with whom we take refuge—who says to the soul, as God says to all of us sometimes: "My little child—you need not know much in order to please me. Only love me dearly."

And if in all that surrounds Her, there is anything to our grown-up vision terrible, their eyes are sealed that they do not know it, and they find in her—as is the case with all emblems—only what their own life and experience leads them to understand.

And to the grown man, she is "Mother" after *his* need—the mother who does not protect but makes strong to overcome, who demands the very best that we can give, and will be content with nothing less.

Not, you see that in Káli there is balm for every wound—not that for the pain she gives the sweet—not that the truth of things is to be blinked and protection to be given to one, that ~~meant the desertion of another.~~ We

shall see that as long as we need that, as long as we in life are glad to take a place in the cool that leaves another to bear the burden and heat of the day, as long as we are thankful to possess, as long as we are cowards, even for those we love, so long we shall look for a coward's satisfaction in our God. And we shall find it.

But when we have grown past this, we shall find the right hand uplifted in blessing, *while* the left destroys. We shall see the moment of destruction of the Universe as the moment of realization. Life will be a song of ecstasy and thanksgiving that the last sacrifice has been demanded from us.

IV

Religion, it appears, is not something made for gentleness. Religion is for the heart of the people. To refine is to emasculate it. Every man must be able there to find bread. I must always illustrate from Christianity. I know that we have to thank God for certain elements of crudity and superstition that Christianity contains, that carry it to places that without these it could never reach.

The man who derives brutal satisfaction from life, or who sees no further than the surface of things, this man has a right to find these satisfactions, and to make for himself a worship which shall express these instincts. The man who is violent in his modes of thought, and vivid in his apprehension of life, the man who appreciates the struggle of Nature, and is strong enough to plunge into it fearlessly, that man has a right to offer to God that which he hourly demands from life. He who with precisely the same instincts as these, is full of the pity of life and of creation, will see in God the Refuge of All, the Divine Mother—pitiful and

compassionate. He will echo Her cry to the world; "Humanity, Humanity, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!"

But consciousness will not be arrested even here. After all, what is the meaning of death—of destruction of the visible—of all these forms of horror and fear? Is it not the manifestation of that Divine Energy that carries through fire and slaughter and blind cruelty the message of love and deliverance home to us? And the man to whom once the great word of religion was "My child, you need not know much in order to please Me. Only love Me dearly. Talk to Me as you would talk to your mother, if she had taken you on her knee,"—that same man will now be able to say through every word and act and thought, "Though Thou slay me, yet will I trust in Thee."

And at some infinitely distant time, perhaps, when duality is gone, and not even God is any longer God, may that other experience come of which the Master spoke when he said—"It is always on the bosom of dead Divinity that the blissful Mother dances Her dance celestial."

• V

As the child is occupied solely with the counting of some few objects, and the grown man with the truths of the higher mathematics, and as even those truths are transcended in reality by the faculty which they have developed,—so here—the first symbols are as necessary as the last, if we are to reach the end. There was no ultimate importance in those early operations of counting, yet mathematics could not have existed without them. So

worship must have its feet in the clay, if with its head it is to reach to Heaven. At every stage, however, we realize something that is to remain with us. *To the children of the Mother, all men must be brothers.* Separation is not. Difference is not. There is the common Motherhood. Men speak Her words to us, supplicate with Her hands, love with Her eyes, and our part to them is infinite service. What does personal salvation matter, if God, the infinite God calls for love and service?

And we realize the *greatness of fact*. No betrayal of truth is so terrible as that of choosing what is beautiful and easy and soft, to be believed and worshipped. Let us face also and just as willingly the terrible—the ugly—the hard.

God gave life—true. But He also kills. God is Eternity, but with that idea does there not rise the black shadow of time, beginning and ending in obscurity?

I have been born in happy circumstances. He gave them. How dare I say that, when to another He gave hardship and pain and care? Shall I not worship Him in this manifestation of destruction, nay, is this not the very place where I shall kneel and call Him Mother?

But linked with this sincerity is that other which leads us to it and beyond it. "If thy hand or thy foot offend thee—cut it off, and cast it from thee. Better is it to enter into life halt or maimed than having two hands or two feet to be cast out into ignorance." The God of Truth must needs be the God of Sacrifice. And, last of all, the great glory of this Mother-worship lies in its bestowal of *Manhood*. Time after time Kâli has given men to India. In the history of Protap Sing, of Shivaji, and of the Sikhs, stand the men She gave. If Bengal, the cradle of Her worship, the home of Her Saints, parts with Her

worship, she will part at the same time with her manhood. It is her part to renew that ancient worship with ten times greater devotion, for the loss would be to her lasting peril and disgrace.

It is well to remember that we seek truth, not the triumph of a party. And it is also well to remember that where

the question of authority comes in, the only authoritative fault-finder would be that man who had realized all the Kâli-Worship has to give.

And He found no fault. Rather He uttered a message in the name of the Divine Mother that is to-day going out into all the world, and calling the nations to Her Feet.

FOLK ART AND ITS RELATION TO NATIONAL CULTURE

By G. S. DUTT, L.C.S.

THE SOUL CHARACTERISTICS OF EACH NATION SHOULD BE PRESERVED

It is now an accepted fact that individuals differ from one another in their distinctive inborn qualities of character which are the products of special peculiarities of heredity through countless ages and of differences of environment and pre-natal influences; and that the true aim of education is not to produce a dead level of uniformity by forcing all individual minds and characters into the same mould;—but to detect, ascertain and develop what we may call the special inborn “soul characteristic” of each individual, while at the same time giving all individuals the benefit of a sound education and equal treatment in the facilities for acquiring knowledge.

And just as individuals differ markedly in their “soul characteristics,” so do races and nations. The world no longer believes in a theory of “a chosen people”—of a people who have a monopoly of all the finest qualities of the human race and who are ordained to impose their will and their ideals upon other peoples and

nations. On the other hand, it is being more and more clearly recognized that Herbert Spencer was right when he said that “the highest individuation must coincide with the greatest mutual dependence,” that evolutionary progress is “at once towards the greatest separateness and the greatest union.” In other words, the true object of civilization is not to force all races and nations into one uniform and stereotyped character, but the fabric of human civilization should be a richly variegated mosaic to which each race and people makes its distinctive contribution by developing and perfecting its own special race characteristics of mind and soul. Wherein then lies this essential difference between races and nations which marks them out from one another and which enables each of them to make its distinctive contribution to the sum-total of human culture?

For the purpose of analysis we may here divide human activities into three main departments appertaining respectively to Reason, Imagination and Emotion. And if we do this we find that while in the sphere of pure reason

or, in other words the sphere of Science, there is nothing that is the distinctive characteristic of any particular race or nation, in the sphere of speculative imagination races and nations differ markedly from one another;—while in the emotional sphere and in that of the decorative imagination this difference becomes even more marked and pointed. As a result of this we find, on the one hand, that there is no such thing as a national system of science characteristic of any particular race or nation; but that in the world of science all nations can contribute equally and, given due opportunity, should make an equal contribution to the sum-total of human knowledge. On the other hand, in the sphere of speculative philosophy, nations develop remarkable differences of outlook and treatment. Thus the philosophy of Bacon and of Herbert Spencer, of Comte and Hegel, all display special characteristics of race-genius of their respective peoples just as the philosophy of the Vedanta displays the special characteristics of the Indian race-genius. But the distinctive soul-quality of each nation finds its most characteristic expression in the emotional field and in that of the decorative imagination; and it is therefore through the medium of Art more than in any other sphere of life that the soul-quality of each nation has found its most characteristic self-expression and it is through the medium of its national art that each nation has made its most distinctive contribution to human culture.

It follows, therefore, from what we have said above, that while the spirit of science is of a universal character and knows no difference of race or national characteristics, the spirit of a nation finds its most distinctive expression in its special philosophical outlook on life and in its distinctive art language. It follows also that in order to be able to

make its maximum contribution to human culture and civilization, it is the duty of each nation to cultivate and develop to the full its characteristic philosophy of life and its characteristic forms of artistic self-expression—by developing, in the words of Herbert Spencer, “the greatest separateness and the highest individuation” in these spheres along distinctively national and racial lines.

This is not to say that cultural contacts between races and nations should not occur or that races and nations should not be influenced by one another and learn from one another. On the contrary such contacts not only should take place and do take place, but we know only too well that in the present age cultural penetration of one nation by another is going on to an alarming extent in many cases. As in the case of individuals, however, a nation which allows impact with an extraneous culture to swamp or wipe out its own distinctive race-personality loses its value in the hierarchy of nations and drops in the estimation of the world; whereas a strong and vigorous race utilizes impact with extraneous culture by organically assimilating new principles and new tendencies in harmony with its own being and thus reacting into ever new enrichment of its own distinctive personality.

THE IMPORTANCE OF FOLK ART

Now we find that with the growth of the industrial civilization and the development of communication between different nations and the promiscuity of knowledge, the distinctive soul characteristics of nations tend to become masked or even lost owing to the development of a stereotyped mentality of the machine age on the one hand and a greater reliance on the material as

distinguished from the spiritual outlook on life on the other hand; and humanity is the poorer for this loss. The growth of the hyper-material, hyper-industrial and hyper-commercial outlook and the increasing sophistication of life which is a trait of modern civilization is also accompanied by a loss of the simplicity and freshness of outlook, aims, ideals and aspirations and of the directness, the vigour, sincerity and spontaneity of life which marked the pre-industrial age. In the history of each nation there arises a stage in the onrush of the process of its progress in stereotypedness and sophistication when it yearns to get back to the simplicity and directness, the vigour and freshness and the sincerity and spontaneity which marked the earlier stages of its life and to regain touch with the distinctive soul characteristic of its own race acquired through the countless ages of its evolution.

It is then that the importance of folk art is realized as the fountain for the renewal of national inspiration and for the resuscitation of national culture. For the folk art of a nation is the sincerest and most spontaneous collective expression of its essential philosophy of and outlook on life and of the distinctive moral and spiritual ideals of the race,—of its simple joys and sorrows as well as of its highest aims and aspirations expressed through an art-language specially suited to its race-genius and therefore the most effective for its purpose and one in which it specially excels—embodying the language, imagery, turn of expression, tonality and rhythm peculiar to its race-genius and evolved by it through the countless centuries of its evolution and through the operation of its special race-mixture, of its physical environments and deep cultural influences. It will now be clear that it is through the medium of

folk art more than through anything else that the national genius of a race or people maintains the continuity of its soul life and through which it can re-establish that continuity where the latter has been broken either through special historical reasons or through the growth of sophistication or materialism in outlook or through the operation of an excessive industrialism and commercialism or other disturbing influences.

Thus a nation which has lost or is about to lose its soul is enabled to re-establish contact with it through the medium of its folk art.

From what has been said above it is also obviously incumbent on a nation to discover its own true self, to find out clearly wherein lie its distinctive characteristics and to develop those distinctive characteristics with assiduity through its educational and social system. The folk art of a nation, more than anything else, helps it to discover these essential national characteristics.

So far we have looked at art as a kind of race-language or a language or a form of the self-expression of the race-spirit. But there is a second way of looking at the art of each race, and that is as a rhythmic mould or inspirational channel specially forged by the spirit of the race for its active outward functioning in life. The national art of each race is, so to speak, its own special rhythmic wave-length in which its spirit finds special scope for its self-expression, self-development and self-fulfilment. It is for this reason that for the development of the creative genius and creative imagination of the individual as well as of the race, it is imperative for it to have recourse to the rhythmic measure of its own national art which has a special potency for the quickening of its creative imagination and its crea-

ive genius. Mere copying of the art-forms of another race is powerless to supply a people with the stimulus needed for the development of its creative genius. On the other hand, such copying and imitation inevitably makes its spirit stunted and barren.

Folk art furnishes the greatest and most powerful stimulus to a race for the constant rejuvenation of its creative genius; for being completely unadulterated by extraneous influences it supplies the purest rhythmic mould or inspirational channel worked out by the race-soul for its creative activity. A constant stream of inspiration from its folk art is therefore to a race absolutely essential for its spiritual development, the development of its character and the creative functioning of its spirit.

There is still a third way of looking at art; and that is from the point of view of the spontaneous expression of the spirit of joy in life which is so needed not only for the happiness of man but for his very existence and growth.

The spirit of pure and simple joy or *Anandam*, which is at the root of universal life, is often missing in the cultivated art of a people owing to the inroads of artificiality, the growth of self-consciousness, the cramping effects of the development of rigidity and sometimes even of corruption in social life under the influence of perverted religious and social forces or through the influence of a misguided educational system. We often see examples of a people deprived of this spirit of simple, pure and spontaneous joy, as, for example, is the case with the present-day educated classes in Bengal. Now, among the simple unlettered folk in every nation, such artificial conditions do not operate and they thus retain in a marked degree the spirit of this simple, pure and childlike joy even in the face of pover-

ty, privation and want and express that joy spontaneously in their life and art. Thus folk art furnishes a nation with the means of recovering its spirit of spontaneous joy in life.

Further, unlike the cultivated arts of the over-cultivated stages of society in all countries, which are often marred by a complicated formality and artificiality, an excessive elegance, and an over-refinement of mannerism bordering on effeminacy, the Folk Art of every nation has a primitive purity, directness, vigour, vitality and robustness which serve as a perennial fund for the rejuvenation and strengthening of national life and national art from age to age.

EXAMPLES FROM EUROPE

This has been realized by the nations of Europe during the last two or three decades, and, as a result, we find a two-fold process going on there as a means of renewal of inspiration in national life from the fountain of folk art; namely, —firstly : a movement on the part of each nation of Europe to search out and discover the remaining vestiges of its own folk art, and by holding them in fond embrace to fill the national spirit with the thrill of a new life; and secondly, a movement on the part of all the nations of Europe and America to ransack the primeval woods and forests of Africa and America and by searching out the primitive arts of the Negroes and other primitive races to gather inspiration and ideals for the reintroduction of simplicity, naturalness, vigour and vitality in life and art. The same forces which at the present day are fast killing the invaluable folk arts of India have been at work in Europe for more than a century with the result that in most cases the active traditions of the folk arts have been extinguished

either completely or almost completely in European countries by the inroads of a rampant commercialism and industrialism. Thus, for example, in the sphere of sculpture and painting the living traditions of the medieval artists and craftsmen of Europe have completely disappeared and in their eagerness to introduce freshness and vitality into the soulless artificiality of their present-day schools of sculpture and painting the European races are busy closely studying the sculptural creations of the Negroes and the rock paintings of the cavemen.

In the sphere of music and dance, however, the traditions of the folk arts had not been entirely killed in many of the countries of Europe when two or three decades ago they became awakened to their value; and so we find that each nation of Europe has been busy making a systematic search for and a careful and scientific study and record of its still surviving folk music and in particular of its own folk songs and folk dances. And it was high time that they had started doing so; for, had they delayed even a generation longer and in some cases even a day longer, the traditions of those precious national arts would have disappeared completely for ever from their midst beyond all chances of recovery.

In no country of Europe has this new movement been stronger or more pronounced than in the most wide-awake and progressive country of Europe, namely England. Until the beginning of the present century the English people practically borrowed all their music from the nations of central and southern Europe, for they believed that the English nation had no music of its own. As a result there was little scope for the development of the creative genius of the English people in the sphere of music. It was

the great Englishman Cecil Sharp who started, at the beginning of the present century, the movement for the revival of old English folk dances and folk songs which has since furnished a pattern for similar activities in almost every European country. Cecil Sharp made the discovery of the fact, which was not known to his countrymen at the time, that contrary to their belief the simple unlettered folk in the English country-side had always had among them most beautiful traditions of song and dance, most of which had become already extinct, but the very last vestiges of which were in danger of being extinct in a few years' time if immediate steps were not taken to search them out in their native rural haunts and to make a careful, systematic and scientific record of them without loss of time. And so, regardless of considerations of his own fragile health and of his material prospects, he went about the fairs and markets and hamlets of the English country-side, busily recording with his own hand with every detail of their notation and wording and intonation and gesture the folk songs and folk dances of "merrie old England" that had still escaped complete extinction and of which the last and only exponents then left had reached such a hoary age that with their death in the course of perhaps a year or two in many cases, the entire tradition would have completely disappeared from England. The story goes that he once heard that an octogenarian who was the only man who knew a particular old folk song was in his death-bed and was not expected to live more than a few hours longer and so to that dying man's house ran Cecil Sharp with his note book and pencil in hand and from the lips of the dying man rescued for the English nation one of their national treasures in the shape of a folk song.

The contagion of his enthusiasm soon spread in his land and the English Folk Dance and Folk Song Societies had their birth. All those who have more than a mere superficial knowledge of the forces that go to make up the present vitality of the great English nation know how much it owes to the revival of its own old national folk dances and folk songs, in the shape of a wonderful accession of joy and vitality in national life and of the purification of the national spirit, not to speak of the impetus which it has supplied to the renaissance of the English musical genius. It has been truly said that whenever in Europe "art music" or the music prevalent among the so-called cultivated classes has gone through a crisis and was threatened by a stagnation in its development, composers have found new inspiration and fresh life from the ever-living spring of folk music. This furnishes a very striking illustration of the proposition which I stated at the outset that whether it is an individual or a nation, it is essential for the quickening and development of its creative genius that it goes for its inspiration straight to the very fountain-head and the very store-house of its national genius, viz., its own national folk art.

It would be a mistake to regard this as merely an advocacy of a narrow parochialism as some so-called advocates of cosmopolitanism in knowledge and art might be inclined to characterize it. For it is an indisputable fact that while an artist's style must be ultimately a personal one, an individual being a member of a nation, the greatest and most widely known artists have been those who were most strongly national. We find this illustrated in the cases of such world-famed artists as Bach, Shakespeare, Verdi, Reynolds and Whitman. Their appeal was un-

doubtedly cosmopolitan but the origin of their inspiration was national. The works of the great German musical composers, Richard Wagner and Beethoven, were alive from beginning to end with the spirit of German folk song. We find a most striking illustration of the same principle in the case of our own Rabindranath Tagore. The beauty of his lyric poetry and his lyric genius has thrilled the world into a new spiritual and rhythmic realization; but although influences from the classical music of India as well as certain musical currents from the West have mingled in his work, his genius bears the special impress of, and has received its greatest contribution and its greatest stimulus from, the folk music of his own native soil of Bengal,—from the soul-stirring strains of the *Baul*, the *Kirtan* and the *Bhatial* songs of the simple unlettered folk-singers of Eastern and Western Bengal. Those, amongst us, therefore, who see in the stupendous genius of the great Rabindranath merely an isolated figure without its vital background of the art of the humble folk-singers of Bengal and who seek to gather creative inspiration for themselves by merely trying to copy the inimitable artistic synthesis created by him make a profound mistake. The Bengali nation, if it is to gather the most potent inspiration for the renaissance of its poetical, lyrical and musical genius, must seek that inspiration at first hand from the prolific store-house of the still surviving folk-songs, folk-music and folk-literature of Bengal. It must sit at the feet of and gather direct inspiration from the humble unlettered but not uncultured rustic folk-singers and folk musicians of rural Bengal instead of leaving them as at present to die of starvation and disease and their art—which is a priceless heritage of the Bengalee nation—to perish.

NEED FOR CONTRIBUTIONS FROM DIFFERENT RACES OF INDIA

I have deliberately spoken of the Bengali people and the folk arts of Bengal and not in more general terms of the Indian people and the folk arts of India; for although, politically, Indians aspire to a united life, and although the different races inhabiting the Indian continent are pervaded by a common culture and a common outlook on life, yet, in matters relating to art, growth and development follows racial instead of political divisions, and the synthesis of Indian art is but the sum total of the art-contributions of the different races inhabiting India. The arts of the Rajput, the Moghul, the Bengalee, the Dravidian races of South India have each their own separate distinctive character.

Let us take the case of Bengal, the native province of the present writer.

It would be idle for the Bengalees, nay disastrous for their spiritual and cultural life, to let the exigencies of political or sentimental considerations to blind their eyes to the all-important biological fact that from the peculiar race-mixture of their origin and from special geographical and natural environments as well as from the special historical and spiritual influences which have gone to form their traits of character and their outlook on life with all their virtues and defects, the Bengali people, although a component part of the great Indian nation and although sharing in and contributing to the totality of the great Indian civilization, are, nevertheless, a distinct race and a distinct people from those of other provinces. We must no longer be blind to the fact that we have our own Bengali national system of all the arts, *viz.*, of poetry, of painting, of music, of sculpture, of architecture and of dance and

our enthusiasm for a general type of Indian poetry, Indian music, Indian painting, Indian sculpture, Indian architecture and Indian dance must not blind us to the importance of cultivating our own provincial and special forms of these arts in which we excel most and in which Bengal has in the past made a great contribution and is destined in the future to make a still greater contribution to the common civilization and culture of India and to the civilization and culture of the world.

Hitherto with one solitary exception, *viz.*, that of Bengali literature and Bengali poetry, in which our educated classes have developed a race-consciousness and a race-pride and an eagerness for research into old indigenous Bengali sources of inspiration, we have been so blind to the art wealth of Bengal that even to this day we do not venture to speak of Bengali art or Bengali architecture, Bengali sculpture, Bengali painting, Bengali music, or Bengali dance; and the educational institutions and universities of our province made no provision for study and research in these spheres of our national art, far less encourage the pursuit of their traditions;—for our educated classes believe that Bengal has no distinctive national art of her own. And so we find that our architects travel to Delhi, Agra and Jeypur for their inspiration in what they call Indian architecture; our budding sculptors go even further afield; our painters scramble for the flesh-pots of Moghul and Rajput traditions and burrow among the dark caves of Southern and Western India; our musicians lose themselves in admiration of the classic Ragas and Raginis developed in the courts and palaces of Western India and our young aspirants in the sphere of the art of Dance sit for their inspiration at the feet of the temple dancers of Malabar

and the Nautch girls of Delhi and Lucknow. Not that there is not much for us to know and learn from these important sources, but we have so far shown a complete forgetfulness of the historical fact that in many of these fields the art of Bengal has in the past furnished inspiration not only to other provinces of India but to other countries of the continent of Asia and a complete ignorance of the fact that all the time we have had in the rural areas of Bengal living art traditions of unique beauty and spiritual and rhythmic qualities practised by folk artists whose art constitutes a valuable national heritage of the people of Bengal but which is fast becoming extinct through non-recognition, apathy and neglect on the part of the so-called educated classes. It would be a great national misfortune for the Bengalee race and indeed for the whole of India, if the priceless traditions of these folk arts are allowed to disappear from the country instead of being carefully recorded, practised, treasured and perpetuated by the people of the educated classes of the Province.

NOT MERE SENTIMENTALISM

Lest these views be regarded as the mere sentimental ebullitions of an ever-sentimental Bengalee, let me quote the words of Cecil Sharp—an illustrious member of the English race—which is undoubtedly among the manliest and least sentimental races of the world.

Speaking of England and of the system of education in that country, this is what Cecil Sharp said only twenty-five years ago: "Our system of education," said he, "is at present too cosmopolitan; it is calculated to produce citizens of the world rather than Englishmen. And it is Englishmen, English citizens, that we want. How can this be remedied? By taking care,

I would suggest, that every child born of English parents is, in its earliest years, placed in possession of all those things which are the distinctive products of its race. The first and most important of these is the mother tongue. Its words, its grammatical constructions, its idioms, are all characteristic of the race which has evolved them, and whose ideas and thoughts they are thus peculiarly fitted to express. The English tongue differs from the French or German precisely as the Englishman differs from the Frenchman or the German. Irish patriots are fully alive to this, and, from their own point of view, are quite right in advocating the revival of the Irish language.

"Then there are the folk-tales, legends, and proverbs, which are peculiar to the English; the national sports, pastimes, and dances also. All these things belong of right to the children of our race, and it is as unwise, as it is unjust, to rob them of this their national inheritance.

"Finally, there are the folk songs, those simple ditties which have sprung like wild flowers from the very hearts of our countrymen, and which are as redolent of the English race as its language. If every English child be placed in possession of all these race-products, he will know and understand his country and his countrymen far better than he does at present; and knowing and understanding them he will love them the more, realise that he is united to them by the subtle bond of blood and of kinship, and become, in the highest sense of the word, a better citizen and a truer patriot.

"The discovery of the English folk-song, therefore, places in the hands of the patriot, as well as of the education-alist, an instrument of great value. The introduction of folk-songs into our schools will not only affect the musical

life of England; it will tend also to arouse that love of country and pride of race, the absence of which we now deplore."

And every word of what Cecil Sharp said twenty-five years ago of England and the English people applies to-day with an equal if not a far greater force to us in Bengal and to our own folk art and our own folk songs and folk dances. Let every child born of Bengali parents be placed from its earliest years in possession of all those things which are the distinctive products of the Bengali race, and he will thereby know and understand his country and his countrymen far better than he does at present; and knowing and understanding them he will love them the more, realize that he is united to them by the subtle bond of blood and of kinship; and become in the highest sense of the word, a better citizen and a truer patriot.

The movement for the active revival and practice of old Bengali folk songs and of old Bengali folk dances which I

have had the honour of inaugurating 18 months ago places, therefore, in the hands of the Bengali patriot, as well as of the Bengali educationalist, an instrument of great national value. The introduction of folk songs and folk dances into our schools and universities will not only affect the musical life of Bengal; it will tend also to arouse that love of country and pride of race, the absence of which we now so much deplore. The same remarks apply, although to a somewhat lesser degree, to the indigenous art traditions of Bengal in the sphere of architecture, sculpture and painting.

And what I have said of Bengal applies with equal force to the various other races with a distinctive art-language of their own which form the component units of the great Indian nation and which have contributed the products of their own distinctive race genius to the common culture of India.*

*Lecture delivered before the Post-Graduate Department in Arts of the University of Calcutta on the 7th April, 1932.

AN IDEALIST VIEW OF LIFE*

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

The book under review embodies the Hibbert Lectures for 1929. Sir S. Radhakrishnan is the second Indian who was invited to this position of honour and responsibility.

Radhakrishnan is well known as a facile writer on Philosophy, specially on Indian Philosophy. To the author of *Indian Philosophy* the honour was legitimately due, for Radhakrishnan has made the charming presentation of the living ideas and creative

ideals of Indian Philosophy and Culture. He is a versatile writer and shows competence and mastery in the Philosophy of the East and the West. His books are generally written with free and unfettered judgment.

The present book is an able defence of Idealist view of life. Though he does not appear to have followed any philosopher, still he has not broken

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away from the Idealistic tradition. The book is a solid defence of Idealism at a time when the thoughts in the philosophical world are in a bit chaotic condition. Philosophy recently has outgrown the logical and the intuitive method; and idealistic conclusions regarding life are challenged from every direction. Radhakrishnan has, therefore, felt the call to re-establish Idealism, and point out the inspiring guidance it can give with its wide cultural and humanistic possibilities. He is not anxious to prove himself a new Messiah with a new theory of the universe. He says, "These lectures have no such pretensions. They endeavour to restate the very essence of the great philosophic tradition of Idealism."

An Idealist view of life must face, in the present-day history of thought, challenge from the Behaviouristic Psychology, Realistic Metaphysics, Freudian Psychoanalysis, the psychological study of religion, and conflicts of religion. The objectivity of human society, its sacredness and its deep intuitions have got a rude shock in the present day from the war mentality that is evidently becoming clear every day. The world history has been a menace to the foundations of religion and spiritual life and to the faith and hope that inspire the formation of a *Civitas Dei* on earth. The rise of science, the principle of self-determination of the races are indeed great forces of modern life, but the ineffectiveness of religion has been instrumental to the withdrawal of the sobering influence of religion upon life. The new forces will be more destructive without the balming influence of religion.

When life loses its synoptic vision of reality and is off the Idealistic mooring, it has to be satisfied with short and partial theories of Naturalism, Agnosticism, Pragmatism, Humanism, Modern-

ism, the cult of superman and eternal feminine. These theories are the outcome of some tendencies laid in the soul, but they do not show an adequate appreciation of the natural profundity of the human soul.

The author points out the function of philosophy. It is to "provide us with a spiritual rallying centre, a synoptic vision, as Plato used to call it, a *Samanvaya* as the Hindu thinkers put it, a philosophy which will serve as a spiritual concordant, which will free the spirit of religion from the disintegration of doubt and make the warfare of creeds and sects a thing of the past."

The author then deals with the religious experience, intuition and intellect, and the spirit in man. These three chapters have almost the same kind of matter to deal with. In the chapter on religious experience the author has distinguished the nature of religious experience from all other forms of experience. Religious experience is unique—it is as Whitehead says, "what the individual does with his own solitariness." In this sense Kant and Hegel have not the right appreciation of religious consciousness, inasmuch as the one has laid emphasis upon the consciousness of moral values, the other upon the synthetic vision of the metaphysical view of the universe. Religion may presuppose it; but the heart of religion does not lie therein. Religious experience is the highest form of experience and the richest fruition of life. "It is the reaction of the whole man to the whole reality Such functioning of the whole man may be called spiritual life, as distinct from a merely intellectual or moral or æsthetic activity or combination of them." Since in spiritual life the whole man gets its satisfaction, all tension of normal life disappears, giving rise to

inward peace, power and joy. The Greeks call it *ataraxy*, the Hindu, *Santi*, the positive feeling of joy, sincerity and confidence which attend the visitation from the living truth. Such experiences, according to the author, carry their own convictions, and for which no other proof is required. And when utterances proceed from realizations they have strange simplicity and authoritativeness. "These experiences are also ineffable. They transcend expressions while they provoke them." The author quotes numerous authorities to show the uniformity of realizations and the unanimity of expressions amongst the mystics about the ineffable experiences. The mystical experiences have a wide range from the most personal to the most impersonal. The Hindu thinkers are hospitable enough to accommodate them, since the Hindu can see the truth of both the philosophical idea of God as an all embracing spirit and the devotional idea of a personal God. This correspondence of the personal and the impersonal in man corresponding to the personal and the impersonal in the Absolute makes it possible for the Hindu mind to embrace and enjoy the personal feelings in devotional and practical mysticism as well as the impersonal delight of the philosophical or transcendent mysticism. The Hindu is anxious to react to Reality through all the aspects of his being. He apprehends it through all his faculties, intellectual, aesthetic, moral and spiritual—he apprehends it in silence. God is all-absorbent. His touch fills our being. He won't come when the soul has not its right choice. He won't allow the least deflection of the soul when He comes. "He is the soul's delight, the soul's food, the soul's all." This chapter exhibits the author's deep sympathy with all the religions of the world and

his absorbing interest in the dignity of spiritual life.

Next the author proceeds to examine the nature of intuition and its various kinds. He seems to think that there is no conflict between intellect and intuition. Intuition is the finest flowering of the intellect. "Though intuition lies beyond intellect, it is not contrary to it." Intuition is not allogical. It is supra-logical. The author narrates the views of Hegel, Bradley, Bosanquet, Croce and Bergson on the relation between the intellectual and intuitive knowledge and quotes at length Samkara and agrees with him in asserting "that there is no real but only a logical distinction between subject and object in the immediate awareness of self as real being."

In the next Chapter the author shows how all creative geniuses of the world—in all fields of life—have the inception of their work in intuition. Intuition is the starting point. In the sudden flushes the whole scheme stands revealed, which subsequently intellect develops. The initiative flushes are divine, the construction is human. He quotes Plato, Descartes, Spinoza, Leibniz, Pascal, Kant, Croce and others in his support. But this divine faculty in man does not work in a uniform way. It moves the whole being of man but it does so in rarely fit souls. Intuitive impress is always relative to the receptivity of the soul, and this receptivity is not uniform in all parts of our being. This explains the different kinds of intuition—aesthetic, moral and artistic.

The author then examines the nature of the different kinds of values, and shows how in the soul of man they are organically united and connected. The author recounts the forces working in man and shows how in the best lives all the creative ideals and values have their places. But the central note in man is

spiritual. It absorbs all the forces, and transforms and unifies them as the dominant note in the rhythm of the soul. The author then examines the psychoanalytic theory that religion is the expression of the repressed forces and wishes in the unconscious. According to the author "it is right in so far it admits that religion is not due to conscious reasoning of the type with which we are familiar in science. The psychoanalysts are wrong in their assumption that what scientific reasoning deals with is reality and all else is a phantasm." He challenges—and most rightly—the assertion that the libido can be identified with the deeper nature of our being.

The author then passes on to the examination of some of the fundamentals of the Modern Philosophy—Matter, Life and Mind. He introduces Alexander, Whitehead, Jeans and Eddington and examines their systems and points out their incompatibility with the great tradition of Idealism.

The author then considers the nature of human personality and its destiny. He believes in human personality and criticises the Behaviourist and the Gestalt theories. Professor Watson reduces conscious behaviour to a derivative of reflex action. But the author rightly points out that "a conditioned reflex is not an intelligent adaptation." The Gestalt psychology affirms self to be a unity "more than a sum of its subordinate parts." "It is an active living whole, a body-mind, the latest term in the evolutionary process." The author then passes on to the consideration of the self as subject and favours the view of Plato that "mind in man is the offspring of the world-mind." Behind the empirical unity there is the transcendental self. This is Atman amongst the Hindus. The human soul enjoys in it an each-ness (uniqueness) and a universality (all-

ness). It can consciously join and work for the whole and embody in its life the purpose of the whole. In other words the human soul comes to feel the fellowship with a universal mind. His own consciousness carries with it the consciousness of a universality. The author then examines the doctrine of Karma and freedom and accepts the familiar doctrine that "freedom is not caprice nor is Karma necessity." Human motives are not uncaused, but self-caused. Self is free. "And will is the self on the active side."

The author next enters into the question of destiny of the human soul, and in this connection examines the problems of personal and conditional immortality, rebirth, salvation or Moksha. Salvation is not survival. Liberation is the deliverance from durational continuance. "It is not a life only fruitless or endless, but a new mode of being, a transfigured life, here and now." "When the Hindu thinkers ask us to attain release from rebirth they are asking us to transcend the standpoint of mere individualism and rise to an impersonal universalism."

Then he proceeds to consider liberation in the theistic sense. He describes it as the continuous, permanent, unclouded communion with God."

The author then advances the view of Samkara. He says: "Samkara is generally regarded as favouring the hypothesis of the *absorption* of the individual in the eternal Brahman." And he says: "We find a large number of passages in Samkara which indicate that while the soul attains at the very moment of release a universality of spirit yet it retains its individuality as a centre of action as long as the cosmic process continues." "The freed soul, so long as the cosmic process continues, participates in it and returns to embodied existence not for

its own sake but for the sake of the whole . . . the freed souls touch the fringe but do not enter the cloud." The learned author then refutes the idea of progressive perfection—"the question of a perpetual travelling." "There must come a time when all individuals will become sons of God and be received into the glory of immortality."

The last chapter deals with Ultimate Reality. Here he examines Smuts' Holistic Evolution, Alexander's and Lloyd Morgan's Emergent Evolution and Whitehead's Ingressive Evolution. He traces the naturalistic taint in Holistic Evolution. Smuts is, according to the author, right in tracing the order of evolution as matter, life, mind and personality. Idealism does not deny evolution, and when Idealism affirms the primacy of mind, it is not the mind of this or that individual that is so posited, but the Supreme Mind. The description of the reality as a stream of Holistic tendency does not clear Smuts' position, for he does not clearly lay down its *distinctive nature*. He defines it as a force which makes for wholes in the cosmic process. It has a tendency to pass into naturalism.

If holistic evolution "accepts a synthetic, ordering, regulating activity in this universe," emergent evolution traces all the complexities of creation and life from the space-time stuff. The '*emergents*' are the complexities at the higher level of existence. Material configurations, life, mind, emerge in the course of evolution from the primordial substance. Even God is a creation of time. Alexander finds a *nisus* or thirst of the universe for higher levels. This *nisus* is creative. But unless the *nisus* is accepted as the spiritual power, it is difficult to see how the primordial space-time and a blind driving force can account for the order ever in emergence. Lloyd Morgan, unlike Alexander, ex-

pressly holds this *nisus* as God—as the directive and regulative Activity. "God is not the emergent deity, but an Activity within which qualities emerge and the whole course of emergent evolution is directed." The author then explains Whitehead's Ingressive Evolution. Whitehead suggests an eternal order and a creative reality. But he is not definite about this ultimate creativity which is pure indetermination without a character of its own. And how this purely indeterminate reality becomes a determinate freedom is not clear in Whitehead. The professor adds: "unless the ultimate creativity is conceived in more satisfactory terms, on the lines of the absolute Mind which has ideal being and free creativity, it becomes a non-logical abstraction."

The professor then gives the conception of God and the Absolute. These are the closing chapters of his book—and they seem to be the best and the most eloquent. Here he seems to give something of his own philosophy and vision. He is a believer in God—and is opposed to naturalism and many modern "isms." He holds that God is prior to the world, but not in any temporal sense. He is the logical prius of the world. He believes in the immanent purposiveness of the world and with McTaggart, holds that the deficiencies, moral and aesthetic, are "not too bad to be true or actual." But God is not only this. The moral and spiritual experiences reveal that God is not only the goal but the spring and the sustainer of the moral effort. God is the *primordial mind*, the loving redeemer, and the holy judge of the universe. But the order in the world is not to be supposed as pre-destined. God creates and shapes events every moment. He works as a creative genius. "Throughout the process there is an unrealised residuum in God, but

it vanishes when we reach the end." If predestination is true, the creation of novelties, the loving trust and surrender of man to God and the grace of God are illusions. "The theory of predestination is repudiated in favour of the love of God and the freedom of man."

If the idea of God as creator and redeemer meets the religious need, the idea of the Absolute gives us the sense of completeness, rest and fulfilment. "The Absolute," according to the author, "is pure consciousness and pure freedom and infinite possibility, it appears to be God from the point of view of the one specific possibility which has become actualised . . . The Absolute is the foundation and *prius* of all actuality and possibility. . . . The Absolute is the pre-cosmic nature of God, and God is the Absolute from the cosmic point of view."

The book under review is more a critique of the modern phases of thought than a resumé of the author's position and views. The author's own standpoint is to be gathered by the reader; the author's standpoint is synthetic. He seems not to deny any form of experience, for it is set in the whole. He protests against the partial views and theories and seems to think that the failure to appraise life from the standpoint of eternity is what constitutes the shortcoming in life. This synthetic attitude has enabled him to see life in its infinite possibilities as well as its definite actualities and their values. •

This key-note is found in his synthesis of intellect and intuition. Intuition is not opposed to intellect. It is not non-intellectual, but rather supra-intellectual. It is the finest flowering of intellect. This again, has induced the author to see the value of the different forms of intuition—artistic, moral,

spiritual and aesthetic—in the setting of life. Led by this instinct he synthesises the God of Religion with the Absolute of Philosophy.

Professor Radhakrishnan seems to think that life has an indefinite possibility in its transcendence and definite actualities in its expression, where it is necessarily limited. God who is actuality is, therefore, limited by its ever creative, redemptive and judicious activities.

It is difficult to follow him wherein he lays emphasis upon the Absolute as the centre of infinite possibilities. "The Absolute is the infinite possibility and the pure freedom, and God is the one possibility 'actualised.' " It is very difficult to understand how in this Absolute the yearning soul has "the sense of rest and fulfilment, of eternity and completeness." It appears that there is a centrifugal tendency in the Absolute to realise its possibilities, and a centripetal tendency in finite being to overcome its limitation and to realise the rest in the Absolute. But in professor Radhakrishnan's philosophy the rest cannot be fully enjoyed and permanently stabilised, for the Absolute is on the point of self-expression, of making a possibility actual. The dance of life has a fall, a rest and quiet to rise again in periodical activity. The rest is then as it were a sleep and a forgetting of the actual and the concrete. The highest state surpasses the concrete actualities of life. But what it is is not made clear. He seems to avoid the extremes of theistic realisation and transcendent intuition. The former is a form of devotional experience in which the Absolute has no place. The latter is supposed to be empty. He is anxious therefore to retain *freedom* and *possibilities* in the Absolute—but his Absolute happens to be dynamism in a state of apparent equilibrium.

He seems to think that Moksha is a state in which our being is free from all discord and full of harmony—this harmony is the expression of the cosmic life. Moksha is a form of existence which can see and feel the cosmic harmony, which cuts the egoistic chords and allows us to enjoy the life of the whole and to live for the whole. "The freed soul enters this light, but does not touch the flame"—lest it is completely lost in the light. Moksha is then the loss of the ego-centric vision of life; it is the institution of the cosmo-centric insight.

But it should not be forgotten that the finite souls do not lose their individualities—they become centres of cosmic impulsion. This, no doubt, gives a freedom, but it does not give the rest and the quiet in the Absolute. Radhakrishnan's liberated soul is liberated from the finite impulse and finite life. It has a direct connection with the perpetual spring of life, and it occasionally falls in sleep in the Absolute. This is no complete freedom from life, though there is an aspiration towards its completeness. The stress which the professor lays upon the spiritual harmony, makes the ideal of silence in the Absolute almost a remote goal of life. The philosophical absolute so far as the life of spiritual realisation is concerned, remains a far-off goal, which may occasionally induce us to a *Sapor Pacis* in the Absolute, but which cannot be the actual and active spiritual ideal. The learned author seems to be struggling between the attractions of concrete spirituality and the dignity of transcendence. Hence he has not been able to sacrifice the one to the other. He sees life's activity and life's silence—and seems to enjoy the one and throw a distant glance

on the other. He does not seem to appreciate the installation in silence amidst the dance of life. He cannot, for he does not see the *timeless present* as transcending the continuous duration of life.

The fact is Radhakrishnan's Absolute does embrace as well as transcend life. It is not the Absolute which denies relativity. It may transcend relativity but does not deny it. Values of the concrete are to him real, just as the silence in transcendence. Hence the difficulty arises of a happy synthesis. The values of the creative ideals cannot compare to the value of silence. These are not states that can be set in one synthetic whole. The Absolute is unique. Its realisation is unique. Before this uniqueness, everything vanishes. Happily in the essence of our being at the point where it rises above time, it finds itself ever immediate. The relative life in time cannot be synthesised with the timeless Absolute. The one vanishes before the other, though it always appears to be supported in the other. This is the riddle of existence. The riddle is not solved by equal emphasis laid upon the Absolute and the relative but by concentrating upon the one in preference to the other. Herein lies the possibility of enjoying the freedom of transcendence. It is possible to be with life, yet still to be without it. This is the secret deep laid in our being. This gives freedom here and now.

Professor Radhakrishnan's Absolute is full of infinite possibilities, which are being made actual in time. It is difficult to reconcile this with the idea that the Absolute is beyond possibility and actuality. It is what it is. Possibilities and actualities are characteristics of growth, movement and life; they produce limitations in the Absolute.

MAHENDRA NATH GUPTA

By SWAMI RAGHAVANANDA

(Concluded from the last issue)

The present writer visited him in 1908. He has seen him, since then, for the last 23 years off and on and has found him the ever-welling fountain of spiritual inspiration. What he has enjoyed in his company cannot be adequately described. In the sweet and warm months of April and May, sitting under the canopy of heaven on the roof-garden of 50, Amherst Street, surrounded by shrubs and plants, himself sitting in their midst like a Rishi of old, the stars and planets in their courses beckoning to us to things infinite and sublime, he would speak to us of the mystery of God and His Love and of the yearning that would rise in the human heart to solve the Eternal Riddle, as exemplified in the life of his Master. The mind melting under the influence of his soft sweet words of light would almost transcend the limits of finite existence and dare to peep into the Infinite. He himself would take in the influence of the setting and say, "What a blessed privilege it is to sit in such a setting (pointing to the starry heavens), in the company of devotees discoursing on God and his love." Those unforgettable scenes will long remain imprinted on the minds of his hearers.

The present writer had the advantage of close and intimate association with Mahendra Nath for the last 4 or 5 years of his life and he would gladly give this tribute to his memory, to lay as a wreath on his Samadhi. What he owes to him cannot be adequately repaid and he is one of the

Masters whom he has reverently loved and served.

Mahendra Nath visited the birth-place of Sri Ramakrishna nine or ten times. He urged us to visit the scenes of the Lord's boyhood and early youth, and when we showed a little lukewarmness, he whipped us with the words, "A sluggard in war and laggard in love will win the bride of Lochinvar? With such sluggish love can we hope to attain to love of God?" We carried out his wish later and visited the places, and he, with great interest, followed our pilgrimage and took minute and detailed accounts of our wanderings. After his Master's Ascension Mahendra Nath visited Benares, Vrindavan, Ayodhya and other places. At Benares he visited the famous Trilinga Swami, whom he fed with sweets, and also Swami Bhaskarananda with whom he had a long talk. At Ayodhya he visited the Raghunath Das Chowni and the Sadhus living there. In the year 1912, he went on a pilgrimage with the Holy Mother to Benares and spent eleven months in Benares, Hardwar, Kankhal, Hrishikesh, Vrindavan in the company of Sadhus. After some time the idea of seeing the places of the Lila of his Master so powerfully drew his mind that he abandoned the project of staying in those parts longer and returned to Calcutta.

We shall conclude by noticing a few outstanding traits of his personality. The writer noticed in him first a wonderful capacity of idealizing things, of sublimating things human into

divine. Everything, to his eyes, was coloured with tints of Divinity, nothing was small or commonplace to him. He had a wonderful capacity for extracting the soul of good from everything, covering it with a divine glow. This trait he got from his Master, who possessed it in an abundant degree. He related to us about his first visit to the birth-place of his Master at Kamarpukur, when the Master was living at Cossipore; how everything seemed to him appavelled in glory. The road, the temples, the way-side villages, the peasants, the neighbours, even the road-side dust all appeared interesting to him, and he saw them with a different eye. All places where his Master travelled and lived in his boyhood and afterwards, he visited, lovingly touched them and bowed before them. When he returned from his peregrinations and narrated them to his Master, he asked, "How could you go into such out-of-the-way places, infested by robbers?" And when he learned how M. had carefully visited the places and scenes of his childhood, he was almost in tears at the manifestation of his love and said to a person near by, "Look at his love! Nobody has told him and he out of his own accord with infinite care and love has gone over those places and scenes simply because *this person* (pointing to himself) has walked in those places. His love is like that of Vibhishan, who, when he found a human form, at once dressed it in rich apparel and worshipped it by waving lights saying, 'This is the form of my beloved Ramachandra.'" Any one who saw how reverently he stood before Prasad (Sacramental food of any Deity) and took that in his hand and put on his head, how he would worship any memento of any holy person or holy place like Dakshineswar or Belur Math, keep that long before him and lovingly look at that day

after day, how, whenever any Word of God was being read, he would sit up reverently, leaving his slippers, would realize the infinite ocean of love and reverence that lay at the bottom of his heart and manifested themselves in these forms. If the idea of seeing Brahman in everything is the last word of Sadhana, then that ideal can be realized only by such reverential attitude; Brahman is seen in everything only through such loving eyes.

His great love for Sadhus and Bhaktas was phenomenal. He would idealize Sadhus and their life above all and could not bear to class them in the same category with householders. Sadhus—those who are trying to devote their whole time and energies to God—without giving their energies to anything else, he would consider the *beau ideal* of life. If the realization of God is the end of life, then that realization is possible only to those who give their all to God—who, leaving all other pre-occupations, with single-minded devotion wait upon God for a spark of the Divine Fire which will set their hearts aflame with Divine Love. Householders, even if they are Bhaktas, have a thousand distractions, a hundred necessary set-backs, which put a limit to their allegiance to God. They cannot be compared with those who have set their whole mind and face towards Him,—that is what he would say. He would say again that all the teachings of Sri Ramakrishna tended towards Sannyas, even in His teachings to Grihasthas, he sowed the seeds which will ultimately sprout up in the form of Sannyas either in this life or another. According to him without Bahih-Sannyas Antah-Sannyas was not possible and without Antah-Sannyas realization of God was impossible. Thus he would idealize Sadhus—whole-time men, as he would call them—and set them apart in a

category by itself and would resent the least slight shown to them or their life and would always preach the glory of Sadhu-Sanga—the only practical means of spiritual realization. When a Sadhu would come, he would sit near him for hours, forgetting everything and say,—“A Sadhu has come, the Lord Himself has come in one form as it were, and shall I not postpone my eating and bath for him? Absurdity can go no further if I cannot do that.” He would love to feed the Sadhus and sit by them and watch and say, “I am offering food to Thakur, I am partaking in and seeing a Puja.” He would paint in brilliant colours the life of the Sadhu, his great ideal and mission of life, his great sacrifice for the highest end and would show infinite regret if any Sannyasin neglected his rare opportunity of relizing the *summum bonum* of life. Sadhus learnt from him the glory of their mission.

His deep unspoken humility was very touching. A great spiritual personality with a face beaming with the light of heaven, having made the acquaintance of and enjoyed intimacies with such great souls as Ramakrishna Paramahansa, Keshab Chandra Sen, Swami Vivekananda, Iswar Chandra Vidyasagar and many others, he acted and behaved as if he was nothing, as if he was an insignificant person. His Master told him to live like a servant in this life, and he literally carried it out. He considered himself the servant of all. He would be infinitely pained, if any one advanced to render him any little service, and he would go forward enthusiastically to serve the least of us. So long as his body was not rendered incapable, he would perform all necessary works himself. Even during the period of suffering from nerve-spasms, which incapacitated him for a while, as soon as the spasms would

leave, he would be up and doing, be his old self again, as if nothing had happened. Although teaching and speaking for more than forty years of his life about God and religion to several generations of young men, he never assumed the role of a teacher. He taught indirectly, and his words would pierce the most adamant heart and work wonders. He never ordered any person to do or not to do anything while guiding persons who had come under his spiritual influence (some Bhaktas lived with him latterly). He never used compulsion or rebuke. *His was a commission of love* and yet his soft and sweet words would pierce the stoniest heart, make the worldly-minded weep and repent and turn Godwards. He would in his talks hammer and hammer the truths till they were engraven in the minds of the hearers and they were converted.

His great love for all, like that of a fond mother towards her son, was very striking and spontaneous. Yet he had wonderful control over his feelings. Bhaktas were to him the life of his life. He would say that Bhaktas made his life bearable, without them life would be a desert; that in the great darkness of the world, the devotees of God were the only shining lights. He would find infinite pleasure in their company. Whenever they would come, he would almost start up and say, “Come, do come,” as if he was very much graced with their coming. He would feed them, look after them, enter into all their family troubles and difficulties, sympathize with them and show them the way out. He would enquire into the details of their life and show his interest in all their affairs. He would also see how they would advance Godwards. Sometimes, if they would be absent for a long time, he would send messengers to enquire after them.

He would take interest in the affairs of the Bhaktas and try to order them in such a way as to conduce to their spiritual welfare. In this he did not show the least annoyance. The infinite love and care and solicitude which he showed, can only be explained as a spontaneous manifestation of the truth, —‘Bhagavat, Bhakta and Bhagavan are one.’

His temper was phenomenally calm and unruffled. Rarely did we find him use a harsh word. The calm placidity of his mind remained undisturbed even in most provoking circumstances. Even when suffering from the most excruciating pains in fits of attack of his nerve-spasm, he was as kind and loving to the Bhaktas as ever, and anxious for their service as ever. He attained to the perfect conquest of the flesh.

The abstemiousness and the extreme simplicity of his life struck his visitors forcibly. Although able to live more lavishly, he limited himself to the strictest frugality. In food and dress and external surroundings he was very simple. He would say that one of the great teachings of the Master was the simplification of life; otherwise the external incidents of life would increase, engross the mind and completely smother the spirit, leaving no time for thinking about God. Thus living in simple, almost tattered garments, on food simple to bareness, in surroundings the most commonplace, he lived the life of absorption in God, and was an example of high thinking and plain living. His food was the simplest—only rice and milk. This he continued for many years and did not ask for any variation. He was truly “devoid of Rasa.” He completely controlled the craving of the palate. Living this simple life and being merged in God, he was a blessing to innumerable souls and

a hope and stay to many a lost wanderer in this planet.

Three months before the finale, he came to humbler rooms in 13/2, Guruprasad Choudhury Lane, to pass his days in the midst of Bhaktas and Sadhus, personally attending to the worship of Sri Ramakrishna, conducted in this place for the last 40 years. Here he lived as before, but still more abstemiously,—cooking his own simple Havishya food, doing all his things with his own hand, and writing the fifth part of *Kathamrita* which he had taken in hand in January last. He looked more tired than before, but his nerve-spasms, though frequent, were not so acute now. His enthusiasm for Bhaktas and love for talking about God were unabated; they rather increased. His face wore a greater brightness. When he would dictate *Kathamrita*, Part V (now published) from his Diary, many would cluster round him to listen to his words. Sometimes he would get up at dead of night, say to any Bhakta to be found near by, “Let us listen to the words of the Master in the depth of night as he explains the truth of the Pranava,” and the dictation and writing of the book would proceed for more than an hour. This happened once also three or four days before the end. There were discourses every morning and evening. In the morning he would get up and sit in the shrine in deep meditation,—the eyes half-closed and the beautiful face beaming with heavenly light. Then he would sing some songs, the sweet refrain and tune of which still linger in and haunt our mind. Every evening he would come up, take his accustomed seat on the roof, listen to the even-song, and bow down to the Lord; sometimes he would talk to the assembled Bhaktas and sometimes listen to the hymns, sung by the Bhaktas after Aratrika. Some-

times he would request some particular hymns to be sung.

A few days before his passing away a Bhakta was singing some song, the tune of which he heard from his room below. This was a song of the devotees of Nuddea bewailing the departure of Sri Chaitanya previous to his Sannyas. M. called the singer to his room and had the song sung in his presence. But he fell into deep meditateness and asked the singer to retire. Alas, the song cruelly proved prophetic of the finale!

Some time ago, when one of the Bhaktas was meditating in front of the shrine, all at once he saw a vision : He saw M. in leisurely gait was mounting a very elevated position and from there trying to jump into the Infinite Vastness ; at this he started up and catching him said, "Where are you going?" He narrated this to other Bhaktas ; but all in fun made light of it, thinking that the end would not be so near.

The even tenor of his life went on till the fell night of June 3rd arrived. That day he was exceptionally bright and active. He visited his family house once in the morning and then returned and had a talk. He prepared and took his meal as usual and retired for a little while. He was found in the afternoon to be sweeping a room in the basement. Questioned by a devotee he said, "I am cleaning this place a little." Then he sat down and said, "I have a little spasm now." The devotee hoped it would not become serious. Then the devotee said, "It is a wonder that rats

go even into the midst of filth—rather unusual." Then he said in a little moody way, "No, they are showing us that everywhere is Brahman," and sat silent for a while.

Then in the evening he visited his family residence a second time and returning at the time of Aratrika bowed before the shrine and retired. That being the night of a special Kali Puja, the Bhaktas asked his permission to visit Dakshineswar and Gadadhar Ashram (a monastery in Calcutta) where the Puja was performed. He said, "Certainly you should go. Should you not visit the Puja!" He visited the shrine a second time before retiring. Then he sat looking over the proofs of *Kathamrita* Part V for an hour, when he had a violent attack of nerve-spasm. He called the Bhakta and had his bed made on the floor and lay down. Information was sent to his family members. They came, and called in a doctor who examined him and found his pulse good. The Bhakta wanted to inform other Bhaktas ; but he would not let him go, saying, "No, do not trouble any one." The attack did not abate. Then in the Night of Kali, when everything was covered in dark mantle, and the Mother brooded over the Universe in silent and loving thought, the prayer broke forth from the lips of the Child in heart-felt tones, "Mother—Guru Deva—take me up in Thy Arms." The Mother took up the Child in Her arms and the curtain was rung down.

Shantih, Shantih, Shantih.

ASUTOSH AND HIS AMBITIONS FOR YOUNG BENGAL

BY PROF. BENOV KUMAR SARKAR

CONTACTS WITH THE YOUNG

For a long time people have known Asutosh as having had an address in the University Buildings at College Square. But now that eight years have passed away from the date of his death it should be possible for our countrymen to obtain a new orientation in regard to his achievements and get used to crediting him with a permanent address in the "Creation Avenue" of Young Bengal.

Hundreds of young men used to have intimate contacts with Asutosh, and Asutosh used to feel quite at home in the midst of his young chums. It should be observed that not every young man who visited him approached him with a prayer for a job or other material favours. And even those who had this materialistic motive in black and white or at the back of their brains he used to treat as equals, as full-fledged "persons," from whom he would learn and derive fresh tips for subsequent programmes of work. It is likely very often to be ignored that it is in the midst of hearty *tete-a-tetes* with the rising young men that the personality of Asutosh grew up from point to point.

This is a remarkable characteristic and should appear to be rather exceptional if we remember that perhaps not more than two other leaders among the elder statesmen of Bengal can be singled out from the last generation as having possessed this spirit of youth and cultivated these joyful friendly relations with the youngsters. One was Surendra

Nath Banerji and the other was Chittaranjan Das. Surendra Nath, Chittaranjan and Asutosh constituted, during the two decades of the glorious Swadeshi period from 1905 to 1925, a spiritual trio of the first magnitude, in whom, notwithstanding the fundamental differences in the fields and methods of work, *l'elan de la vie* was derived from one common source, namely, constant and active intercourse with the never-halting, ever-expanding demands of the raw, the new, the inexperienced. All these three great men placed their talent and energy at the service of Young Bengal in its career of adventures into the unknown and conquest of new realms.

ASUTOSH THE STATESMAN

Asutosh was known chiefly and to a certain extent almost exclusively as a schoolman and a Universitarian. But he was first and foremost a nationalist and a patriot. Rather, it is the life's urges of Asutosh the nationalist and the patriot that found positive expression in the activities of Asutosh the schoolman and the Universitarian. He was not an educationist in the conventional and stereotyped sense of the term. His educational policy and programme were but planks in a larger scheme of constructive statesmanship.

To him the one problem worth energizing for as the maker of schools and colleges and as the reformer of higher learning was nothing short of elevating the culture of the Bengali people to the rank of a creative world-force, original,

assimilative and self-determined. The one ambition of his life as a schoolman and as a patriot was to see Young Bengal function as a power among the powers of the world, on terms of equality and in co-operation with the living spiritual, scientific, economic and social agencies in the two hemispheres. And in this ambition Asutosh has had but one colleague among the great men of contemporary Bengal. This is none other than Rabindranath, who, however, be it said *en passant*, hardly ever came into official or close social intercourse with the great academician in any of his perambulations.

ASUTOSH'S MODERNISM

The reference to Rabindranath brings into the boldest relief a signal feature of Asutosh's personality. Of all the leading men of Bengal since the days of Rammohan, Asutosh is perhaps the only publicist of the front rank who never crossed the seas and never saw with his own eyes the structure and rhythm of the modern world. And yet of all the social reformers, politicians, culturists and educators nobody was more convinced than Asutosh as to the necessity of modernizing the life and institutions of the Indian people.

About a quarter of a century ago, in the year 1907, the writer of these lines enjoyed the privilege, although yet within his teens, to enter into warm discussions with Asutosh on several occasions. The themes were "national education," "swaraj," country's welfare and the entire socio-economic complex. On one occasion the following sarcastic remarks fell from his lips: "*Eksho dersho bachhar age amader thakurdadara ki korto janish? Tara du pata pharshi porto ar kharam paye diye berato! Eito chhilo shekale amader daur!*" (Do you know how our fathers

and grand-fathers used to live a century or a century and a half ago! They used to read a page or two of Persian and moved about with wooden sandals on! This was the limit of our life's interests and experiences in those days.)

Asutosh was not the man to be bamboozled by idealistic and roseate pictures of ancient Hindu or medieval Hindu-Moslem civilizations. His brain was that of a realist, like that of Vidyasagara, for instance, who in spite of his special interest in old Sanskrit culture, was not prepared to ignore its limitations as a discipline for the modern mind. And while the trend of the discussion referred to above was neither anti-ancient nor anti-medieval,—while indeed the conversations turned on topics of scientific researches into and sympathetic approaches to India's past history,—Asutosh's whole spirit was fired by the enthusiasm of enriching the people of Bengal with modern institutions, and what is more, with modern outlook in learning as well as in life.

The simple Bengali "Ashu Babu of Bhawanipur," as known in those days, keen as he was on modernism, was necessarily a serious student of world-forces. And so, as soon as opportunities presented themselves, Asutosh knew how to utilize for Young Bengal the resources of Eur-America and Japan as available at Harvard, London, Paris, Berlin, Rome and Tokio. The foundations of the Bengali culture of tomorrow he sought to lay broad and deep in the international discoveries and inventions of to-day. The emissaries of Asutosh, scientific as well as literary, were in evidence in every nook and corner of the academic world, so to say, and he did not neglect to invite the men of science and learning from here and there and everywhere to the banks of the Ganges.

EQUALITY WITH FOREIGNERS

The ambition of Asutosh went further. It was not enough that the world-forces were being brought into contact with the creative spirits of Young India, and that the exchange of cultures was being established in a direct manner. He wanted to see all this intercourse established on a basis of equality. It is the insistence on equality in scientific and social dealings with the foreigners, both at home and abroad, that was an ingredient in his very life-blood and really furnished the spiritual foundations of his being.

A bit of another conversation of those early Swadeshi days will illustrate the mental and moral make-up of Asutosh. In one of his fighting moods he declared, as usual, again, in Bengali, in part as follows: "It is your nationalist leaders, the *Swadeshiwallas* of to-day, who dare not appear in public in the streets of Simla and Darjeeling or even in Calcutta with their *dhoti* and slippers on in the fear lest they be observed by their foreign acquaintances. But I, the son of a Brahman, have never in my life felt ashamed to expose my *paita* (sacred thread) to the gaze of these foreigners. Cowards at heart as these leaders are, how can they command respect from foreigners or emancipate the mind of Young Bengal and inculcate in young men the spirit of independence and equality in regard to the ruling forces of to-day?" These words contain a very bitter truth and exhibit the spirit which years later pervaded his epoch-making plan and measures in connection with the organization of higher education at Calcutta.

It was a part of his ambition to see the intellectuals of Young Bengal spurn the attitude of *howto* and carry their heads high before the intellectuals of Europe, America and Japan. He

wanted to exorcise the inferiority-complex out of Young Bengal's mentality by a continuous series of first-class achievements in every sphere.

This was his ambition. But he was fully conscious of the intellectual and moral shortcomings of his countrymen. He knew that Indian youths and adults used to look upon foreign intellectuals as geniuses, as demi-gods, as *avatars*, or what not, and behave with them as juniors to superiors and masters, of whom one ought only to beg for certificates and letters of recommendation. It was too well known to him, besides, that Indian intellectuals generally considered their chief or exclusive function to be that of summarizing the publications of foreign book-makers. It did not take him long to realize that his ambition was yet too premature for the common run of Bengali and other Indian academicians, who, constituted as they were in brain stuff, were incompetent to emancipate themselves from their spiritual imbecility and hence incapable of asserting their claims to equality of treatment in the world's republic of sciences and arts. The same cowardice that he discovered among his peers in regard to *dhoti*, he found also in the more or less universal attitude of his countrymen in regard to their own intellectual worth. The measure of Asutosh's greatness is the height of his ambition or rather the depth of the country's degeneracy and diffidence.

Asutosh did not live long enough to take more than the preliminary first step towards the fulfilment of his dream. His ambition in this direction was indeed shared by a few of his contemporaries like Rashbehari Ghosh, Taraknath Palit and some other founders and benefactors of the National Council of Education. But, on the whole, the sentiment was not more than vaguely felt and indistinctly realized by these contem-

poraries. The next step in the realization of Asutosh's dream of Bengal's equality with the great powers of Eur-America and Japan, in so far at any rate as a large number of individual achievements is concerned, can become a reality of every day only when the country is prepared to organize regular post-M.A. and post-M.Sc. studies and investigations on an extensive scale and in a systematic manner. The admirers of Asutosh and lovers of Young Bengal will have to ponder over this question for quite a while.

BENGALI MEDIUM

Another serious shortcoming of his countrymen of which Asutosh was painfully conscious was the disrespect, nay, contempt with which our mother-tongue was treated in the institutions of higher learning and centres of social importance. This was another item in the inferiority-complex prevalent among his colleagues, high and low. It was therefore but a part of the measures calculated to strengthen the backbone of the Bengali people and compel the international recognition of Bengali culture as a modern world-force when he fervently espoused the cause of the Bengali language like that of the Bengali *dhoti* or of the Bengali intellectual. To set the ball rolling, the mother-tongue of the Bengali people was elevated by him

to the dignity of a subject of highest instruction in Bengali.

The revolution was thereby only initiated. But in order that man-to-man relations of mutual respect might be established between the scholars and scientists of Bengal and those of other countries the Bengali language would have to be made the medium of highest instruction, research and publication in every science and every art in all the urban and rural nuclei of culture. That end of the revolution remains yet to be consummated. It is this aspect of Asutosh's ambitions for Young Bengal, however, which should appeal to every Bengali in a powerful manner, because it is on the consummation of this revolution that the heightening of our intellectual efficiency, the economy of time and energy in matters educational, and last but not least, the expansion of democracy in Bengali life and thought would in a large measure depend.

In his noble ambitions for Young Bengal Asutosh was marked by the loftiest idealism combined with the boldest will such as have characterized the nation-making enthusiasm and efforts of all great men of action from Epaminondas to Mussolini. In the annals of the twentieth century he is destined to have a conspicuous place as a tremendous dynamic force, as an embodiment of revolutionary energism and as a mighty marker of modern mankind.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

(*Latu Maharaj*)

Christ said: "He who is greatest among you, let him be your servant." By this measure of values, Latu Maharaj was among the greatest of Sri Ramakrishna's disciples, for he was a living embodiment of the spirit of service. He was always the servant. He began life as the servant of man; contact with Sri Ramakrishna made him the servant of God, and after the Master's passing he became the servant of the servants of the Lord. Even his plain, thick-set body seemed built for carrying loads and lifting burdens. He never tried to cast aside his humble duties or change his *Dharma*. When in later years he began to expound the Bhagavad-Gita and talk informally to the young men who daily gathered round him for spiritual instruction, I feel sure he did it less as a teacher than as a servant of men. Some of his more scholarly brothers smiled lovingly and indulgently at this sudden departure from his usual habit of life, but one of them said to me later that after listening to him unperceived, he smiled no more, for he was deeply impressed by his wisdom and his simple manner of setting it forth. In reality, Latu Maharaj was teaching from the time he joined Sri Ramakrishna; for more than one of the immediate disciples told me they had earned to serve by seeing him care for the Master.

It was as a servant, not as a disciple, that he came to Sri Ramakrishna. He was employed in the family of a rich householder, who was a devout follower of Sri Ramakrishna. The gentleman

was in the habit of sending frequent gifts to Sri Ramakrishna, and Latu was the one chosen to carry them. Sri Ramakrishna saw, through the boy's rough exterior, the glowing fervour of his soul. He noticed also with what devotion he brought his master's offerings and how reluctant he was to turn homeward again; so one day he said to the gentleman: "You are always asking to do something for me, why do you not give this boy Latu to serve me?" The gentleman went home delighted and sent the boy as he might have sent a Chuddar or a fine-spun Dhoti. Latu took up his new service with overflowing heart. The joy of it lifted and lifted his thought until all unaware he passed from consciousness to super-consciousness and attained Samadhi. It was scarcely a month after his coming to the Temple that this happened.

Master and disciple were on terms of the greatest familiarity. Sometimes Latu would scold his master as he might scold a little child, because he had not taken sufficient food; or he would squat beside him like an anxious mother and coax him to eat a little more and still a little more. He guarded him when he was in Samadhi and watched over him when he slept. He was disciple, mother, guardian, and watcher, but above all he chose to be the servant. After he took Sannyas and became known as Swami Adbhutananda, even then he held fast to his desire to count as the least among the disciples.

My first meeting with Latu Maharaj was at Calcutta in Balaram Babu's house. I had gone to see Swami

Premananda, who had come from Belur Math and was stopping there temporarily. Swami Premananda told me Latu Maharaj had been asking for me. I rose and walked down the long front room where we were sitting, meaning to send word to him that I was in the house. At the door I met a strange Swami. I felt intuitively that it was Latu Maharaj and bent forward to touch his feet. He raised his hand in protest and stepped back. Then he stooped to touch my feet. I raised my hand and stepped back. A stranger might have taken it for a mystic dance. After several unsuccessful attempts we gave it up and never tried again. It was wholly unfitting that he should touch my feet, and his habit of always taking the lowlier place made him unwilling that I should touch his. My first words to him were: "I am so happy to meet you Swamiji, because I know that Sri Ramakrishna had a special love for you." "My Master loved all equally," was his brusque reply. I was a little discouraged. I seemed to be making so many blunders. He must have noticed my discomfiture, for suddenly he grew most cordial and affectionate in his manner toward me.

From that moment we were warm friends. He had not lost the habit of carrying gifts and every few days he would stop at the Girls' School in Bosepara Lane and leave an orange or a green cocoanut or some other little gift for me. Once, I remember, he brought me a miniature Bengali Gita. He knew I could not read it, but he thought I would like to have it as a curiosity. On these visits I never saw him. I only slept and ate at the School. The day was spent with Holy Mother in the upper rooms of the Udbodhan Office in Mukerji Lane. But whenever I went to Balaram Babu's house we spent a short time together—

he was living there. We never had a long conversation. He would express pleasure at some little thing I had brought him, ask me how I was doing, I would ask him how he was doing; then he would speak for a moment of Sri Ramakrishna or Holy Mother, and the visit would be over.

In English, at least, Latu Maharaj was a person of few words. He was also a person of few needs. His room bore witness to it. It lay immediately to the right of the house-entrance; the door was nearly always open; and as one passed, one could see the large empty space with a small thin mat on the floor, at the far end a low table for a bed; on one side a few half-dead embers in an open hearth, and on them a pot of tea. I suspect that that pot of tea represented the whole of Latu Maharaj's concession to the body.

Those who battle for the high places can learn a salient lesson from this humble disciple of Sri Ramakrishna, who brought honour to the lowliest place. He found delight in servitude and to him came the vision, to him came the close daily association with a mighty Master. He shone with the glory of his humble task and he glorified it. St. Francis of Assisi spoke often of himself and his friars as "servants of God," and he charged his followers again and again to go about their labour in all humility and gaiety of mind. "What are the servants of the Lord," he said, "but His minstrels, who should lift up the hearts of men and move them to joy of the spirit?"

Latu Maharaj may not have had a voice for minstrelsy, but his whole life was a glad song of service; and when he met death, it was with a smile on his face and a song in his soul. That song of humble labour is now muted, but I believe it sounds on in vaster worlds and he is still minstrel and servant of God.

NAYAR WOMEN OF KERALA

BY CAPTAIN A. R. PODUVAL, B.A., C.M., M.D. (Hamburg), L.R.C.P.,
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From the frequent references by foreigners, to the very inferior position that the women of India hold in society, one would be tempted to think that there is some deliberate purpose behind such statements. It is not my object to disclose what those purposes are. To the Indian, it is obvious that the wide sweep of such remarks carries its own falsity with it. The standards by which we judge superiority or inferiority or equality in the case of women may be entirely different from those of the West. Thus in Europe and America, the conception of equality of women may be a metamorphosis of behaviour, in which a woman thinks, acts, and generally conducts herself like a man. The Occidental would have us believe that the division of the sexes was an original freak of Nature, which we have by our vastly increasing intelligence overcome to a considerable extent, and that anatomical and biological characteristics do not necessarily underlie functional peculiarities.

In stating this, I am perfectly conscious of the nature of a custom that still prevails in many parts of India—the Purdah among certain Hindus and Mahomedans in Hindustan, and the Namburi Brahmins of Kerala. But I believe that the resistance to liberation from this custom, when the women once take it into their heads to do so would be nothing when compared with the episodes of the Suffragette movement in the West. There are, however, women of several races in India, who have always been free; freer than the Suffragette, for the purposes of life. It

is a freedom possessing all the advantages of opportunities, with a modest, natural reticence, for blatant demonstrations. It is a condition which does not tend to run into extravagance for its novelty, like a puppy in chains, set at liberty. For, the world is not quite agreed to think that liberty for women means license to do all that men have been hitherto doing. Perhaps there is no harm in educating oneself up to the position of a professorial spinster, an aeronautical acrobat, a Justice of the Peace, a member of Parliament, or even a channel swimmer, when women are concerned. If this is the freedom, the equality or the absence of inferiority emphasized upon, all that I can say is, that India has a very old civilization, with a social polity that has passed through several experiences, and which has been tempered by age and a sustaining philosophy of life. The civilization of Europe is not six centuries old.

One of those provinces in India where women have been entirely free, from the time of any historical record, is Kerala. I have already stated that the Namburi Brahmins are an exception. Among a large number of the Christian population, the degree of freedom among women would appear somewhat limited, but there is no rule to restrict any of their movements. But the type of womanhood that sits exalted in her own realm, like a queen, is the Nayar lady of Kerala. She has never known what it is to be an inferior sex, any more than she can conceive of Eve in the Garden of Eden as inferior to Adam. But there is a certain demure

simplicity about her which instinctively disfavours the idea of getting desexed in a scramble for the fruits of the world with men. At least it used to be so till very lately, when they too have partly begun to get infected with the exciting thrills of the emancipation movement from the West. In such cases, we have invariably found that they have been obsessed by false conceptions, believing wrongly, of course, that what applies to the women of the West applies to them also.

However, when women in Kerala wanted to take University degrees; to get employed in the services; to become doctors, and School Inspectresses, and members of legislative councils, the process went on without creating so much as a ripple on the surface of the social current. Nobody ever questioned their right to do so, or their powers to achieve their aims. There was no necessity in their case to stand in knots in the public streets, with arms up their sleeves, ready to break open post-boxes and shop windows. No policemen formed a cordon around them. It was as if the course of the current was very insidiously altered, without producing any rush or overriding of banks.

I believe, most sensible Nayar women even to-day have no misconceptions about the pride or power of office as in any way comparable to their queenly dignity at home. We might expect in the course of a few years a few upstarts in society, who have stumbled into some position on the accident of an academic career, to become renegades to the domestic spirit; especially if they have not known the refined chastening influences of a decent home. But those who have felt their power in the domestic circle, the sovereignty in their homes, acquired through generations, will not commit the folly of thinking that serving in an office is in

any way a substitute for reigning in their houses.

For the Nayar gentleman at home is, at best, a dignified non-entity. Not that he can be swayed about and imposed upon by the lady of the house; but he soon enough understands that he has to reserve his uncouth roughness for use outside the home. The Nayar women of Kerala are a privileged class, who legally, morally and traditionally have the sole right of the family property. There is no partiality for a son which a daughter cannot equally share. So that we in Kerala do not raise a cry of lamentation, if we have no male issues in the line. A daughter is as good to us as a son, and sometimes immensely better, for she would have the means and the will to look after us, when we are broken down physically or materially. A scapegrace of a son in a family can at best demand to be fed in the house, and clothed perhaps, if the other parties are agreeable; but a woman* has a privilege, and will have to be taken proper care of, by the family. This power of woman in Nayar families of average respectability explains the scarcity of drunken husbands among them. I do not mean to say that all Nayar husbands are teetotallers; but drunken demonstrations, and violent toperish behaviour with the poker, the walking-stick, the kitchen stool, and the dhobi's iron, are exceedingly uncommon among them. If a man comes reeling from his club, or place of entertainment, a good wife will hold a warning finger at him for the first offence. But if it is repeated, she could shut the door against his entering, and leave him out in the cold or the rain, to learn reason and good behaviour, and society will always take the side of the wife. It is assumed that the home is the sacred domain of the woman, in

which men are allowed a sanctuary on a decent understanding.

One might say, without much exaggeration, that the Nayar home of Kerala is permeated with the woman's atmosphere. But it should not be understood that men in such families are always henpecked, and under the thumbs of the women. It is traditionally accepted that women with their practical instinct for the actualities of life are better equipped to conduct the several details of home management. They say that man at best is a clumsy animal, and a bachelor's den is the best example of a house under the management of a man.

Among Nayar girls, early marriages are unknown. Although to a large extent the selection of the would-be husband is a matter of parental concern, the would-be wife is always consulted about her likes and dislikes in the matter. It is seldom that accidental love-making launches one or the other of the couple into precipitate unions—to marry in a hurry and repent at leisure. Divorces are exceptionally rare in Kerala; for it is a free union, in which both the husband and the

wife have sufficient freedom to exercise their personality. And this would probably account for the rarity of divorces; for though there is no social ban against it, man is so made that he takes particular care of that which he is most likely to lose.

It is, however, sad to reflect on the insidious change that is coming over the 'Educated Generation,' with their extravagant notions of the importance of woman in public services and in other capacities. I believe, the world has got on very well without such an unnecessary substitution of duties and functions; and it has not suffered to any appreciable extent, because women did not shoulder the responsibilities of men. Although we are all agreed, that women must be given every facility to develop themselves into complete women, we are not quite agreed that the completeness consists in that kind of emancipation which allows them the license to rub their flesh against men's flesh in the markets of the world. Freedom for women is an expression that covers a multitude of sins, but how many virtues it can unfold, is a question that we can hardly decide at present.

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

CHAPTER XX

LIBERATION-IN-LIFE

जनक उवाच ।

क भूतानि क देहो वा केन्द्रियाणि क वा मनः ।

क शून्यं क च नैराश्यं मत्स्वरूपे निरञ्जने ॥ १ ॥

जनकः Janaka उवाच said :

निरञ्जने Taintless मत्स्वरूपे in myself भूतानि elements क where देहः body क where वा or इन्द्रियाणि organs क where मनः mind क where वा or शून्यं void क where नैराश्यं despair क where च and ?

Janaka said :

1. Where are the elements,¹ the body, the organs, the mind, the void, or despair in my taintless² Being?

[The disciple is now describing in this chapter the state of a free soul which follows, even while in life, from repose in Self.

¹ *Elements*—the five primary elements underlying the cosmic evolution are *Akāśa* (ether), *Vāyu* (air), *Agni* (fire), *Ap* (water) and *Prithivi* (earth).

² *Taintless etc.*—the Absolute which is free from all determinants.]

क शास्त्रं कात्मविज्ञानं क वा निर्विषयं मनः ।

क तृप्तिः क वितृष्णत्वं गतद्वन्द्वस्य मे सदा ॥ २ ॥

सदा Ever गतद्वन्द्वस्य devoid of contrarieties मे for me शास्त्रं scripture क where कात्मविज्ञानं self-knowledge क where निर्विषयं not reflecting objects मनः mind क where वा or तृप्तिः contentment क where वितृष्णत्वं desirelessness क where ?

2. What is scripture, what is self-knowledge, what is mind not reflecting objects, what is contentment, or what is desirelessness, to me who am ever devoid of contrarieties?

क विद्या क च वाविद्या काहं कर्दे मम क वा ।

क बन्धः क च वा मोक्षः स्वरूपस्य क रूपिता ॥ ३ ॥

विद्या Knowledge क where अविद्या ignorance च (expletive) क where वा or अहं 'I' क where इदं 'this' क where मम 'mine' क where वा or बन्धः bondage क where मोक्षः liberation च (expletive) क where वा or स्वरूपस्य of the essence of Self रूपिता definableness क where ?

3. What is knowledge or what is ignorance, what is 'I', what is 'this' or what is 'mine', what is bondage or what is liberation, what is definableness, to the Self?

क प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क वा ।

क तद्विदेहकैवल्यं निर्विशेषस्य सदा ॥ ४ ॥

सर्वदा Ever निर्विशेषस्य of the Undifferentiated प्रारब्धानि 'commenced' कर्माणि actions क where जीवन्मुक्तिः liberation-in-life अपि even क where वा or तत् that विदेहकैवल्यं liberation-at-death क where ?

4. What¹ are *Prârabdha* ('commenced') *Karmas*, what² is even liberation-in-life, or what is that liberation-at-death, to the ever Undifferentiated?

[¹ *What etc.*—The fruits of the 'commenced' (*Prârabdha*) actions may be enjoyed only by being born, and are therefore quite inapplicable to the Self which ever is and is never born.

² *What etc.*—*Jivanmukti*, liberation-in-life, is the usual Vedantic ideal and the *summum bonum*. It is attained when ignorance vanishes. In this state the adept realises his identity of being—the undifferentiated existence.

The author refutes here the conception of *Jivanmukti*;—for to him liberation-in-life is a contradiction and is as much a creation of ignorance as bondage. He denies life itself as well as liberation altogether. Liberation also presupposes bondage; but the Self is ever existent, ever unborn, ever free; It has never been born, never been in bond-

age. The idea of even liberation is consequently a serious limitation to the seeker of wisdom, as it screens from him the true nature of the Self.

The same truth applies to liberation-at-death, in which state the Self is permanently dissociated from the body. But the idea of such an emancipation also presupposes the truth of body and that of bondage, and therefore goes direct against the true nature of the Self as described above.]

क कर्ता क च वा भोक्ता निष्क्रियं स्फुरणं क वा ।

कापरोक्षं फलं वा क निःस्वभावस्य मे सदा ॥ ५ ॥

सदा Ever निःस्वभावस्य impersonal मे for me कर्ता doer क where भोक्ता enjoyer च (expletive) क where वा or निष्क्रियं motionless स्फुरणं expression क where वा or अपरोक्षं psychic intuition क where फलं immediate perception क where वा or ?

5. What is doer or enjoyer, what is motionless¹ expression, what² is psychic intuition or immediate perception, to me, the ever Impersonal?

[¹ *Motionless etc.*—This is a fine state of the psychic being,—a state of complete equilibrium in *Māyā*. This is a state of knowledge in which there is depolarisation of the subject and the object but which is still not transcendent knowledge.

² *What etc.*—Both psychic intuition and immediate perception are called *Vrittijnāna* in Vedānta Philosophy. The former is abstract and the latter is concrete. The former is a kind of psychic state that immediately starts after the instruction on *Tattvamasi*. This psychic state destroys all other kinds of psychism from the mind and establishes the psychic continuity of *Aham Brahmāsmi*, which destroys the primal ignorance and is then itself destroyed. The latter is a kind of concrete transformation of the mind in the form of the presented object. In this external perception the mind goes out and takes the form of the object. The consciousness underlying the object becomes identified with the consciousness underlying the mind, and the object is revealed.

Perception in either of the above forms is not to be identified with transcendent intuition, though in each case it is direct. They have reference to an object or to the negation of objects ; but Truth transcends both of them.]

क लोकः क मुमुक्षुर्वा क योगी ज्ञानवान् क वा ।

क बद्धः क च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥ ६ ॥

अहमद्वये स्वस्वरूपे For me who am undivided Essence लोकः world क where मुमुक्षुः aspirant for liberation क where वा or योगी the contemplative man क where ज्ञानवान् man of Knowledge क where वा or बद्धः the soul in bondage क where मुक्तः the liberated soul च (expletive) क where वा or ?

6. What is the world or what is the aspirant for liberation, what is the contemplative man or what is the man of Knowledge, what is the soul in bondage or what is the liberated soul, to me who am undivided Essence.

क सृष्टिः क च संहारः क साध्यं क च साधनम् ।

क साधकः क सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥ ७ ॥

अहमद्वये स्वस्वरूपे For me who am undivided Essence सृष्टिः projection क where संहारः retraction क where च and साध्यं end क where साधनं means क where च and साधकः seeker क where सिद्धिः success क where वा or ?

7. What are projection and retraction, what are end and means, what are seeker and success, to me abiding in my own non-dual self?

NOTES AND COMMENTS

IN THIS NUMBER

Kali-worship is a lecture of Sister Nivedita delivered at the Kali-temple of Kalighat, Calcutta, on the 28th May, 1899. The outer appearance of the Goddess Kali has scared away many people and deprived them of an opportunity to receive Her blessings. Will the present article remove misconception regarding Her at least from some minds? In the next issue will be published the continuation of this lecture, in which Sister Nivedita will answer some objections to Kali-worship. . . . The writer of *Folk Art and Its Relation to National Culture* has become almost a household word in Bengal for his great labour towards the uplift of women in the country. Mr. Dutt has further widened the sphere of his activity. He has been recently busy trying to revive the Folk Art and Folk Dance of Bengal. And whichever work he undertakes, he throws his whole heart and soul into that. We hope his services to the cause of rural arts of Bengal will be as valuable as that done in England by Cecil Sharp—a name, to which Mr. Dutt warmly refers in his article. . . . Last year Dr. Sarkar wrote the review of *The Religion of Man*—the Hibbert Lectures of Rabindranath Tagore. *Asutosh and His Ambitions for Young Bengal* is only an indication as to what should be one's ambition for India. . . . In her short article Sister Devamata gives a very vivid pen-picture of Swami Adbhuta-

nanda, familiarly known as Latu Maharaj,—who was a direct disciple of Sri Ramakrishna and was a source of great spiritual inspiration to not a few persons. . . . Swami Vivekananda was all praise for the women of Malabar. Dr. Poduval gives here a glimpse of their culture and enlightenment. The learned Doctor has experience of the societies of both the East and the West, and as such he can well compare the condition of women in the two places. Dr. Poduval is a new-comer to the *Prabuddha Bharata*. We hope to publish more of his writings in future.

CONFLICT BETWEEN TWO DEMANDS

While the country is suffering so much and undergoing the throes of a rebirth, should a scholar remain cloistered in his room buried in his books and enjoying a sort of intellectual luxury?—this is a question that may be asked by one engaged in active life and this may also disturb the peace of mind of the scholar himself.

Mr. Walter Lippmann, a great critic of American life discussed this problem at length in an address given some time back at the Columbia University. According to him, the scholar who raises much hope while living a life of isolation, will, in all probability, disappoint all, including himself, when he actually engages himself in public activity. For, public work requires the

experience of a man of affairs, and not the scholarship of the learned. A scholar judges things by some standardised ideal, whereas in actual life human nature is found to be so much varied and volatile. But, then, has not the scholar's life any earthly utility? Mr. Lippmann answers :

"The true scholar is always radical. He is preoccupied with presumptions, with antecedents and probabilities, he moves at a level of reality under that of the immediate moment, in a world where the choices are more numerous and the possibilities more varied than they are at the level of practical decisions. At the level of affairs the choices are narrow, because prejudice has become set. At the level of thought, in the empire of reason, the choices are wide, because there is no compulsion of events or of self-interest. The immediate has never been the realm of the scholar. His provinces are the past, from which he distills understanding, and the future, for which he prepares insight. The immediate is for his purpose a mere fragment of the past, to be observed and remembered rather than to be dealt with and managed.

"This view of the scholar's life will seem to many a mere elegy to a fugitive and cloistered virtue. Yet I doubt whether the student can do a greater work for his nation in this grave moment of history than to detach himself from its preoccupations, refusing to let himself be absorbed by distractions about which, as a scholar, he can do almost nothing. For this is not the last crisis of human affairs. The world will go on somehow, and more crises will follow. It will go on best, however, if among us there are men who have stood apart, who refused to be anxious or too much concerned, who were cool and inquiring, and had their eyes on a longer past and a longer future. By

their example they can remind us that the passing moment is only a moment; by their loyalty they will have cherished those things which only the disinterested mind can use."

What is true of a scholar, is true, to some extent, of a recluse. The ascetic who withdraws himself from the worldly life to concentrate all his energies on the realization of the Self, becomes very often the butt of attack as not serving the interest of the nation or of humanity. This view proceeds from the misunderstanding as to the meaning of action. It is a mistake to suppose that the play of simply the muscular energy is action and that that is the only way of serving a nation or humanity. The man who finds out the Ultimate Reality in the depth of his meditation serves no less the cause of mankind. And from that standpoint should be judged the life of also those who *sincerely* strive for the above ideal, though they have not as yet been successful. And many will think it useless to throw themselves into the whirlpool of action unless the goal and the end of all actions is determined : "before living he will like to know how to live."

Is there not a chance that one who lives on this idea will spend his whole life in preparation and the benefit of his service will be lost to the world? Well, those also serve, who stand and wait; and the world will be saved from the disservice of some because they refused to add to the babel of the world by plunging into action without knowing the why and wherefore of things.

STUDENTS IN JAPAN

It is not in India alone that the problem of the educated unemployed has become very keen. We understand from *Present-day Japan* (1981) that the problem is as serious in Japan.

About 10 years back, every Japanese student, coming out of the college, could expect to get a decent position in life. Now things have changed.

"At present more than sixty per cent. of the youthful men and women annually graduated from the various colleges and special schools, who number some 35,000, cannot get positions however hard they try." Even brightful and promising students fare no better. That means that an investment of some 10,000 Yen has been practically lost.

This has naturally turned the thought of the students to make deeper study of the social science as a preliminary step to remove social iniquities. And as many of them turn to Marxism and Leninism, the Ministry of Education is taking steps to keep them safe. One of the devices adopted to keep students away from undesirable influences is to encourage sports and keep the students engaged. "But sports are not always pursued only with their primitive objects, the training of bodies and the fostering of sportsmanship, but with the secondary object of keeping students from treading into dangerous ways, by fatiguing them and leaving them no time to care for other things."

Western games such as baseball, rugby, football, etc., have found their ways amongst the Japanese students also, whose imagination has been captured by them as is the case in India. And in Japan also these sports are practically monopolized by a few athletes and the rest are simply spectators; and as such the main utility of sports, namely the physical development, is lost.

The student life of the present Japan is greatly disturbed by frequent strikes for their legitimate or fancied grievances against the teachers and the authorities. The writer regrets that

"Whatever the cause of the strikes, they are maintained like the ordinary strike labourers. Doubtless, the strike tactics are learned from labourers."

Japan is an independent country and noted for the patriotism of its people. But unfortunately many of the ills of the student life in Japan can be traced to the Western influences and to the imitation of the darker aspect of the life in the West. Our young men may take a good lesson from their brethren in Japan.

DANGER OF IMITATION

While in Persia, Poet Rabindranath Tagore gave a sound note of warning to modern Persians who want to copy America in culture. He asked them to read Spengler's book on European civilization which raises searching questions about the destiny of the modern civilization. He pointed out how America herself is faced to-day with impending crises. "We in the East," said he, "must ponder seriously before we go in for hasty imitation of Western life in its totality. There is a profound maladjustment somewhere at the very basis of European life. Everywhere there is material well-being, but happiness has vanished." The Eastern nations have really before them a dangerous problem, on the careful solution of which depends the future of the modern civilization.

THE SIGN OF THE TIMES

The world is now a more united whole with all its nations than what it was several centuries ago. The present times have, as it were, brought the world closer, so far as co-operation and interdependence of nations is concerned. Men there are, who now try to look upon the interests of nations as those

of the world itself. This angle of vision has been widened due to the necessity of the times. Mr. Nicholas Murray Butler, the Nobel Peace Prize Winner for 1931, observes that "the fundamental fact of our times is that we are living in a new kind of world, a world of independent, if you please, but also of interdependent nations, no one of which can long prosper or gain influence without the co-operation and concurrence of its fellow-nations. Until men generally get this fundamental fact in their heads they will have no understanding of our times and can make no possible or practical contribution towards the solution of the really appalling problems which confront us on every land." This deep-seated remark gives us a clue to the real happiness of the humanity at large. The world can progress further and nations can be more friendly, if the intellectual, economic, political and religious affairs of countries are directed with the above fundamental fact in view. Without sacrificing the peculiar interests of a nation, men at the helm of affairs can, if they please, do some substantial good towards the well-being of the fellow-nations.

THE CALCUTTA UNIVERSITY LEADS

The system of imparting education through the medium of a foreign tongue, that is in vogue in India, Lord Ronaldshay calls a unique experiment without any parallel to it in any part of the world. Yet that is the method that has been followed since the introduction of English education in the country. It is a happy news that the Calcutta University has decided to

change this pernicious system as far as Secondary Education is concerned and henceforth all subjects except English are to be taught through the medium of the vernacular. As was expected, this new decision has been universally welcomed with great enthusiasm. No doubt this will remove a great burden from the shoulder of the young boys of Bengal and conduce not only to their intellectual but also physical well-being. For, innumerable are the boys who yearly sacrifice their health to the University because they have to undergo Herculean labour to learn a subject through a foreign tongue. After the new system has worked for some time, people will wonder why it had not been introduced so long.

Though the new decision has been arrived at years after the death of Sir Asutosh, the main credit of it will go to him, for it was he who first found "the place for his mother-tongue in step-mother's hall."

We hope vernacular as a medium of instruction will be gradually introduced in imparting Higher Education also and the lead of the Calcutta University will be followed by other Indian Universities.

"VANISHING INDIA"

In June last, an exhibition of about 180 paintings took place at the Imperial Institute, South Kensington. The paintings were drawn, showing typical scenes of Indian life—from Maharajas down to the lowest strata of the society. It was Mr. Hubert Stowitts who made all the paintings. He was astonished at the rapid Europeanization of India during this century. So, he gave to the exhibition the name of "Vanishing India."

REVIEWS AND NOTICES

THE BODHISATTVA DOCTRINE IN
BUDDHIST SANSKRIT LITERATURE.
by Har Dayal, M.A., Ph.D. Published by
Jegan Paul, Trench, Trubner & Co., Ltd.,
London. 392 pp. Price 18s.

This book is essentially a book of research. The author seems to have closely studied his subject from all available sources, for he says nothing which is not supported by accurate authorities. He has frequently—almost in every page—cited authorities and freely quoted from them. This has made the volume a weighty book of reference but has at the same time taken away much of its freshness. The volume is a compendium of information. It is a Buddhist digest.

The book, as the title indicates, develops the Bodhisattva ideal. The Bodhisattva ideal holds up before us the unfoldment of life as conceived by the Mahayana Buddhism. The great attraction of Mahayana system lies in the promise it holds up before humanity—the possibility of attainment of the Bodhisattva stage by all and the freedom from the chords of spiritual individualism and separateness and of being actuated by the nobler instinct of helping humanity to reach this stage of life.

The Bodhisattva ideal inherent in every soul has been the inspiring message of Mahayana Buddhism and the author has helped the understanding of this ideal by his volume. He has begun with a clear definition of the Bodhisattva ideal and has traced the history and orientation of the ideal. He has given the full meaning and implication of the truth of the ideal and has narrated very definitely the steps through which the ideal is actualised in life. He has indicated how the ideal of enlightenment which first attracts and influences, gradually realises itself through a rigorous discipline of will, purification of thought and habits of concentration. The author has given a detailed analysis of the Dhyanas preliminary to enlightenment. He then advances an explanation of the *Pāramitas* and the *Bhumis*—the perfections and the stages, or more properly the spiritual perfections and aspects of life which reveal themselves to the adept and also narrates the conflicts and the struggles that inevitably try the strength of the

longing for enlightenment. The most appealing chapter is the chapter of the *Pāramitas* and specially that portion of it which discusses the *Pragnā Pāramita*. Nirvana has been the most promising as well as the most perplexing ideal in Buddhism. No two teachers agree as to its true import and significance. The author has quoted almost all the authorities on the subject, but he has not ventured any opinion himself. *Pragnā-Pāramita* is the finest flowering of the life's tree of wisdom and the final fruition which is reared up by ethical and meditative perfections. The author has given detailed analysis of the *Pāramita*, and his discussion of the *Pāramita* has been very interesting inasmuch as it exhibits the contradictory conceptions to it. The conception of Nirvana has been positive, negative, and neither-positive-nor-negative. The author has also in this connection explained at length the doctrines of dependent origination (*Pratitya-Samutpāda*) and shows how the Bodhisattva understands the truth of dependent origination and becomes free from all delusion. The author has indulged in a long discussion regarding the meaning of *Sunyata*, and has freely quoted diverse authorities. But we think that no new light has been thrown upon it. It is not the author's fault. The fact is that understanding in logical terms of what is from the nature of the case non-logical or aconceptual will always defeat itself. Life's complete flowering and fruition transcend the bonds of conceptual thinking and there always remains some inexplicability of the Ultimate Truth.

The author has given a description of the *Bhumis*—stages, psychical perfections and realisations revealed in the way to Nirvana; these stages put forth the finer phases of the psychic being that reveal themselves to the aspirant soul. They are the invariable consequence of a purified and chastened being. The psychical perfections and powers are consequent on the fineness and the subtlety of the psychical being. The author has given complete descriptions of the *Bhumis*.

The book is a mine of information. The author has refrained from giving any conclusion upon the fundamental problems discussed therein. The book is written from

the standpoint of life and its ideal, but the living touch of life is absent from it.

THE RURAL COMMUNITY AND THE SCHOOL. The Message of Negro and other American Schools for India. By G. S. Krishnayya, M.A., Ph.D. *Association Press, 5, Russell Street, Calcutta. XXIV + 161 pp. Price cloth Rs. 2/-; paper Re. 1-4 as.*

There is great need in India for an adequate Educational Philosophy, that will shape the schools of to-morrow. What is wanted is an analysis of the needs and ideals of the community and the formation of methods by which the school may directly serve those ends by training the future citizens on right lines.

We welcome Dr. Krishnayya's book which is very suggestive and thought-provoking and recommend it to all lovers of education. Here are recorded the results of a thorough study of three typical institutions developed in America to meet conditions similar to those prevailing in most of the villages in India. The study is followed by an illuminating discussion of the ways and means of applying these lessons to our own country.

It is recognized that there is no better or cheaper agency possible than the village school for leavening the nation as a whole, since nearly 80 per cent of the people live away from cities. As such the importance of the problems discussed herein will be fully understood and appreciated.

The account of the Penn School is the study of "how rough men and women of the fields, ignorant of the ordinary practices of society were led first from their distress and ignorance and later from their pathetic yearning for Latin and Geometry and taught to identify education with home-making and diversified cultivation." The motto of "Berry Schools" is "Be a lifter, not a learner" and the education imparted therein is true to this ideal. The most interesting part of the book is that which deals with "Extension Work" among the Negroes, initiated by the late Booker T. Washington and copied afterwards by the U. S. A. Department of Agriculture. The 'Movable School' carrying a gramophone, a lightning plant, a moving picture outfit, a stock of farm implements and home conveniences travelling all through the year and visiting all parts of the State, especially regions difficult of access by railway, has achieved

wonders among the Negroes and has "changed a crying race to a trying race." As has been rightly observed, it gets down where people can understand, touches bottom and lifts.

To indicate how much needs to be done in our own country before the Rural School can become a vital agency for rural service and improvement, the author points out the main defects of present day Indian village education. These are "inadequate schooling facilities, unsuitable buildings, casual attendance, the short duration of school life, maladjustment to rural conditions, inefficient instruction, an irrelevant and literary curriculum, indifference to the cultivation of desirable attitudes and customs, a luke-warm and under paid staff, poorly equipped and badly trained teachers and the failure to emphasize community leadership in the preparation and work of the teachers."

A perusal of the book brimming with ideas will not fail to give an intelligent guidance in the solution of the problems before the Indian Educator.

A NEW MODEL OF THE UNIVERSE (PRINCIPLES OF THE PSYCHOLOGICAL METHOD IN ITS APPLICATION TO PROBLEMS OF SCIENCE, RELIGION AND ART). By P. D. Ouspensky. *Published by Kegan Paul, Trench, Trubner & Co., Ltd. 68 74, Carter Lane, E. C. London. 354 pp. Price 5s.*

The book provides a very interesting reading and gives a clear insight into the working of the human mind in various climes, both in ancient and modern times. The author pursues the psychological method of study, which he defines as "nothing other than the revelation of all values from the point of view of their own psychological meaning and independently of the outer and accompanying facts on the basis of which they are generally judged."

The book is very ambitious in its scope which ranges from the old symbolism of the Tarot to the modern theory of relativity. But on account of this very extensiveness, the thoughts presented in certain places seem to lack the necessary precision and profundity, which detracts from its otherwise high merits.

For example, the author says: "Rama-krishna was both a Yogi and a monk at the same time but more a monk than a Yogi. His followers so far as can be judged by information to be found in literature, have gone partly in a religious and partly in a

philosophical direction, although they call it Yoga." We cannot make out what he means by the phrase, "more a monk than a Yogi." Does he imply that Yoga is something different from religion and philosophy?

Again with regard to the problem of sex he says many things which will hardly find general acceptance.

SANSKRIT

THE ISAVASYA UPANISHAD WITH SRI SANKARA'S COMMENTARY. Edited by Y. Subrahmanya Sarma. *The Adhyatma Prakash Press Book Depot, Chamarajpet, Bangalore City.* 48 pp. Price 6 as. or 9d.

This neatly printed edition contains Sankara's commentary with short notes supplied by the Editor to help a beginner in the study of the original in an appreciative way, 'unencumbered by commentaries and sub-commentaries.' It gives also references to parallel passages in the other works of Sankara, a Summary of the Upanishad and two Indices—one, of the lines in the text, the other, of the important words in the commentary. Indeed this is one of the nicest editions of the Isupanishad we have come across, and would like to request the Editor to bring out other Upanishads also in this plan.

BENGALI

Advaita Siddhi, Vol. II. Translated by Pandit Yogendranath Tarka-Samkhyā-Vedantatirtha of Sanskrit College, Calcutta, and edited by Pandit Rajendranath Ghose. *Published by Kshetrapal Ghose, 6, Parsi Bagan Lane, Calcutta.* 804 pp. Price Rs. 10 (with Vol. I.).

As in the first volume, the author has given his own commentary to the famous work of Sri Madhusudana Sarasvati in the present edition of Vol. II. He has given a literal translation of the original in chaste Bengali and added a lucid explanation thereof. The learned Pandit has brought out this edition with equal mastery over the abstruse points of the Advaita Philosophy. The way in which he has tackled the issues under discussion is highly admirable and convincing. In this volume also is appended the text of *Nyāyāmrita* of Vyāsātirtha. It has also been translated in Bengali by the author. The volume is enriched by a learned introduction by Pandit Rajendranath Ghose who has so ably refuted some of the popular ideas that stand in the way of studying the Vedas and the Vedānta Philosophy. A student of the Advaita Philosophy will undoubtedly be highly profited by this introduction and the masterly handling of the subject-matter by the erudite author.

NEWS AND REPORTS

A COVETABLE DEATH

A letter from the Advaita Ashrama, Benares, dated 19th August, says:

Yesterday at 5-15 p.m., Swami Sridharananda of the Advaita Ashrama passed away in a wonderful way. The manner of his death so much astonished us that we cannot sufficiently express our feelings, and hence also I cannot resist the temptation of giving you the details.

Since the night of the 14th Swami Sridharananda had been ailing. As it gradually took a serious turn, he was removed to the indoor hospital of the Sevashrama. From the night of the 15th his condition became alarming. Sometime he betrayed anxiety

for his life, i.e., showed as if he was afraid to meet death. But soon this attitude passed away. On the 17th afternoon in presence of many he said, addressing H., "Brother, now is the time of a great test in life." On the 18th at about 10 in the morning he said to R. and many others: "The body will drop off at 5 p.m." We altogether dismissed such ideas, thinking them to be the imagination of his mind. For though we gave up all hope of his recovery, we did not think that the end would be so near. When it was about three, his hands and feet began to be cold. The news was whispered round in both the Ashramas and all began to gather round his bed. It was found that he was repeating the name of God and alternately trying to

raise himself up and then again resting on the bed. This restless attitude continued from the very beginning. But now, when rising, he at times took almost to the meditation posture. He then uttered the word 'Gurudev' and asked for the picture of Maharaj (Swami Brahmananda). That was given to him. He looked at it steadfastly and touched his head with it. His hands and forehead were cold, but his head was perspiring. We thought that the death might occur at about 9 or later. Then he asked for the picture of Sri Ramakrishna, and with that touched his head. From now till the end, he continually uttered the name of God—at intervals touching the head with that picture with his own hands—and asked others to do the same. He showed signs of great annoyance, if anybody talked of anything else. One of us asked him, "Do you feel much pain?" "What pain!" he replied with firmness. It was about 4-45. But even then nobody thought that all would be over in about a quarter or half an hour. Now he made an effort to sit up which an attendant resisted. At this he made a piteous appeal to allow him to sit. He was helped to do so. Two or three minutes later he again laid himself on the bed. A few moments after 5, without giving others to understand it, with a sudden jerk he rose, holding the hand of one near by, and was in a meditation posture. Even now nobody imagined that he was going to die presently. In another two minutes he felt difficulty in breathing. The room was packed up with a crowd of people. Two attendants supported him from behind, but they felt, to their great surprise, that he was not resting on them. At times his body reclined, but again he sat erect. Seeing this condition, none thought it advisable to put him in a lying posture. Gradually his eyes became steadfast on the brows. Twice or thrice there was the moving of his lips and muscles on the face, and to our great astonishment we found that his hands folded themselves together, touched the forehead and then were at rest at the breast as in a posture of prayer. Just at that moment, the two attendants supporting him,

felt that the weight of his body fell on them: It was all over.

As we were seeing this sight the verse of the Gita constantly came to our mind:

He who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eyebrows, he goes to that Supreme, Resplendent Purusha.

Swami Sridharananda joined the Order at a good old age—when he was past fifty. For some time he worked at the Ramakrishna Mission Sevashrama, Vrindavan. For the last fifteen years or so he was at the Advaita Ashrama, Benares, living a quiet life of meditation, radiating peace and sweetness around. His steadfastness to the daily duties was remarkable and an outstanding trait of his character was his great Guru-Bhakti, which made him dauntless under all circumstances.

THE RAMAKRISHNA SEVASHRAMA, SHYAMALATAL, DEORI, ALMORA

The Sevashrama has served the poor patients in the midst of deep Himalayan jungles for the last seventeen years. Its annual report for 1931 gives a brief account of the work done there. The total number of patients treated during the year was 1715, of whom 1701 were outdoor patients and 14, indoor ones. The patients came from Kumaon, Garhwal, Nepal and various other distant places.

Owing to the prevailing economic depression, the Sevashrama has suffered a good deal from a remarkable fall in subscriptions during the year under review. This has greatly hampered its work and depleted its limited stock of medicines which have to be replenished immediately. This may cost Rs. 250 at least. Contributions, however small, will be thankfully received and acknowledged by Swami Virajananda, the Secretary, Ramakrishna Sevashrama, Shyamalatal, P.O. Deori, Via Chappawat, Dt. Almora, U. P.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

30TH APRIL, 1922.

In the course of conversation Swami J. told Swami Turiyananda, “Many give up spiritual practices at last merely because of weariness as they are not encouraged by any indication of success.”

Swami: “Why, not get weary in acts of sense-enjoyment? In that everybody is full of energy—people are even ready to borrow energy from others and get sense-enjoyment. Yayati borrowed youth from his son and enjoyed the world for a thousand years. The talk of getting wearied comes only with regard to spiritual practices. That is all nonsense. They have no liking, they get no taste—hence they feel tired. After going through spiritual practices for some time, they think, ‘No result is found here, we were rather better in our worldly life.’

“Rather than besmearing the body with mud and undergoing the trouble

of washing that, it is better that one keeps at a safe distance from mud. But how many can do that? So Sri Ramakrishna would say that it is better to have a little of worldly enjoyment. But then it must be accompanied with due discrimination. This round of birth and death, death and birth, the falling off of one body and the taking of another—through this process one is gradually going towards progress.”

From the verandah, Swami Turiyananda went inside the room. On hearing some noise, he asked me what was that about. I told him that S., S. and N. along with a coolie boy were digging earth and clearing a drain. On this he remarked, “All day long they will be busy that way. They don’t feel tired in that. And ask them to meditate for five minutes, at once comes the complaint of getting tired. So much outward is the tendency of their mind !”

4TH MAY, 1922.

Talk was going on about the Mahasamadhi of revered Swami Brahmananda, who had passed away only a few days back. Swami Turiyananda and the Sannyasins and Brahmacharins in the room, all were deeply plunged into grief. After much sorrowing over the melancholy incident, Swami Turiyananda said :

"What a great power is imbedded in words! Though we may be repeating that all is unreal, that this world is false, yet suppose I tell you a harsh word (addressing Swami J.),—I have got no weapon in my hands and shall not assault you also; no, nothing of the kind—that word alone will create a disturbance in your mind. When there is so much power in evil words, why should there not be power in the Mahavakya (certain great mystic words)? But as we have no faith in the Mahavakya or Mantras, etc., they do not become effective in our life. Words, again, are of two kinds—spoken and written. Something is written in a letter etc.; I am not saying anything at all, still on simply reading that, you will have a reaction, good or bad, in our mind. And again, how funny!—there will not be the same effect upon each and all. Suppose there are many; some will be affected, some not. Those who are concerned with the particular thing—they only will be affected. While discriminating, it seems that there is nothing, but a moment after, everything comes. When there is no object of sense-enjoyment in front and you discriminate, you may feel that you have got no weakness. But as soon as the object of temptation comes, you are upset. We discriminate, no doubt, but after doing that for some time, we give up the habit. And its result is that. One must be established in discrimination. One must dwell in that.

Without that no result will be got. He is indeed wise, whose mind does not react though the objects of temptation come before him. This is the test. When your mind has attained to that stage, then only you will know, 'Yes, it is all right.' "

Then the Swami began to narrate to us the story of Chudala and the king Shikhidhwaja from the *Yoga-vashista Ramayana*, how the wife Chudala, who had attained Self-knowledge, gradually gave her husband the knowledge of Brahman. He also told us that it was when her husband remained unaffected even in the presence of the object of temptation that she became doubtless that her husband had known Brahman.

Then he said, "Duality is nothing. It has come only from here (pointing to his heart). It vanishes, if one will only shake it off with a will. If one do not want sense-enjoyment, if one hate the approach of any thought regarding that in the mind, of their own accord will all desires for sense-objects fly away from one. Suppose I do not like the company of a particular individual, do not talk with him, I show my constant dislike for him, then in a few days he of his own accord will be off from me. One succeeds in driving away the desires for sense-enjoyments, if only one make an effort for that. It is only because we remain clinging to sense-objects, desire for them does not leave us. It is just like the catching of the birds by fowlers. Do you know what they do? Over the top of two sticks they tie a string. The bird comes and while going to sit over it turns down. But the bird thinks that the string has fastened it and with that thought it remains strongly clasp- ing the string with its nails—does not leave it off. And fowlers, who remain near by, suddenly take hold of the bird and put it in the bag.

"There was a king and he had a friend—a holy man. The king would very often say to his friend : Just release me from the worldly bondage, just make me free. The holy man would give him many instructions, such as, the mind is the cause of bondage, the mind is the cause of freedom, etc. But the king was persistent in his request : 'Just make me free.' One day the holy man firmly caught hold of a pillar and repeatedly began to request the king, 'Friend, just disentangle me.' The king said, 'Why don't you let go the hold?' The holy man replied, 'No, you must disentangle me.' The king replied, 'A great fun indeed; you yourself have clasped the pillar tightly and at will you can leave it off; but no, you will request me to come to your rescue. Why don't you yourself give it up?' Then the holy man left the pillar and said to the king, 'It is the same case with you. You yourself are clasping the worldly objects and yet you constantly request me to release you. Why don't you yourself give them up?' Then the king understood the whole thing.

"M.'s eldest son died, M.'s wife came to Sri Ramakrishna and began to weep bitter tears. I was then near by. Lata (afterwards Swami Adbhutananda) was only a child. So he sternly said to M.'s wife, seeing her weep so much, 'At other times you talk of knowledge, devotion, etc., where are these things now gone? Have they now vanished?' His words greatly appealed to me. I told him, 'Nice has been your remark!'

"Very often if you thus speak sternly to a person at the time of any grief and sorrow, it becomes very effective—the influence of Tamas goes off thereby. At the time of happiness everybody can remain calm,—can discriminate, but one stands the real test if one can remain so even at the time of adversity.

At that time one should summon up great strength—one should make a great effort to remain strong. If one yields to weakness at that time, grief will overwhelm him—will altogether ruin him. At the time of danger and difficulties, sorrows and miseries, one should remain calm and patient. Nelson was surrounded by enemies on all sides. When the information was brought to him, he replied, a great hero as he was, 'My feet may dive deeper and deeper'—meaning, enemies have surrounded me, all right, I will fight tooth and nail. In the same way, let adversity come as much as may, I will fight with that—that should be one's attitude."

9TH MAY, 1922.

"It is very hard indeed to control the mind. But that must be done anyhow; there is no other go. A partridge laid eggs on its nest in a tree on the seashore. But during a flow tide, the sea took away all the eggs of the bird. The bird said to the sea entreatingly, 'Please give back my eggs.' But the sea paid no heed to its words. On that the partridge threatened the sea by saying, 'Well, because you are great, you will be so very proud? All right, I will bale you out completely. With this it began to take a little water with its beak and put that at a distance. On and on, continuously from day to day it was doing so, when the sage Narada chanced to pass that way. Finding the bird in such a miserable plight, he asked, 'What are you doing thus, partridge?' The bird replied, 'Just see, revered sir, the sea has taken away my eggs. I have requested it so much to give back my eggs, but it does not. Now I am determined that I will bale out that sea.' Narada said with a smile, 'Have you gone mad, dear partridge? You are a tiny creature, how much

time, how many births will it take you to bale out the sea?' The bird replied, 'Why sir, it is you all who say that the soul is eternal. For eternity I will be doing this work; in the work I shall die, but when I shall be re-born, again will I take it up. This way I shall die and be born, and again and again will I be doing this work.' The sage was much pleased with this reply of the bird and calling on Garuda (the king of birds) told him all about the partridge. Then the king of birds with a frowning attitude asked the sea to return the eggs to the partridge, his subject. And the sea through great fear had to do that.

"One should have this kind of determination. We will control the mind and not let the mind control us. With mind we will think, and not the mind shall do the work of thinking through us. Here is my towel. With this I shall rub the body at my pleasure; similarly we ought to be able to employ the mind according to our will. We should ride the horse and not the horse, us. Let there be no reversal of the right process. The horse before the cart and not the cart before the horse. Swami Vivekananda would say, Mind must be made like a clod of earth, wherever I shall throw it, it will stick there."

COMMUNISM AS A REMEDY AGAINST SOCIAL INJUSTICE

BY THE EDITOR

I

Some people are born rich, get a better start in life or simply idle away their life in pomp and luxury; whereas there are others who though possessed of better parts have to incessantly contend against adverse and unfavourable circumstances, and perhaps their whole life is spent in misery and suffering. The rich have a nice time of it, though not for any intrinsic merit of their own—simply because they have been accidentally born of rich parents, while the poor have to groan under perpetual misery and their genuine parts are ruthlessly stifled for ever. That a man has been born in a poor family is no fault of his own, but why should he be condemned to lifelong suffering for that? Why should his parts die of inanition for want of opportunities? Will not the

poor raise this question?—why this anomaly?

No use bringing God and religion to solve this problem. In our workaday life we almost all forget God and religion; so any solution with reference to them will not ease the heart, though that may satisfy the intellect. Besides there is one in a million who has found genuine inspiration in the name of God and to whom any religious explanation as to the anomaly in society may bring solace. But what about the rest—who have found neither the peace of religion nor any happiness from the existing life; who find that they are condemned to suffer lifelong while there are others who enjoy all good things of life?

We do not exactly know how much we are responsible for things in our life and how much the circumstances are to be blamed for them. But it is

usually seen that those who always depend on circumstances for success in life meet with inevitable failure. And those who have won success in life have paid dearly for that by way of hard struggle and labour. So even for the anomaly that is seen in the society, how much the society itself is responsible is a problem which requires thoughtful enquiry. Perhaps there was or can be no society anywhere in which a perfect equality of all did or will prevail; yet society can be built on such a basis that greater opportunities may be found by those who are born under comparatively hard circumstances. Social rules and customs are the creation of men themselves; so they are also responsible if a certain class of people find themselves hard bound and with no opportunity to remove their misery however much they may try. This will be the charge of the poor against the rich. Because the rich have got supreme influence in the society, they do not care to so change the administration of society that the poor will find an opportunity to ameliorate their condition—nay, the rich are trying to reap more and more advantages from the society without looking at all to the increasingly hard condition of the poor people. Daily the gulf of difference between the poor and the rich is becoming wider and wider.

There was a time when the poor were passive and they would easily reconcile themselves to their hard lot. But there is a limit to everything, there is the enduring point even of patience. Now the poor are looking for an explanation as to the existence of pitiable anomaly in the society and when they find the rich people, who are at the helm of the administration of society, eager only for their own interest and so much callous to their unfortunate fellow beings, the poor people are up against

the richer class; they want perforce to break the very foundation of society and to build it anew so that there will be equal opportunities for all. This is the genesis of Communism. The cry for equality was heard during the days of the French Revolution with reference to politics, now the same cry has been raised by communism with reference to economics.

II

Communists want to do away with the disparity of position between the rich and the poor. As capitalism stands in the way of the poor people ameliorating their condition, communism wants to break down capitalism and equalize wealth. Communistic slogan is, "from each according to his powers, to each according to his needs." According to communism, society should be built in such a way that each individual should contribute his quota to the welfare of the society and he should get just the necessities of his life. None should be allowed to surfeit, while there are people who are dying of starvation. As in rebuilding the society on a new basis, the State comes as an obstacle, communists want to have a control of the State, so that they will be absolutely free to remodel the society in any way they like. Communists have got a missionary zeal, as a writer says, to propagate their doctrines and they are out to make their ideas acceptable to the whole world. They are making a propaganda on a wide scale to have their ideas translated into practice everywhere.

Where there are sufferings, any hope, however false, of getting them removed takes hold of man's imagination and he is ready to go to any length lured by that expectation. Terrorism of the Tsar has become a world-wide proverb

and the Russian peasants had to suffer the extreme misery under the Tsarist regime. As the sufferings of the French people under the tyrannical Government drove them to enact the French Revolution, the extremely miserable life of the Russians made the communistic ideas easily acceptable to them.

Towards the end of the last Great War the Russians had to face the worst condition of misery and so it was that when the communistic ideas were spread, people became wild with the dream of a new creation—intoxicated with the wine of new hopes in an environment where nothing but darkness prevailed. They could not think coolly whether the new substitute they were going to have for their old Government was good or not : that they could break the old system was enough to fire their imagination and stimulate them into wonderful activities. As a result, with the breakdown of the Tsarist Government a reign of terror followed which could be paralleled only by that of the French Revolution. But people willingly submitted themselves to the new regime of sufferings, because they were blinded by a new hope. According to Mr. Bertrand Russell, who visited Russia after the new Government had been set up, "In the principles of Bolshevism there is more desire to destroy ancient evils than to build up new goods ; it is for this reason that success in destruction has been so much greater than in construction. The desire to destroy is inspired by hatred, which is not a constructive principle. From this essential characteristic of Bolshevik mentality has sprung the willingness to subject Russia to its present martyrdom. It is only out of a quite different mentality that a happier world can be created."

Conflicting reports come as to the real

condition prevailing in the present-day Russia. No doubt sincere and genuine attempts are being made to bring about a state in which the poor will have no longer the load of misery and the rich, the surfeit of happiness. But it is doubtful whether the people are enjoying a greater freedom. Some say that wonderful things have been done there, considering the shortness of time and the magnitude of the task involved. Some say that if at all communism will rule the future world, the change will be brought about at such a heavy cost that one cannot be sure whether civilization will survive the shock. The new Government is however still in the stage of experimentation and it is difficult to say with certainty what its future will be.

But this is an axiomatic truth that when the misery of a people reaches the extreme limit, there comes a state of reaction, good or bad. Generally in such cases there prevails an atmosphere of hatred or ill-will for a long time which is not very good for the health of any society. The great Indian Poet, though he was much impressed by what he saw in his visit to Russia, was not altogether blind to the canker that lay hidden in the new society that was going to be built up. Before leaving Russia, he said to an interviewer : "I am struck with admiration, for all that you are doing to free those who were in slavery, to raise up those who were lowly and oppressed, and to bring help to those who were utterly helpless. . . ." But in the same breath he raised a note of warning. He said, "For the sake of humanity, I hope that you may never create a vicious force of violence, which will go on weaving an interminable chain of violence and cruelty. Already you have inherited much of this legacy from the Tsarist regime. It is the worst legacy you possibly

could have. You have tried to destroy many of the other evils of that period. Why not try to destroy this also?"

When a new ideal is introduced, its protagonists, impelled by the enthusiasm of its first introduction, can keep very near to it for some time. But after a period, when things come to normal course and enthusiasm turns into habitual duties, only men of exceptionally strong calibre can keep the ideal intact, whereas the average or larger number of people abuse the ideal. Whatever might be the merit of the communistic theory, its early authors led by the dream of a millennium may be particular to be true to it. But after the intoxication of the joy of inaugurating a new movement has subsided, what is the guarantee that the ideal will be safe even at the hands of those who will come in future? Who knows that one kind of tyranny will not be supplanted by a new form of oppression? Now the Bolshevik activities are carried on in Russia simply by the force of arms: any one who however slightly differs from the opinion of the Bolshevik authority has to run a great risk,—even a risk of life—though he may have previously done a great service in the very cause of Bolshevism. The Bolshevik Government is determined to carry on its work at any cost. It will crush down with an iron hand anything that comes in the way. This is no doubt the example of a very strong rule and strong measures are necessary to introduce anything new in place of a system which is hoary with age. But strong rule has this defect that unless it proceeds from a proper hand, it is dangerous. Can any one guarantee that a continuous chain of conscientious rulers will follow even in the administration of a system which wants to remove the misery of a people who have suffered too long in a helpless condition?

III

It is always the minority who rule the majority. Everywhere people in general follow a handful of persons who are at the helm of affairs. So in order that a system may work well, it is as much necessary that the system should be based on very sound principles as it is needed that those who are responsible for running the systems should be of ideal character. As such, what is most essential is that the outlook of thought should be changed, attitude towards life should be set right. There is no gainsaying the fact that the poor people in every country suffer a great deal of misery at the hands of the richer section whose behaviour towards the former is often most callous and inhuman. But those who want to stand in defence of the poor, should be actuated more by a spirit of service for the oppressed than by a feeling of hatred for the oppressor. When the spirit of service has taken the place of the feeling of hatred, the very atmosphere will radiate an influence which will save people from becoming tyrants. This will be the real solution. Or else, a system, artificially set up by mere force, cannot last long; it is bound to fall a prey to many abuses.

The principles of communism ideally carried on can be seen in the Hindu joint-family system. There the people have got joint ownership, joint responsibility and joint share of sufferings and enjoyment. But what is the moving force behind the system? It is the spirit of love. In a family, one who earns most shares his income, sometimes at a considerable sacrifice, with those of the family who cannot earn enough, simply because there is a cementing bond of love amongst them. The man who makes the sacrifice is not conscious of it because any thought as to that is drowned in the spontaneous

overflow of love. And a joint-family system works well so long as at the head there is one whose love overflows equally to all the members of the family. It has been sometimes found that a family which has lived very peacefully for a long time, falls into discord as soon as the head of the family dies. It is so because the mainspring of love has suddenly dried up and there has been no substitute for that. This is true with regard to a society or a system of government also. When the people at the helm are actuated by love and a reign of mutual sympathy and co-operation prevails, there is peace in the society. And when that fails, the balance is disturbed and disharmony and dissension ensue which are difficult to be removed simply by the force of arms.

It is idle to expect that all people will have equal share of enjoyment in life, for the simple reason that all people have not the equal power and ability. Those who have greater parts or are more capable will soon go ahead of those who are inferior to them. An attempt to artificially equalize all is to change the natural order of things and go up against a current. But the ugliness of the situation can be easily removed if those who are superior show a keen eagerness to help those who have fallen behind in the race of life. There is one thing which should be greatly prevented. Though all people cannot expect to thrive equally in life, it is to be pitied if equal opportunities are not given to all;—not to speak of the situation in which persons with superior merits find no scope for development while many with inferior parts have an easier time of it because they inherit some special privileges in the society by reason of the accident of birth.

According to communism, capitalism is the curse of the society. But it is

doubtful whether capitalism can be totally done away with. If wealth is prevented from being accumulated in particular hands, it will accumulate with the State which wields the power for preventing such accumulation. Now, if capitalists are likely to prove tyrants, the same thing may be true of those who are at the helm of the State. It is well known how democracy has been a great failure. For it is nowhere that the popular will rules a country. It is the minority which moulding the popular will in its own way holds the sway. So the remedy will be not in the destruction of capitalism, but in creating a spirit amongst the capitalists that will prompt them to use their money in the service of their less fortunate brethren.

Does this sound as too much theoretical? Well, the very first principle of communism is no less theoretical. When it is said that "from each according to his powers, to each according to his needs,"—does not this appear very impractical? For, when a man knows that all the fruit of his labour will not go to his own enjoyment, he will very likely work not according to his *full power* and he may grudge a man who has less capability but gets more because of his greater needs. Various methods have to be devised to guard against any abuse of that principle. If one can expect that the above principle will work well at any time, one can as well hope that a sufficiently strong appeal can be made to human feelings, so that people will be moved by pity and sympathy for the poor. Here comes the necessity of religion.

In India the spirit of service was made into a religion. Those who had wealth would spend a portion of it in the service of the poorer people as a part of their religious duty. It is said in *Manu* that of one's earning, one-fourth should be spent on himself, one-

fourth should be spent on religious duties and one-fourth should be spent on charity. So we find that wells would be sunk, tanks would be excavated, charitable institutions would be opened by the wealthy for the help of the poor. There was no ill-feeling between the rulers and the ruled. The former treated the latter with all paternal care and they in turn looked upon the former as the representatives of God on earth. The same relation existed till lately between the landlords and the tenants. Even the householder's life was not solely for enjoyment; it was a life of sacrifice to the well-being of the society. We hear in India of kings who spent their all in charity, of persons who faced death by giving their last morsel of food to the famine-stricken guests. But, at present, love of personal enjoyment has become uppermost in the minds of all. The modern civilization foments the greed of wealth and whets the appetite for selfish enjoyment. People are running a mad race for more and more. No wonder that in the tumult and hurly-burly many will fall down and many will be crushed to atoms.

So long as this state of affairs continues, one will vainly hope to prevent the stronger from crushing the weaker, simply by the introduction of this or that measure. When a house is burning, some people, in their folly, instead of trying to put out the fire, snatch things from here and there to save them. But to save the whole house, it is desirable that all energy should be concentrated to extinguish the fire first. In the same way, to bring about a better state in the human societies, any particular system will not suffice; it is necessary that the whole civilization be given a different direction, a different turn from what it is now. The principle underlying the

civilization should be not to live for oneself, but to live for others.

IV

But that is a slow process—it will be argued. People in distress are impatient of any method which will not immediately bring some tangible result. If they cannot construct anything, they will destroy; their oppressed feelings will try to express themselves in the work of destruction. It is but natural. It is truly said that the Bolshevik philosophy is prompted very largely by despair of more gradual methods. But when one thinks coolly, one is sure to see the danger of destruction unless some other constructive plan has been devised. Some persons advocating destructions only say, "We shall simply destroy, there will be others who will construct." This philosophy could be well supported if destruction would be inevitably followed by construction. But this is not the case as a matter of fact. Do we not find things which have been destroyed for ever, and the world has to mourn their loss eternally?

To avoid such a dangerous situation, the responsibility lies more with the oppressor—if we may use the term—than with the oppressed; more with those who have given the cause of grievances than with the aggrieved; more with the rich than with the poor; more with those who hold the authority than with those who have submitted to it for ages. If the former lend a helping hand to the latter, if they show keen sympathy not only in words but in action, the latter will not be driven to desperation. Throughout the world wherever the Government is afraid of communism, it should try to ameliorate the condition of the suffering people, if any danger is to be avoided. Suppression only will not bring any lasting

result. So long as the germ of the disease is in the body, external application of medicines may remove this or that symptom, but the real disease will not be cured. When the blood is impure, if one boil is cured, there will spring up another in another place. As a sure remedy, it is wise that the blood should be purified. In the body politic or the social system also, to avoid any disruption it is necessary that no class of people should be allowed to suffer or have any grievance; otherwise a violent reaction will set in which may threaten the whole fabric.

In India at the present time there has come a stir amongst the backward community. They will no longer stand any injustice or tyranny; they are out to assert their rights in face of all opposition. But if one closely analyses their psychology, one will find that they are actuated more by hatred for the upper class than by any sober thought to improve their own condition. So they more readily rush to the field where there are greater chances of friction than where they can silently work for their own amelioration. More than half

of their energy is being frittered away in actions prompted by ill-will. The first thought in their mind is that they have been oppressed and the first thing they want to do is to challenge those against whom they have complaints. They will not think of any process by which they can gain so much strength that they will rise above any chance of being oppressed. Indian society is threatened with great chaos and the danger will be very grave if the higher castes do not show sufficient sympathy for the backward community to disarm them of all fear and suspicion. As we said, the greater responsibility lies with the upper classes. They are to atone, in the above way, for the age-long miscarriage of justice in their hands. In this, they will have to face many obstacles and stand much provocation, but they must be prepared to work in spite of them.

This is not too much to expect from the people, who have been the custodian of a civilization and culture whose basic principles are--"Conquer hatred by love;" "give thy all but expect no return."

REVALUATION OF VALUES

BY PROF. PRAMATHANATH MUKHOPADHYAYA

I

The present age is generally supposed to be an age of criticism. This is no doubt true. But it is not the whole truth. Appearances are still commonly taken for the realities, and conventions are still commonly assessed at their face value. Perhaps it has been more or less so in all ages. If we compare one age of human civilization with another as regards the degree of critical spirit

it has been able to bring to bear upon the appraisement of all the relevant values of existence, subjective and spiritual as well as objective and material, we shall probably find it difficult to adjudge their position in any assured and unchallenged scale of merit. An age, for instance, which believes the stars to be the departed souls of our ancestors may be less critical than an age which studies and knows them in the

way modern astro-physics studies and knows them. So also one may think of an age which believes the earth to be perched on the hood of a cosmic serpent or on the back of a titanic tortoise, or even of an age which believes the earth as the centre of the universe round which all its glories and terrors revolve. For a long time we have been accustomed to look upon magic and mythology as representing the childlike and therefore lowest phase of human civilization. Even metaphysics and religion have sometimes been turned down, because, if not altogether false, they have been supposed to lie beyond the pale of what we have been accustomed to regard as our positive knowledge, actual or possible.

Anthropologists and archaeologists have made us familiar with the various stages and epochs in the pre-history of man. And it is to be remembered that the longest recorded history of man, such, for example, as that of Egypt or Assyria, is but a speck by the side of the immensity of the pre-history of the human species on earth. This immensity of pre-history, to be counted perhaps in millions of years, is now commonly believed to be a long night of primeval darkness in which the Human Spirit—hardly yet removed from the condition of the anthropoid ancestor—fought the battle of its animal needs with or without rudely fashioned implements of stone, and sought to clothe the naked fierceness of its brute existence with the fantastic oddities and crudities, imaginary utilities and futilities, of an elaborate magical art and ritual. Traces of this barbaric art and ritual have survived to this day not only in what now darkly figure in anthropological maps as the savage land and climes, but also, to an oddly damaging degree, in the regions that are painted bright with all the glowing colours of a

self-glorifying civilization. Who knows if it is not a case of man in the picture painting himself as the victor and the lion as vanquished and crouching at his feet? There may be little doubt as to how the picture would be drawn if the brush were put in the hands of the lion instead of those of man.

It is true that the picture of the so-called barbaric state has not always been dyed black by the foregoing generations of its critics, and that the picture, still black for the most part though it is, is now painted a shade less and less black every time the brush is taken up than it used to be generally in the past. Archæological research and the new science of anthropology are to-day in possession of a larger and stabler *ensemble* of facts relating to the pre-historic condition of man on earth; some of the broader outlines and landmarks and bearings in that pre-history stand out clearer to-day than they did a generation ago. We have come by certain positive findings. We have of course drawn certain inferences from, and built certain surmises upon, those findings. Those are the positive teachings of modern anthropology regarding the rudimentary stages of man. It should however not be supposed that those teachings are to be rated at a value higher than actual evidence demands or warrants. For, as everybody knows, the moment one leaves the *terra firma* of actual facts and indulges in a flight of inferring and surmising in a science like anthropology, one begins to feel so insecure not only of one's aerial position, but also of the logical machine itself that one may be riding.

II

It is probably true, for instance, that man on earth had to start as an anthropoid species during what is called the Pleistocene Period in Geology, and that

the earliest specimens were nearer the likeness of the Java man, the Piltdown man, and so forth, than that of the Nordic Type about which there has lately been so much fuss. But it can hardly be scientific to pretend that the mist which so thickly concealed the sources of man has now risen, or even that we are in a better position to-day to take our bearings with greater assurance, or set about exploring those sources with greater certainty. "The ancient complex of humanity," as Sir Arthur Keith puts it, is still a riddle as unsolved, and seemingly intractable, as ever. No body knows how man first began. Some sort of an anthropoid root is of course still assigned, but as regards what that primitive stock was like, the present-day attitude seems to be more modest and less dogmatic than the attitude of yesterday—when Huxley preached his lay sermon and Heackel bragged of having caught the riddle of the universe, whole and entire, in the net of his snug, comfortable philosophy. The Java man, or for the matter of that, other types of primitive man are now commonly believed not to be in the direct ancestral line of the modern civilized man, but are supposed to be rather collateral offshoots from the common trunk of primitive humanity from which our own ancestors were perhaps other offshoots. The missing link has been quite doggedly searched after, but it is still missing. This is a negative finding, which is not less important than any of the positive findings in the science of anthropology. We hardly feel our logical rights to maintain to-day that we have traced the descent of man, or found man's place in nature with as much assurance as our forerunners would maintain they did in the last century.

We still believe of course that man had to start very low in the ladder,

and that any type of man suggesting the modern civilized man was rather late in coming. But we do not know how low in the ladder man had to start, and how late was the current approved style to make its appearance. There are even indications—as yet stray perhaps—which have made informed minds suspicious both as to the lowliness of the first condition and the lateness of the arrival of the approved style. And minds that have not been suspicious have felt called upon to be wary. The appearance of the Cro-magnon race in Europe and that of Aurignacian Culture has, for instance, demanded an explanation which has not yet been found in an adequate and sufficient measure. The previous *ensemble* of conditions have not appeared to many to justify an appearance so strikingly high in order. There seems to be too little of ape-likeness in the physical features, and too little suggestion of the ancient hunter or primitive cave-dweller in the arts of the Cro-magnon people, to incline one to believe that it was a direct natural descendant of the Java or Hidelberg man. Was it some sort of a first cousin? Hardly. The fact of the matter is that we do not know, and are not sure how to guess. Some have seriously assigned it an original home in a continent lost in the Atlantic to which there was some reference in the Dialogues of Plato. We do not know what to think of this ancient "myth" of a submerged continent which was supposed to have left legacies, both in race and culture, to the Old World as well as to the New. Science can hardly pretend that this old case, like many others, is now barred by limitation. The apparently sudden appearance of an unprecedentedly higher kind of race or culture cannot quite readily and smoothly be made to slide in the greased grooves of the accep-

ted evolutionary doctrine. In having to explain the apparently sudden appearance upon the scene of new Races and Cultures shall we be driven to fall back upon some such theory as was adopted by Hugo de Vries, for instance, regarding the origin of species? We do not know. It seems it will be some time before we find ourselves on the right scent. Meanwhile we must hold our souls in patience and in readiness for further and clearer and fuller light to come.

The origin of Culture, like that of our Race, is still an open question. It is not true to say that given the premise of a primitive "human hunting pack, the rest of human history on earth follows necessarily as a conclusion. Pre-Palæolithic, Palæolithic, Neolithic and the later periods are probably fairly durable landmarks which subsequent and more enlightened efforts of historical reconstruction may not demolish altogether. The rude and the polished implements of stone, the bones and drawings in the caves, the glacial, interglacial and post-glacial findings, the British stonehenge, and so forth, will never perhaps fail to tell their story and point to a moral. But the question is likely to press itself more and more insistently as time goes on—if indeed it is not already pressing itself with sufficient insistence—whether the portrait so far drawn by the archæologist of the descent as well as the ascent of men may be taken as a fairly full and correct representation of the actual course and contour of events.

It may be asked whether the picture is true even as regards the essentials. We have been accustomed to set but small value on the achievements of the pre-historic man, whether artistic or otherwise. He is in many respects the prototype of the modern savage. But astoundingly divergent values have been

set upon the modern savage himself. We all know how Whitman spoke of the savage—"What is he? Is he past civilization, or waiting for it?" There have been many others who have hesitated to consign him to bottomless perdition. Edward Carpenter, for instance, regarded civilization itself as a disease, and discussed its causes and cure. Such extreme views apart, modern appraisal of the values of savage condition tends generally to be more and more intelligent and appreciative. Magic and magical rites which form the substance of savage belief and savage conduct, were, to the first batches of tourists and travellers, nothing but senseless devilry. But ethnologists now know better. Magic may still be distinguished from religion, but it is now commonly looked upon as a kind of primitive science. The basic conception of ancient magic is now better understood. It has also been found that the savage mind may not be wholly innocent of a profound and broad metaphysical idea—the idea, for instance, of an All-pervasive Power or of a transcendent Supreme Being. Religion may think that it has found its lines of communication to that Power or Being in faith and devotion; ancient Magic might have fancied that it had discovered them elsewhere. Thus there has been a difference in the paths followed. But criticism would be hardly justified if it said that the ancient cult had no philosophical objective and no definite path.

III

As we have hurriedly seen, modern anthropology has arrived at certain positive findings in regard to the pre-historic state of man. These are important not only as spreading the canvas for the picture of human evolution to be drawn upon, but also as giving us some of the broader outlines of the picture

already. It is idle to pretend that those outlines, broad and vague as they are, are sacrosanct, and must for ever be respected. The Future may alter or even efface a few or many of them. But even assuming that they will stand, we do not know what the ultimate completed picture will be like. It is not the detailed touches alone that are wanting to make the picture complete. The outline itself has not been sufficiently, coherently and fully drawn to make us sure as to what the picture is going to be. Are we going to have the film of a long, continued and arduous march—a steadily progressive advance—of the human race from the condition of the hunting pack and cave-dwelling brute to that of the present-day social and political animal? Is it a fact that as this process has dragged itself on, we have a progressive enhancement of the values of our earthly existence? Can we say that the values of life have really gone on increasing as "the standard of living" has apparently gone on rising? What are the truly relevant values of life? What are those that vitally matter? We can hardly lay aside this question as belonging to the sphere of the philosopher and not to that of our own.

The negative findings and suspended judgments of modern knowledge ought to be our signals of caution when we may be driving down the dark, dusty and dangerous gradients of pre-history to reach the bottom. We do not know what we shall stumble upon when we reach the bottom at last. The Ape-man and Ape-cultural? Possibly. Man, created, bodily and spiritually, in the image of Divinity? Possibly too. This latter possibility science has not certainly so far debarred. Super-natural explanation is always extra-scientific, but need not be unscientific, to science. But science to-day knows her boundary

too well to fondly cherish the superstition that what is beyond it now, is beyond it for all time to come, or that beyond science is beyond truth. Naturalism again is fast ceasing to be the first and foremost article of scientific faith. We have doubts to-day whether the Ether, Time Space and other current or recently current entities of science are or are not "natural" in the sense the term was used by the older generation of physicists.

It is not only pre-history which strikes us to-day as revoltingly unfamiliar, and manifestly of an inferior order of value. There are many features of recorded history too, such as the ancient history of Egypt, Assyria, India and China, which we find repulsively grating on our sense of real and abiding value; and though of course with respect to such history as a whole our judgment is, as it was to be expected, one of mixed admiration and condemnation, we hardly entertain any doubt in our minds that the current values of our civilization, intellectual, moral and æsthetic, stand higher in an absolute scale than those involved in the interesting specimens of ancient history above mentioned. It has not occurred to many of us if in this case too we are not depicting the dead lion as vanquished and crouching at our feet. The temptation is so great to regard ours as the best possible of all worlds. Hasty judgment is ever so ready when one meets another who does not feel, think and act as oneself does. Realities are so retiring and appearances are so obtrusive. Probing to the roots of the matter is never an easy task, and it is laid aside even where nothing else will settle the point or decide the issue.

Have we or have we not laid this aside when judging the merit of the older ensemble of ideas and institutions? Have we or have we not generally pro-

ceeded on the easy assumption that ours is the best, and that everything must be good or bad according as it does or does not approximate to what we have achieved? It is a fact that we moderners are confronted with at least two sets or systems of values—one set broadly represented by the Present and the other represented by the Past. They agree and meet at some points no doubt, but they differ and diverge at others also. The question of all questions is—where shall we and how shall we find a durable and trustworthy, if not absolute, scale with reference to which we should be

able to compare the divergent values of the past and the present? It is not a question of archaeological interest merely. We should profit by the legacy of the past if that legacy be found to be of real value to-day. And the legacy is not a dead legacy. Much of the older *ensemble* of ideas and institutions is still alive. If of value, we should not willingly scrape them as old, rotten and crumbling things. And if we mean sound business, we should see if necessity has not arisen for attempting to reevaluate all values, old or new.

SWAMI VIVEKANANDA : HIS DOCTRINES*

BY PROF. R. A. SANKARANARAYANA IYER, M.A.

It is in the fitness of things that the birthday anniversary of Swami Vivekananda should be held in this Hall, halloed by the great memory of its illustrious founder, the Raja Sethupathi. It is his discovery whose anniversary we have met here to-day to celebrate. Bhaskara Sethupathi, the then Raja of Ramnad, sent Swami Vivekananda to America as the representative of Hinduism to the Parliament of Religions at Chicago. This happy coincidence is a very good augury that celebrations of this kind would become an annual fixture.

It shall be my purpose to glean from the various speeches delivered by Swami Vivekananda in America, England and India what, to my mind, appear as his most central doctrines. I propose

to keep close in the exposition to Swamiji himself. It must be remembered that, when Swamiji talks of Vedanta, he is identifying it mainly with Advaita, Hindu Idealistic Philosophy has evolved from the common source—the Brahma Sutras. Different interpretations of the Brahma Sutras have given rise to the various schools of Idealism in Orthodox Hinduism. There have been five such interpretations whose votaries may be found throughout India. Shamkara is the first known annotator whose system is called Kevaladwaitam; Vallabha is another whose philosophy is called Shuddhadwaitam; Nimbarka is the third whose philosophy is known as Dwaitadwaitam or Bhedabhedamatam. Ramanuja has expounded Vishishtadwaitam, Ananda Teertha has expounded Dwaitam. These systems differ in the character of Moksha or final release from bondage of the individual soul. They all posit the reality of Brahman and the means of realizing the final state of

* A Lecture delivered on the occasion of Swami Vivekananda's Seventieth Anniversary at the Sethupathi High School under the auspices of the "Sri Ramakrishna Union," Madura.

release is through Yoga, so that when Swami Vivekananda speaks of the means of realizing the Absolute, he talks of the common ground for all the systems of orthodox idealism. We can sum up in two significant principles his entire teachings. They are worthy of our highest regard, for they have emanated from an authoritative spokesman of modern Vedantism. The two central principles are : 1. The divinity of man ; 2. The essential spirituality of life. It shall be my purpose to present his thoughts on these two lines, especially with reference to his discourses on Maya and Yoga. My references are to the *Speeches and writings of Swami Vivekananda*, published by Messrs. G. A. Natesan & Co., Madras, unless otherwise stated. Swami Vivekananda devoted a set of four lectures to the special consideration of Maya. He deals with Yoga from four points of view.—the Karma Yoga, the Bhakti Yoga, the Raja Yoga and Jnana Yoga. The true Vedantic spirit according to him does not start with a system of pre-conceived ideas. He says in his lecture on 'Maya and Illusion' on page 186, "Maya is not a theory of the world. It is purely a statement of facts." He quotes from Shwetashwatara Upanishad :

"Know nature to be Maya and the mind, the ruler of this Maya, is the Lord himself." This word, Maya, underwent various changes in meaning, until in the hands of Shamkaracharya it got stabilized. "When the Hindu says the world is Maya, at once people get the idea that the world is an illusion. . . . But the Maya of the Vedanta, in its last developed form . . . is a simple statement of facts what we are, and what we see around us." ('Maya and Illusion,' pp. 185 and 186.)

In the same lecture he says, "We find that our whole life is a mixture of contradictions of existence and non-exis-

tence. As no man can jump out of his own self, so no man can go beyond the limits that have been put on us by the laws of time and space. Every attempt to solve the law of causation, time and space would be futile. Because the very attempt would have to be made by taking for granted the existence of these three." Here Swamiji makes a claim in favour of the position that the world of everyday existence is always conditioned by the capacity of the observer. "We see this world with the five senses. If we had another sense, we could see in it something else. If we had still another sense, it would appear as something yet different." It means the world has no absolute existence. It exists only as relative to my mind, to yours, to the mind of everybody else.

A comparison with the doctrine of the West may here conveniently be made so as to draw the full significance of this conception of the relativity of our world. The common-sense man believes that the material world and the objects found in them are all real existences, much in the same way as he looks at them. They are not dependent upon the consciousness of any person. New York for him existed even before Columbus discovered it. The object exists independently of the subject. In explaining how he had the knowledge of the world, he simply believes that his mind is translating these real existences inside his head. His mind simply photographs the external objects through the senses, which are the main gateways to knowledge. This is how we have the knowledge of the objective world. Whatever is external is simply copied by the mind. An exact likeness of it is always present to the mind. This is the explanation of the knowledge of the world given by the common-sense man. If we examine this view a little closely, it implies that there are three realities,

—the reality of the external world, the copy of the external world inside my mind and my mind which knows this copy. In the West John Locke and Thomas Reid are the exponents of this view. The difficulty in this is that if our mind is aware of the copy of the world outside, how do we know that our mental ideas are only copies and that the mental copy corresponds exactly to the material world outside? We are by hypothesis inside the mind. Therefore we cannot get at anything outside the mind. If so, how do we know that the two correspond?

To obviate this difficulty, Berkeley, another British Philosopher, demolished that background of material reality which produced copies in the mind.

Even here there is a difficulty. If individual man is aware only of his own mental ideas, the order and regularity pertaining to them, each man lives in the world of his own without any correspondence with other worlds in other minds. He is eternally shut up within himself so that, as a result, the organic unity of the world, which is the common basis of all our individual experience, is blown up into pluralistic atomic worlds, as many in number as there are centres of cognitive experiences. The net result is that the world becomes a non-existence. Each man is separate unto himself, and all the precious professions in the world are empty nothings.

Immanuel Kant discovered that this is a sorry plight for the most cherished notions of man, namely, God, freedom, and immortality. According to him our knowledge as mediated through the senses is the result of two factors, namely, the contribution from the mind and the contribution from the world. The contribution from the mind consists of the forms and categories of understanding, namely, time, space and causality.

Here we find existing side by side two realities; one which is the product of mind and matter, namely, our knowledge of the material world conditioned by time, space and causality and the other which is at the back of all this knowledge we know. The two may respectively be called the Vyavaharika and the Paramarthika. The Paramarthika world is altogether different from the Vyavaharika, so that our Vyavaharik perception is the perception of the world *per se*. And the Paramarthika is different from the Vyavaharika.

Besides, our dream experiences tell us of a different condition of things. If our senses do not give us the Paramarthika but a Vyavaharika reality, even so the dreams give us a state of existence which is unlike the two. So long as we are dreaming we do not realize the dreamy nature. The dreamy nature of the dream is realized by us only when we get out of the dream state; but the constituents of our dream experience, if not in their combination at least in their separate details, have been gathered from our waking state. In other words, in dreams we experience a new combination of our sense-given knowledge. Our dreams are therefore caused by the senses. Consequently both the dreams and knowledge are alike caused by the senses. So long as we are in the world of dreams we go through all the travail and sufferings that we experience in the waking stage. So when we break through the dream world we experience Vyavaharika stage and consider the dream to be a fiction. Even so when we break from the Vyavaharika world and stand in the Paramarthika, both the Vyavaharika and the dream world become fictions. Thus our normal consciousness is purely relative. It is true from the point of view of the dream world and untrue from the point of view of the Paramarthika stage. Such is our

experience of the world. This is Maya. We have here the three stages of existences, the Vyavaharika, the Paramarthika and the Pratibhasika in which what is taken as truth at first turns out subsequently on enquiry to be untrue as is a dream. When Vivekananda speaks of the world as relative, he means that, tested by this method of Avasthattraya, this world is both real and unreal. It is real from the point of view of daily existence and unreal from the ultimate point of view. This is Maya.

On page 198 under 'Maya and Illusion' Swamiji says, "There is not one thing in this world of ours which you can label as good, and good alone, and there is not one thing in the world which we can label as bad, and bad alone."

Maya is neither absolute existence nor absolute non-existence. It is something midway between the two. It is relative.

It is not existence, for, says the Hindu Vedantist, it is the sport of the Absolute. It is not non-existence because this sport exists and we cannot deny it. For the worldly man, playing his part well in the situation in which he is placed, this world is real, but to the man who sees that these worldly existences are full of contradictions, the only existence for him worthy of the name is that of the Absolute. This actual existence of contradictions in life is Maya. It is thus not a matter of theory but a statement of fact. At sometime or other every sentient being is bound therefore to solve these contradictions in life by attaining gradually to higher spiritual planes of existences, whose final goal is that infinite ocean of life where these contradictions are resolved and desires which are the root causes of these contradictions cease to torment. This is freedom. This is God reached by overcoming Maya.

The question next arises, what is the

path to freedom? Four royal roads exist, the four Yogas: *viz.*, Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. The word Yoga comes from the root Yuj, to bind. It implies the union of God and the means to attain that union. The search for truth is the search for freedom. The two terms are really identical. Knowledge implies power and the will to action. True knowledge is synonymous with action, for the effort at continuous ascent in the direction of realization of the freedom of the soul will not stop until the end—the true freedom, is reached. True knowledge is salvation.

KARMA YOGA OR YOGA OF ACTION

Karma implies action. It means philosophy of action: What action is; how it must be conceived; what its end and aim is. Work is inevitable. Everyman does his work pertaining to his position and status in life. The schoolmaster has his duty, so also the lawyer, so also the labourer. The ordinary idea of work is the doing of duty. There are social and moral duties. Karma Yoga maintains that we must work towards the highest purpose. Karma Yoga teaches that the ordinary idea of duty is very inferior. The labourer goes out to work, comes home and thinks of the work for the morrow. He is wedded to duty, but then he is living the life of slavery. He will die in harness. Therefore, the proper end of duty is to work as free man. Work done in the fullness of the sense of freedom, is of the highest kind. The contradictions in life ought not to exist in the highest, and these frictions in the discharge of duty in worldly life must be totally lacking in that supreme sphere. There cannot be any such thing in that state as resisting evil. Therefore the highest ideal of duty is non-resistance. Activity

always implies resistance. Says Swamiji, "Resist all evils, mental and physical and when you have succeeded in resisting them, then the calmness of non-resistance comes. Plunge into the world and then after a time when you have enjoyed and found hollow all that is in it will renunciation come. Then will calmness come. Until you have passed through that activity it is impossible for you to come to that state of calmness and serenity which is characterised by sincere renunciation and non-resistance." (Pages 99 and 100, 'Karma Yoga'.)

"Perform action, Oh Dhananjaya, dwelling in union with the divine, renouncing attachments, and balanced evenly in success and failure; equilibrium is called Yoga." (II-48, *Gita*).

Thus from constant action by resisting evil we rise by degrees to that perfect state of freedom where there is complete non-resistance. Consequently we must work in everyday life without any motive. Money, fame, and motives of this kind should be eschewed in the discharge of the daily rounds of our duty.

In the discharge of your duty you must keep your ideal; whatever you do you must do for the sake of the highest. Every action must be done to please God.

To bring home the lesson of Karma Yoga, Vivekananda quotes the incident of Arjuna refusing to fight on the eve of the war, and who is consequently reprimanded by the Lord. When Arjuna refused to fight the battle, overcome by his love for his kindred, and implored Him to teach his duty, Krishna asked him to fight on, and perform his duty of the Kshatriya by saying, "Thou talkest like a wise man but thy action betrays thee to be a coward. Therefore stand up and fight." This is the ideal of Karma Yoga.

All kinds of duties have equal validity in the general scheme of the universe. The duty of the householder, if it is conceived in the light of the highest purpose, is great. Even so are the duties of the student. Every man should conceive his own ideal and endeavour to accomplish it. This is the central theme of Karma Yoga.

BHAKTI YOGA

Man by nature is always prone to hanker after the concrete, e.g., whenever we think of a friend, first comes the idea of his body and then everything. For man the foremost thing of recognition is form. Says Swamiji, "Psychologically in the mind-stuff of man there cannot come the idea of name without the idea of form and there cannot come the idea of form without the idea of name." (P. 480—'Bhakti or Devotion.') "In the history of many religions of the world, symbols have played the most significant part. Again, we find only persons are worshipped in different religions. These symbols and holy men are only external forms of devotion through which man passes in reaching higher steps. Says Swamiji, "Forms are simply Kindergarten of religion, the child's preparation. Temples or Churches, books or forms are just for the child's play, so as to make the spiritual man strong enough to take yet higher steps, and these first steps are necessary to be taken if he wants religion. With that thirst, that want for God, comes real devotion, real Bhakti." (P. 482—'Bhakti or Devotion.') Surely religion is a matter of personal faith. It is an attitude of the mind towards God.

It is the way of the heart. This is Bhakti Yoga. It may be objected that the way of the heart is not

the way of reason. The danger is that this way of the heart may gravitate to either extremes of the wild flights of mysticism portrayed in Hypatia by Charles Kingsley representing the fourteenth century mystics of Flanders and Germany or the other extreme of the morbid sentimentality of the Hindu mystic. He fights against both these excesses of the ways of the heart. On pages 409 and 410 in 'God in Everything,' Vivekananda says, "At the same time we know that he who is carried along by his heart alone has to undergo many ills, for now and then he is liable to fall into pits. The combination of heart and head is what we want. Let every one have an infinite amount of heart and feeling and at the same time an infinite amount of reason." Bhakti according to Swamiji is the transfusion of the heart by reason. The heart goes forth to love, reason points the way to fight against ills and to rise to spiritual heights keeping the goal of God in front. Reason tells us that we must give up the life of the senses, i.e., we must give up the world that we have built for ourselves with our imperfect reasoning. Mature reason shows that God is in everything. He exists in the child, in the wife, in the husband, in the good, bad and everything. The first theme of Vedanta is to see God everywhere.

Religion is an affair of the inner life of man, but it exists in the midst of instincts, intellect, reason and inspiration akin to 'intuition' of Bergson. Instinct is what we inherit from nature and exists from the time of birth. We share instincts in common with animals. By means of intellect we generalize from particulars of observation. Reason points the road to progress. It is the principle of guidance. Higher than it there exists inspiration. It is like the genius of a poet or the inventor who

as it were in a flash discovers something new.

If this inspiration contradicts reason, it cannot be universally accepted. If it is to be believed in, it must work for the good of one and all. Inspiration has for its end the good of the world; must therefore be thoroughly unselfish. Inspiration is the valid instrument of spiritual progress under these two conditions. This inspiration must have for its objective the love of God. Under its guidance life can experience neither sorrow nor evil. The corollary follows that if God is in everything life must be one. This is the second theme of Vedanta. He who sees oneness of life in everything and lives that faith, is free from the obsessing distractions of contradictions in life such as pain, pleasure, desire and aversion, etc. Then alone he is truly free. There is no pain. There is no misery. Nothing exists for him that limits his free activity. This is true Bhakti. This is Bhakti Yoga.

He explains the value of true Bhakti with reference to the parable of the seller. In his lecture on 'God in Everything' on page 415, Swamiji says, "Who enjoys the picture, the seller of the picture or the seer? The seller is busy with his accounts. What his gain will be, how much profit will he realise on the picture . . . He is intent on hearing how fast the bids are rising. He is enjoying the picture who has gone there without any intention of buying or selling. He looks at the picture and enjoys it. So this whole universe is a picture, and when these desires have vanished men will enjoy the world, and then this buying and selling, and these foolish ideas of possession will be ended." When we have given up the desires, then alone shall we be able to read and enjoy the universe of God. Thus do your work, says the Vedanta, putting God in everything, and knowing

Him to be in everything. This is the doctrine of love or Bhakti. Bhakti or love at this stage loses all human limitations and takes on cosmic meaning. Says he on pages 442 to 443 in the same lecture, "What is that makes atoms come and join atoms, the molecule, the molecules, sets big planets flying towards each other, attracts man to woman, woman to man, human beings to human beings, animals to animals, drawing the whole universe, as it were, towards one centre? This is what is called love. Its manifestation is from the lowest atom to the highest ideal, omnipresent, all-pervading, everywhere is this love . . . the one motive power that is in the universe without which the universe will fall to pieces in a moment and this love is God."

RAJA YOGA

His doctrine of Raja Yoga is expressed in "The ideal of a universal religion." We may observe that all religions believe in three principles. The first relates to the doctrines and ideals; the second to mythology which consists of anecdotes of men and supernatural beings; the third to the ritual. Each religion insists on its votaries, on the threat of eternal damnation, belief in these three things. Excess of religious faith has the possibility of running riot. This is not wickedness, it is only the disease of the heart. This is what is called fanaticism. All the wickedness of human nature is prone to express itself wildly in the name of religion. Thus says Swamiji on page 380, "Nothing makes us so cruel as religion." This has been in the past. Perhaps it may be so in the future also. He is the true man who is not caught in this net. Universe abhors uniformity. So the question of every man of this world professing

one single religion is out of court. There is diversity in the world. As individual men, each is distinct from the other, yet all humanity is one, even all existences are one. He says, "As a man you are separate from the animal but as a living being, the man, the woman, the animal, the plant are all one and as existence you are one with the whole universe. That existence is God—the ultimate Unity in the universe. In Him we are all one. At the same time, in manifestations, these differences must always remain." (Page 388.) In this world there is bound to be unity as well as diversity. The diversity must not destroy the unity. It is the duty of religion to reduce the friction between unity and diversity, so that the plan of the universe may not be destroyed, but be progressively realized. We must feel it our duty to remove all obstacles in the way of this growth. As Vivekananda says, "For the growth of the plant we must remove all obstacles by putting a hedge round and see that no animal eats up the plant." (Page 392.) The spiritual growth of man must be carefully nursed. As in the plant so in man the growth must evolve from inside itself.

We must recognize diversities of mental equipment among mankind. There is the active working man who commands a good deal of physical energy. Next there is the emotional type of man who is given to the adoration of the sublime and the beautiful. There is the mystic "whose mind wants to analyse its own self, to understand the working of the human mind" so as to get control over them. Lastly there is the type of man who is the philosopher. He is the cold disinterested reasoner to get at the ultimate truth. A universal religion must satisfy all these natures, must endeavour to keep men perfectly balanced. A religion

which fails to do this cannot be universal. Such a religion alone can teach "union between God and man, between the lower and higher self." . . . To the worker it is union between men and the whole of humanity. To the mystic between his lower and higher self. To the lover, union between him and the God of love, to the philosopher it is union of all existence. This is what is meant by Yoga." (Page 397.) The first is Karma Yogi, the second is Bhakti Yogi, the third is Raja Yogi and the last is the Jnana Yogi.

Raja Yoga is the psychological way to union. It is the method of concentration of all the powers of the mind so as to get them focussed at a single point. Concentration is a very desirable training, in our practical life. Every moment of our existence we are subjected to innumerable stimuli from the outside world which distract the mind away from the one purpose. By refusing to be distracted we must secure the concentration. Raja Yoga deals with this subject of concentration. When I begin to calm down and think of a subject many different thoughts crowd into my mind and disturb the even course of thought. We must check this disturbance and keep our mind under our control for the successful pursuit of the object undertaken. This is the system of Raja Yoga.

Inspired by Patanjali, the great classical theorist of Raja Yoga, Vivekananda defined this operation "As the science of restraining Chitta (mind) from breaking into Vrittis (modification)." In the study of Raja Yoga no faith or belief is necessary. When we begin to practise, the way of future progress will arise of its own accord. The restraint of Chitta from breaking into Vrittis is according to Raja Yoga accomplished by means of eight practices, of which the first four are of

physiological nature—(1) Yama, (2) Niyama, (3) Asana, (4) Pranayama. The first two state only the bare physiological condition in the pursuit of an object. It implies that the first condition of success is to entertain a desire for the object, secondly there must be an avoidance of all the other endeavours. Asana implies posture. Pranayama means the control of breath. Then follow the psychological stages, the processes of concentration. They are three in number—1, Pratyahara, by which our sense-organs are directed away from the external objects towards the inner mental impressions. Dharana is the concentration upon a particular point either within the mind or outside it. Dhyana is meditation. It means that when the mind has been trained by these previous exercises, it acquires the facility of uninterrupted thinking in a particular course. The last stage is Samadhi in which "the Dhyana is intensified to the point of rejecting the exterior part of meditation and also sensible forms, and remains in meditation upon one inner or abstract part until thought is absorbed in unity. This is Yoga of Knowledge."

According to Swami Vivekananda, at the first stage it secures the formation of character. In the practice of Yoga constant care must be taken so that there is no strain felt by the practiser. Otherwise his physical system will be spoiled and there is the danger of his mind getting deranged. Aurabindo Ghose claims that by quickening the methods of intensified concentration, spiritual progress may be sooner attained. He owes this view to Vivekananda as expressed in his *Synthesis of Yoga*. "Yoga may be regarded as a means of compressing one's evolution into a single life of a few years, or even a few months of bodily existence." This is the path of Raja Yoga.

JNANA YOGA

The progress of the spiritual life of man is from stage to stage, beginning with work for its own sake and ending with the highest state of freedom. The last is the stage where there is the equipoise or non-resistance, the freedom from the conflict of desires, in other words, the free life of the spirit is enjoyed. This is the stage of Jnana Yoga. Its aim is the absolute being. It proceeds by glorifying human reason. As it is the highest in the spiritual ascent of man all the activities of reason must subserve its end. The Jnana Yogi is one who being thoroughly dissatisfied with the little things of the world penetrates into the eternal depths of the world of our everyday experience. He proceeds from the struggle to transcend the limitations of the senses. His search takes him to the very core of reality. He tries to realize it and is therefore trying to become itself—that universal being. This is the philosopher. To him God is the life of his life, the soul of his soul. In the language of Swamiji, "He, whom I have preached to you as the life of the universe, who is present in the atom, who is present in the big suns and moons, he is the basis of our own life, the background of our soul. Nay, thou art that." (Page 406.) This is the teaching of Jnana Yoga. It tells a man that he is essentially divine. It is thus the surest method of penetrating to the heart of reality. It has necessarily to ally itself with the Raja Yoga; for, it is the crown and consummation of the eight Yogic practices detailed in the previous stage.

In his lecture on "Realization" Swami

Vivekananda adverts to the story of Nachiketas in *Katha Upanishad* to prove that the innermost core of reality or the universe is like the magnets to which all things of the universe are directed. Nachiketas went to the home of Yama and during his absence fasted for three days. When Yama returned, he took pity and promised three boons. The first was that his father should not be displeased with him. The second was the request to teach him about the sacrifice that took people to heaven. The third was to teach him deathlessness. The story goes that the first two boons were granted and at the third Yama was frightened. In return, he promised cows, heavens, horses, wealth in plenty but the boy was obdurate. God of death was perforce bound to teach him. The first condition is to conquer all the desires and rise by gradual steps of renunciation to that highest state which is God. Arguments can never bring us to God. Everyone must practise to realize the truth. He, to whom the realization comes realizes the truth that God is in everything. "Infinitely smaller than the smallest, infinitely larger than the largest, yet this Lord of all is present in the depths of human heart." (Page 369.) "It is to those who are true in heart, pure in their deeds whose senses have become controlled unto them, this self manifests Itself." (Page 370.)

The message of Swami Vivekananda is Tat Twam Asi—that man is divine, and he sends out clarion call to all to assert their birthrights.

If to live in the hearts of men is not to die, Swami Vivekananda is not dead but alive.

KALI-WORSHIP—II

BY SISTER NIVEDITA

Some Objections and their Answers

The lecturer now proceeded to deal with some of the doubts that she had heard expressed at the Albert Hall meeting by several gentlemen as to the worship of Káli.

In the first place some one had said that it was surely impossible to worship the Infinite God as an image.

In answer to this, Sister Nivedita said that the Hindu practice was not that of addressing worship to the image. In strictness this was only used as a suggestion on which to concentrate the mind. The worship was really localised in a jar of water standing in front, and symbolising the in-filling power of God in nature.

But she would go back to her old proposition that everything as we see it is a way of seeing God, and then she would ask why we were here at all, if it was not because at this stage of being. We saw God under images, and could not see Him otherwise? We ourselves were the image of God, every motion of our lives was worship of Him under one of these forms, our own or another's, and since we were on this plane was it not obvious that our devotion would do well to accept the fact, in order that we might the sooner rise from it by natural evolution?

The next difficulty was suggested by the nature of the Káli-symbol itself. It was such, said the objector, that the sense of motherhood must quail before it. This argument was taken up by a second speaker who compared it with the Catholic Madonna and Child to its great disadvantage.

Sister Nivedita said this was to be met by a three-fold argument. In the first place, while it was true that throughout a certain period in Europe art-development and the religious idea had gone hand in hand, with the result that the external attractiveness of the latter was vastly enhanced, yet they were not to suppose that the image of the Madonna and Child had always been beautiful. To the outsider unconscious of the glow of feeling which belongs to the devotee, those early Byzantine paintings and carvings seem as lifeless and ugly, perhaps, as the Káli image to the Europeanised critic.

Secondly this state of things was no deterrent to progress in art and sculpture. For down to the days of her greatest sculpture and perhaps later all Greece went on pilgrimage to the shrine of an almost shapeless idol at Delphi and the same generation that knelt there in reverence had produced Phidias.

And third, as a matter of fact these considerations did not touch the point at issue. To Her worshippers the image of the Mother was not ugly. How could that form that you had loved and venerated from your babyhood be a thing apart from you, at which you could stand quietly looking with criticism in your heart? Violence and ugliness and unrealism were epithets that could be applied only by the alien. It was always so with religious symbols. Men see in them only what their own life and experience and thought enable them to see. Does the Christian ever picture what he means when he sings—"There is a fountain filled with blood?"

Many of the purest and holiest of re-

ligious associations lay for some people in such utterances as that; needless to say they were never examined critically. This fact was of the essence of symbolism. But even to the eyes of the European art critic the Káli image had a remarkably dramatic character, which could not be lost sight of. All early art struggled with thought and feeling, for the adequate expression of which it had no means, but the intensity of significance in this case was obvious and startling to even the most accustomed eye. The objector who had brought up the argument as to the superiority of European sculpture would have mentioned this point also had he been a European. Meanwhile, with regard to their own mythology, and their own work, the Indian people ought to take their eyes off the West and cease to compare. Let them go on putting more and more idealism and reverence in their own way into the portrayal of the Mother; and they would at last produce something national and great. Otherwise they would be misled by the mere superficial prettiness of foreign execution without understanding its deep inspirations and ideals, and so would still further vulgarise and degrade their own by Europeanising it.

The next objection raised had been on the point of sacrifice. The lecturer answered that this question had already been dealt with. There was to her ears a certain insincerity in the proposition that one might sacrifice to oneself but not to Divinity. There was no blinking of facts in this Káli worship. What we levied by, that we must give. Yet she was glad to think that it was not the sacrifice of others but of ourselves that was the ultimate offering laid down in the Káli-ritual. All present would remember the forms to which she was referring. This was why *Sakti* worship gave so much power; strength comes

only of Renunciation,—and Káli could not be worshipped without Renunciation and increasing Renunciation too. That thought of life lived in union with a sacrifice which was such a strong motive in Christianity was born once more amongst the Indian people in this system. And because no other motive could be so strong and so enduring. She was not content merely to apologise for Káli-worship but eager with all her strength to drive home its claims.

The last to take part in the discussion had been an old man who with tears entreated the audience to give up idolatry. He painted the temples for pilgrims—the shrines of India—in the strongest terms as scenes of licence and debauchery. He was convinced that the weakness of the country was the result of image worship simply, and he pointed out that Káli was accused of having occasioned human sacrifice. Sister Nivedita replied that she could by no means grant that the premises stated by her friend were true. Each count in the indictment was in her eyes non-proven.

The history of human sacrifices had especially been written by the enemies of Káli. But if it were true what did it add to the fact that men occasionally committed murder? Simply nothing one way or another.

She would hark back to her old formula (which in this case might make her point of view more comprehensible). If every thing is Divine and every act worship, then murder is also an act of worship being evidently the way in which certain natures approach God. Therefore human sacrifice is simply a special form of crime.

But the argument that a religious idea otherwise granted to be noble and true was to be held accountable for the vagaries of its followers was in itself ridiculous. What religion had burnt most human beings in the name of its

Master? Christianity: Did any one dream of holding *Jesus* responsible for this? Would they be right if they did? Certainly not. It was the same with regard to the terrible charges of debauchery that were brought up. If the religious truth enunciated is allowed to be sound and noble no more was to be said. It cannot be called to account for its opposite. It was probably true that the same *Satanites* and *diabalistes* societies existed in Paris, in London and in America, veiling similar practices under the cloak of another religion; it was probable that no principle was ever propounded in this world without provoking some one to rise up and contradict it more or less violently. But we could not therefore cease to proclaim moral principles. Nor in the same way could we denounce Indian religion as the cause of Indian crime.

In conclusion the lecturer begged her hearers to understand that she had not a word to say against religious doubt.

At bottom doubt of a religion was faith in the supremacy of Truth—it was our duty to stand by our doubts, listen to them, investigate for them and only lay them in a decent grave if they took to death of their own accord. The mind that doubted—earnestly doubted—was the mind that lived. But let us doubt enough. Do not let us accept the easiest or the pleasantest explanation as sufficient. It was so easy to say that God is love, and to think that our own private happiness proves it. God is Love—but when do we learn that? How do we know it? Is it not in moments of anguish in our own lives that the Great Reality is borne in upon us as all Love, all Beauty, all Bliss? This was the paradox so boldly stated in the Kāli-image—this great paradox of Nature and of the universe and of the Soul of Man—that She who stands there surrounded by all that is terrible to Humanity is nevertheless the Mother and all we Her babes.

THE MAN AND THE WORD

By MRS. C. A. F. RHYS DAVIDS, M.A., D.LITT.

Value in the word will be due to access of value in the thing named in the word. Greater value in the thing will be due to some greater benefit which men see in the thing. And that greater benefit will find utterance in the new way the thing is worded. This may be by just change of emphasis—emphasis by repetition, by position, by association. Or the way may be in a new meaning attached to a term. Or the way may be a difference in wording. And with these new values there will so take place corresponding devaluations.

A fertile source of such changing values is the transference of a religious world mandate to a new soil. It is therein (albeit not therein only) that we may look to see new developments. And as such they are full of interest. For the new is never to be despised as new. Always it is significant of movement in some way. Nothing is so fatal to man as not-movement; nothing is so unnatural. But the new is not ever the better, though the better will ever be the new. When the new is also the better, it is when the man (discounting

body and mind), when the very man—may we say the “man-in-man”—is, in the new, lifted on to a nobler plane, lifted to a ‘more worth.’ It is when the ‘man’ is valued as being, or as capable to be, of a higher worth than that at which he was valued before. Thus a ‘new’ which, because of certain conditions evoking it, declares that the very man is but a name for that which ‘is not got at’,¹ and then: ‘does not exist’² is not at once a new and a better; it is a devaluing, an unworthing of the man. The new in Sakyan (i.e., early Buddhist) thought *did* eventually put forward this more and more unworthing of the man. The conditions determining this change from the original teaching I have inquired into elsewhere.³

But, and on the other hand, other new valuations gave the lie to this unworthing. I would suggest that we may find instances of this in term and meaning, such as the transference of the Buddhist world mandate helped to make emerge.

In the term *gotrabhu*: ‘become-of-the-family,’ we have a word emphasizing a man’s quitting the *mandala* or ‘world’ of the manyfolk, or ‘average sensual man’ (to quote a noted French writer’s famous phrase), for the *mandala* of them who minded the things that really mattered, things not of this world only: *lokuttara*. He has just quitted, no more; he is ranked at the bottom of the ladder of aspiring effort. Now the word emerges at a late stage in Pali literature. This may be seen at a glance in the useful article s. v. in the Davids-Stede Pali Dictionary; better seen if the references be consulted. The *Milindapañho* of North India shows no interest in the term. But in writers who came

under Singhalese influence we witness a certain promotion undergone by the concept. The *gotrabhu* namely is the *jhāyin* in the topmost stage of Jhāna but one, that of *appanā* or ecstasy. The writers are Buddhadatta, Buddhaghosa and Anuruddha⁴, to mention no others. I am not here going into this change of emphasis in Jhāna; I only suggest, that when Buddhism ceased to be provincial only, when the one ‘mondial’ link between followers was no longer “of Jambudīpa,” but was the one faith, dhamma, or sāsana, the need for such a word as “one of the family,” (tribe, or clan or gens, if you will) would emerge. A corresponding development was worded in the mandate of Jesus, both in his own mission-experience, and again later in Paul’s epistles. It would be strange did we not find it also in Buddhism.

But let not this be overlooked: the “greater benefit,” felt after in such a community-term as *gotrabhu*, is a valuation of the “believer” as a man among fellow-men, not isolated or self-seeking in his wayfaring, but as one of a family, and his welfare in consequence as bound up with theirs. It is thus a worthier valuation of the man in the Sāsana than those which had preceded it, even in the case of the saint. I say: “felt after”; that it was more than this, that it was clearly and fitly conceived, I doubt. It needed a later time, a fuller call to bring out such a phrase as *pāsa patria en ouranois kai epi gēs*;⁵ and we have not even yet risen to such a valuation.

There is another term emergent yet later with new meaning, new emphasis. I am thinking of *sakti*, Pali: *satti*. An ancient word, it is in early Pali rare and insignificant: *yathā-sattim yathā-balam*⁶: “according to ability and

¹ *Puggalo n’upalabbhati. Majjhima-Nikāya*, I, 188; *Kathāvatthu*, I.

² *Milindapañho* and Buddhaghosa, *passim*.

³ *Gotama the Man* (1928); *Sakya* (1931).

⁴ *Abhidhammattha-sangaho*.

⁵ Paul to Ephesians, iii, 15.

⁶ *Dīgha-Nikāya* I, 102.

better for humanity. The price of the book, we are afraid, is too high for the quantity of matter contained therein and as such it may fail to be popular and consequently defeat the avowed object of the author. The printing and get-up are, however, very attractive.

LIFE AND TIMES OF SHIVAJI II. By M. W. Burway, B.A. 12 *Imli Bazar, Indore City* xvi+193+xxix pp. Price Rs. 5.

The author is a keen and lifelong student of the Marhatta history. He has got several books to his credit, dealing with the history of the Marhattas. The present book is the outcome of his deep study and careful researches into the old Marhatta records. The book bears the mark of the author's scholarship and learning, but there is no pedantry in it; it is written in such an interesting way that even a lay man will find it a fascinating reading. It is a happy thing that attempts from various quarters are nowadays being made to delve into the real history of India. The author, for instance, though saddled with official duties as a Judicial Officer, took to historical researches as a hobby, but the output of his work has been such as will do credit to any historian. Our congratulation to the author who has kept up his interest in historical study even in his ripe old age.

FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY. By G. de Purucker, M.A., D.Litt. Published by Rider & Co., Paternoster Row, London, E.C. 4. 534 pp. Price 25s.

The book comprises a collection of lectures by the author attempting to interpret for the average reader *The Secret Doctrine* of H. P. Blavatsky. It is claimed that "much that is contained in this book has only been known to a few elect." We wonder if in spite of the trouble taken by the present author, these ideas are going to be understood by the popular mind. Probably they are bound ever to remain the close preserve of the "few elect" on account of their numerous mysteries too difficult for ordinary mortals to unravel.

The author makes too much demand on the credulity of the intelligent readers when he asks them to believe in statements like the following:

"These teachings came to the first conscious human race on our Globe in this Round from semi-divine human beings who

brought them over from a previous manvantara; and these semi-divine beings were once men, as we now are. These beings or Revealers are what we shall in our turn be when the sevenfold manvantara of our Planetary Chain shall have ended its course; and we shall then become Teachers and Instruments on the future Planetary Chain, the child and offspring of this Chain, of those vast hosts of less progressed entities who are now trailing along behind us on the Chain."

Or this: "During the Third Stock-Race, they created, by the power of Will and Yoga, by Kriyasakti, a Mystic Body of high Adepts and Seers, a Body which is most secret and hid; and this Body has functioned and worked even down to our times, and it is what we to-day call the Lodge of our Masters. . ."

The only reply to claims such as these is in the words of Swami Vivekananda: "Avoid all mystery. There is no mystery in religion. Mystery-mongering and superstition are always signs of weakness. Therefore beware of them. It was never preached on this soil that the truths of religion were mysteries or they were the property of secret societies sitting on the snow-caps of the Himalayas. These mysterious societies do not exist anywhere. . . . Better for you and for the race that you become rank atheists because you would have strength but these are degradation and death."

N. S.

BENGALI

PATRAMAYA. By Swami Saradananda. Udbodhan Office, 1, Mukherji Lane, Calcutta. 7+184 pp. Price 12 as.

Almost lifelong Secretary of the Ramakrishna Mission, a direct disciple of Sri Ramakrishna, Swami Saradananda had daily to answer to the queries of a large number of correspondents. Some of the letters are here published for the benefit of the reading public. These letters were written to solve the religious difficulties of various persons under different situations and circumstances. We have no doubt that they will be of invaluable help to others who are or will be in similar stages of life or mental condition. Some of the letters give practical guidance for Sadhana, while there are others which contain many things which one will like to know from persons who can talk with authority. The letters are classified for the convenience of the

(*vicāro*) has to go also. After that there would appear to be left only emotional or hedonic factors, which also have to be eliminated, leaving only hedonic neutrality and purged introspective awareness (*sati*). But in the account given by Dr. Suzuki^a of *zazen* (*dhyāna*) practice, *vitakko*, in the sense just cited, is declared in that "to aim at keeping the mind well poised and directing attention on any point one wills." It would be difficult better to word the exact opposite of the aim of First Jhāna in the Pali Abhidhamma. In the original Sakyan purpose of Jhāna, for which a development of what I must call psychic sense was the desideratum, it was necessary to cut off the usual this-world channels of attention; bare *sati* was the best vantage-point: the attitude of the boy Samuel "Speak, lord (or let us say : *mārisa* !) for thy servant heareth!" But in the diverted distorted Jhāna of the Pitaka formulas, the blotting out of the attentive will, the contemplative discursiveness prescribed compare unfavourably with the details of Zen Dhyāna in the article I quote.

It may not, in my judgment, be claimed for Zen dhyāna that, in aim, it is absolutely worthier than the musing or Jhāna of the first Sakyans. In this we see the man seeking wisdom, knowledge, information from the man living (as *deva*) under other conditions. In this aim Zen dhyāna shows that lack of interest which is evident in the Jhāna formulas of the Buddhist Sangha. But as compared with the last named, Zen dhyāna, as representing this in a new soil, a different environment, is a renaissance, and is in its specific aim, worthy to stand beside the best of Indian Yoga and Sāṅkhya. In this aim the "man" is not waved aside as in the Pali Jhāna.

In the latter the Commentator has to admit, as it were apologetically, that where there is a process (*patipaddā*), there must be a proceeder (*patipannako*)! In Zen dhyāna the object, I gather, is to make wisdom (*prajñā*) grow out of one's self-essence by quiet concentration on the worthiest concepts of the man as the "more in the self." In other words it is not just negative elimination and preparation (e.g., to the six so-called ultra-knowings, or *abhiññās*); it was complete in itself. I do not wish to press too much the *rapprochement* to Sāṅkhya-Yoga. The Zen form is, as compared with that, relatively impersonal. In Yoga the man is in full view from first to last. It is the man, and not his mind only that is before us, the man seeking vision of, and oneness with the Atman in himself, who he himself also is : Man transcendent, akin to the man-under-earth-conditions, but above and beyond the best, the finest he has yet realized. To realize, not as yet That, but the dawning of its truth brings him release (*mokṣa*) from subjection to body and mind as being in any essential way himself. "This here is my true Kinsman; I can no other than be with him; won to evenness and unity with him, then only become I really he-who-I-am." (Mbhār.)

The man as more-man : we come here finally on the most interesting form of growth undergone by Buddhism in new soil.

In the Sangha's or monk's theory of the Arahān, we see an attempt to transform the saintly aspirant into such a superman, that he was not only more than other good men, but actually a "most-man," a consummation of humanity, one in whom there was nothing left to do. This was an inevitable result of monastic Buddhism extending its world-lorn theory of Ill (*dukkha*) to life in other worlds, ceasing to regard

^aThe Zen Sect of Buddhism; JPTS, 1906—7, pp. 9ff.

these with any earnestness as so many opportunities for further "Werden" (*bhava*), and losing all vital interest in intercourse with other worlds, an intercourse to profit by which so many are said to have sought interviews with the Founder⁹. It was a worthy thing to have a present ideal of the man; and conceived *as he was*, always as a very real individual, and not merely as a bundle of *skandhas*, it may have checked the harm those results might have worked. I think, however, that it was a theory tending to stunt the idealizing imagination of a humanity developing, under other conditions, to a more human excellence, and ultimately to a more-than-human realization.

And there was this present defect in the present ideal: the Arahan concept, unlike the Buddha-concept, was chiefly concerned with his own salvation. The three Arahan-formulas¹⁰, not to mention many other passages in the Pitakas leave this in no doubt. There is but one passage known to me in which the worthy disciple professes, on holy days, to copy the Arahans, in compassion for the welfare of all breathing things. This is in probably a quasi-original Sutta, the talk to Visákhá,¹¹ and I know of no repetition of it.

I am not wishing to do monastic Buddhism the injustice of calling the preoccupation with one's own salvation a Buddhistic divergence from a worthier, a more ethical ideal of the saint. It were truer, I believe, to call it an Indian—I will not say perversion, but—peculiarity in ideal. The Indian, speaking in a vague generalization, did and does favour such preoccupation, as desirable not only, in the man, or woman so preoccupied, for him or her, but also by a

reflex effect, for the less "holy" ones who are either their kindred, or votaries in this way or that. To give but one instance: a very well-known traveller and publicist, of known sympathy with Indian ideals, has told me of how, in Mid-India, he, as one of a queue, saluted a seated Sannyasi, and expressed appreciation of the holy man's absorption in high matters—this (said in the vernacular) met with an accepting grunt—and also with the furthering the welfare of others. Whereupon the Sannyasin broke into a laugh and said: "What have I to do with the welfare of others? It takes me all my time to mind my own welfare!" When we realize such an ideal as sanctioned in India, we cease to wonder she has produced only one missionary religion within our ken. We appreciate the more the distinction due to Buddhism in breaking away from this and its own Arahan ideal, in its missionary departures, to what extent these *were genuinely so*, and not merely so called.

But in its transference to new conditions, where such an ideal of self-holiness had no stranglehold, we witness the Arahan theory transformed into the *bodhisattva* ideal. Here is the Arahan "more-man" become the "more than man" in the *bodhisattva*; and in him the leading preoccupation is just this: the welfare of others. Still a person, still "the man," he reveals the true more-than-man in the man. He is the man-idea at its highest power. Here too we see the ancient Sakya ideal more truly "coming out" in this daughter in the Far East than in the Arahan theory. For the tradition of the Bodhisát, however the Founder actually did or did not word it, took shape in this form: "What if I were now to make resolve:—Having attained supreme enlightenment, launching the dhamma-ship and having brought the multitude across the ocean

⁹ *Dīgha-Nikāya*, 11, 200 & c.

¹⁰ Ch. *Pali-English Dicty*, P.T.S. s.v. Arahan.

¹¹ *Anguttara-Nikāya*, I, 211 (Nip. III. 10).

of wayfaring, I should after that pass utterly on?"¹²

It is a vindication, a victory—this Bodhisattva development—of surpassing interest. In it there is the resurrection of him who, in the long lasting process of Pitaka-accretion and Pitaka-redacting down to the further step in the Milindapañho and the final ban in the Commentaries, "was rejected of men": the man-in-man, the *sattva* or *satta*, the *puggala*, the *attan*. There was, it is true, lip-acquiescence in

nirātman; this was tradition; this was the old framework. But in *bodhisattva* the *satta*, the man, came again into his own, and that in a way worthy of Gotama Sakyamuni, the much-maligned. Here, more worthily than in the word "worthyman" (*arahan*) has the "man," experiencer (*vedaka*) and agent (*kāraka*), willer, chooser, valuer, found the word, found it because he set value on what he sought to word.¹³

¹² *Nidānakathā* (Fausböll ed.) p. 14.

¹³ Reprinted, by kind permission of the Editor, from the *Year-Book of the Institute for Research in Buddhism*, I, Heidelberg, 1930.

MEMORIES OF INDIA AND INDIANS

BY SISTER DEVAMATA

(*Swami Saradananda*)

There is no calculated sequence in the chapters of these "Memories," no account taken of the order in which portrayals are given. Memories come without calculation and have no order. They are like curling clouds from smoking censer, moving with the current of the wind. So these curling clouds of thought rise from my mind without consciousness of greater or less, of first or last. They come out of a near past that can never pass, because it folds within it immortals of spirit—mighty souls who in their earth-existence transcended both life and death.

Swami Saradananda was one of these. He ranked among the foremost of Sri Ramakrishna's disciples and for many years served valiantly as Secretary of the Ramakrishna Mission. It was not my good fortune to meet him during the two years of his stay in America. I

was studying at the Sorbonne in Paris, so missed him; but I returned to New York in time to catch the afterglow of his lingering presence. Everyone spoke of him with a tenderness of feeling that told of the great love he had awakened in their hearts. Even to-day I meet those who express for him a depth of affection that takes no account of years. He left a trailing spiritual influence which is still felt by those who knew or heard him. He was not a brilliant speaker in English but his words carried weight because they sprang from a radiating holy life.

The Swami attempted no organized work in America. He lived about in various private homes, sometimes in New Jersey, more often with Mrs. Ole Bull in Cambridge. He delivered many lectures,—in churches, public halls and drawing-rooms; he held many classes;

he met many people; but he never sought to crystallize or co-ordinate his effort. In the closing days of Swami Vivekananda's American sojourn, his most devoted followers had banded themselves into a so-called Society, but it was a loosely-woven organization, without headquarters or definite channels of activity. The members met occasionally and listened to each other lecture, the lecture being rebuilt notes of Swami Vivekananda's teachings; but little was accomplished towards giving the group permanent form. A vigorous hand was needed. Swami Vivekananda had broken the ground with hammer-blows of fervour and eloquence. It required a sturdy hand to carry on his task. Swami Saradananda's hand was too indulgent, too gentle in its touch for such pioneer work. He realized it and asked to have another take his place.

It was some years later that I came in contact with him in Calcutta. I saw at once why he had called forth so much love wherever he went in the West. He seemed to possess an exalted gentleness, a graciousness and courtesy which made direct appeal. His was the highest breeding of all,—the breeding, not merely of manner or of culture, but of spirit. It was the outgrowth of Divine, rather than of human, relations. A thirteenth century writer speaks of it thus: "Courtesy is one of the qualities of God Himself, who of His courtesy giveth His sun and rain to the just and the unjust. And courtesy is the sister of charity, the which quencheth hate and keepeth love alive."

It was at Calcutta chiefly that Swami Saradananda passed his days. A room was kept for him at the Head Monastery on the Ganges above the city, but he occupied it very infrequently. His life was lived in a little room across the hall from the Udbodhan office. The *Udbodhan* is the official Bengali monthly of

the Ramakrishna Mission. In the far inner corner of the room, beside a long open window opening on a central court, he sat cross-legged, with a small writing desk in front of him. Hour after hour he wrote,—articles for the magazine, a book of his own, official letters or letters to friends. He was always a generous correspondent. Visitors came and he would lay down his pen or pencil, only to pick it up again as soon as they were gone. When daylight dimmed and the lamps were brought, the little desk was pushed to one side, and pen, pencil and thought grew still. The room was always full at this hour and one of the younger men would read aloud from some holy book. As he read, a choir of sounds mingled with his voice—the trickling of water in the court, the low rumble of a passing cart or carriage in the street, the distant ringing of a vesper bell, the murmur of chant from the room above; but Swami Saradananda heard only the voice telling of Divine things.

The even course of the Swami's day was broken by two habitual interruptions. The first was a noontide visit to Girish Chunder Ghose, the famous dramatist and actor. If I remember correctly, he took his noon meal there. It was as each day I watched him walk along the lane and turn the corner toward Girish Babu's house that I realized how kingly was his bearing. With all his gentleness, there was something royal in his step and in the way he held himself. Both revealed a nobility of spirit which bore witness to the fineness of his early training and to the openness of his heart to Sri Ramakrishna's influence. He and Girish Babu were warm friends. They had many points of contact; the foremost was their ardent devotion for Sri Ramakrishna. Another was a keen literary interest. The Swami had not the

unique and towering genius of Girish Babu, but he possessed a distinct literary gift. His writings show fluency of style and a natural grace of expression.

The second break in the day's routine was the afternoon conference with Yoginma. It was at this time that he acquainted himself with Holy Mother's wishes and needs. He was a staunch devotee of Holy Mother and had the special privilege of looking after her. He it was who accompanied her on her journey to and from her village and it was also he who saw that she was provided with all that she required. He did not mount the stairs often to talk with her. His deep reverence and devotion for her seemed to keep him from intruding on the sanctity of her life in those upper rooms set apart from the world; but he sought eagerly every opportunity to hear of her from others. Often he would stop me in the evening as I passed from the court to the entrance door and ask me what Holy Mother had said and done through the day.

I saw Swami Saradananda more frequently than any of the direct disciples of Sri Ramakrishna. In the morning when I came from the school, where I slept, to Holy Mother's quarters, where I lived, he would come out from the little room beside the entrance and speak with me. Again at noon usually we had a few words together and always at night a few more. Occasionally we had longer conversations. One morning, instead of coming to the door to greet me, he called me into his office. There was an air of distress about him which troubled me. His first words deepened the impression. "Sister, you will not mind if I tell you something?" he said, and repeated the question several times before he explained that the previous day when

Radhu, Holy Mother's niece, had overturned a goblet of water on her noon meal, I had wiped it up and this might affect her marriage. It was my only offence against caste. To new India it may have little meaning, but I belonged to old-fashioned India which lived by tradition and custom. The chief value of the incident lay in that it showed me how reluctant the Swami was to speak the least word that might wound or offend.

On another day we sat in the Udbodhan office and talked for a long time of Holy Mother's dream of establishing a girl's school on the Ganges, where Eastern and Western pupils might study together. They would be housed in separate buildings, but would mingle freely and exchange their various aptitudes. Holy Mother had given to me the task of making her dream a reality and Swami Saradananda wished to go over the details of her plan with me. The general impression was that my return to America, which seemed probable, would be for a brief period only. Holy Mother saw further. She said to me: "Devamata, be careful. If you get even the hem of your garment caught in the American work, you will not get back." The hem was caught and I did not return.

Thus it was that I did not see Swami Saradananda during the closing years of his life; but letters from him and from other Swamis of the Order kept me in touch with him and I could discern from what was written how gradually he was drawing away from the outer world into his inmost being. As the days went by, fewer and fewer were the hours given to earthly tasks; more and more were the hours devoted to super-earthly communion, until his life became unbroken meditation and he was gone. The great void left at his going is his truest monument, for it bears wit-

ness to a life abounding in service. No with greater fervour and steadfastness
disciple ever served his Master's cause than did he.

AN ENGLISH SEER

BY JAMES H. COUSINS

The writings of Mr. Geoffrey Hodson have been received with keen and growing interest by special groups of students for some years in Britain; and recently in America, where his book, *Man the Triune God*, has been offered to a wider public by the Roerich Museum Press of New York whose ideal is the helping of humanity through knowledge and beauty. That ideal is incarnate in the guiding spirit of the press, Professor Nicholas Roerich; intrepid tracker of the footprints of knowledge not only in its horizontal extension from the pueblas of America to the high plateaux of Asia, but in its vertical ascent in the as yet only meagrely explored upper regions of the human spirit; creator of the noblest expression of beauty and vision in painting in our time.

Mr. Hodson's book comes from the Roerich Museum Press as a contribution to knowledge through the perpendicular exploration spoken of above. This special kind of knowledge is not the accumulation of details concerning the phenomenal universe. It is a subjective erudition, free, in this book, of references, since it is one continuous quotation. It answers with a negative the question: "Can man by searching find out . . . ?" and obeys the command: "Stand still and see. . . ." Its findings are beyond physical test as yet. Its expression is not from the rostrum, but from the neighbourhood of the

oracle, perhaps even of a certain bush that burned yet was not consumed—because its flame was not that of physical destruction or purgation but of superphysical illumination. In olden times the recipient of such knowledge betook himself to waste places crying: "Thus saith the Lord!" Mr. Hodson sits down in his study and quietly writes: "An angel told me."

There is in this a certain bravery towards which one bows acknowledgment without renunciation of personal judgment. There is something fine in the spectacle of a young man of solid English lineage, sensibly countenanced, well set up in body, keen on science, a helper of humanity, with not the slightest suggestion of wizardry about him, taking his seat without apology in the company of Blake and Swedenborg and the Indian seers; sponsoring statements of colossal import as if they were everyday familiarities; and doing so at a time when intellectual authority is all for knowledge by research, discovery or speculation, and not at all by "revelation."

Yet it is apparently as difficult for humanity to exclude revelation from its inner experience as it was for the novelist Sir J. M. Barrie to keep his mother out of his books. That worthy lady, apart from her objective identity, had become a permanent presence in the creative imagination of her son; and in some analogous manner the creative

imagination of humanity is occasionally touched by "presences" from beyond the borders of its normal life. Judgment may be suspended on the question of their identity, yet of their existence there is a growing assurance. Professor T. H. Huxley, the "agnostic," declared that he could conceive of orders of beings as high above humanity as humanity is above the beetle. Certain scientists to-day, like Lodge in England, declare their conviction, based on scientific investigation, that differentiated centres of consciousness function outside the limitations of human consciousness, yet interact with it; while others, like Millikan in America, have become aware of forces operating on the earth from distances so vast as to make the long asserted influences of the solar system on human beings feel almost elementary.

The chief reaction away from this book will probably come from those who profess "faith" or "doubt" with equal earnestness. Credulity (which is the common connotation of the rudimentary forms of religious faith) has a knack of becoming extraordinarily incredulous of matters beyond its own circle of interest and terminology. On the other hand, there is a tendency in doubt of any kind to become even more certain and intolerant than faith; to start off inquisitively and end inquisitorially. The professors of organized faith are quite sure of the things they have faith in. They are not so certain, however, as to what faith really is. Paul the Apostle defined it as "the substance of things hoped for, the evidence of things not seen." This is commonly regarded as a passive, unquestioning acceptance of a particular authority. Instead, it is a positive statement of the psychological truth that faith is a certitude arising out of a personal realization that the hopes of humanity are reflections of future ac-

hievement inherent in the nature of things; that, as a function of the human consciousness, it is the executive aspect of an inner reality. The definition accepts the observed double operation of consciousness; in one aspect experiencing, in the other assimilating. The "Mundaka Upanishad" puts the same thing thus at least as long ago as the Apostle: "Two inseparable companions, of fine plumage, perch on the self-same tree. One feeds on the fruit of the tree: the other looks on."

This dual process is, be it observed, a process of active consciousness; the antithesis of the renunciation of normal consciousness practised in some phases of ordinary mediumship. The latter has been for years a matter not merely of scientific interest but of use in therapeutic hypnosis and induced somnambulant trance through which the normally hidden content of consciousness reveals itself, and frequently reveals knowledge which the normal consciousness does not possess. The introducing of the outer consciousness to its inner "inseparable companion" has been the work of analytical psychology for a generation, with its graph, unfortunately, too frequently on a descending curve. But a movement upwards from the sub-conscious to the super-conscious is indicated in the recent publication in Germany of an ancient Chinese manual of meditation with the approbation of Professor Jung. Before long, science will follow the ascending graph of psychological enquiry, and give its attention, not less to psycho-pathology and the suppression or supersession of normal consciousness for the helping of sufferers, but more to the phenomena of the heightening and intensifying of normal consciousness, and its apparent expansion into affiliations with degrees and centres of consciousness beyond its particular

horizon. Such enquiry will throw light not only on the questions raised by and in this book, but backwards through human history over the whole matter of "inspiration" and "revelation."

Those who watch scientific tendencies will therefore probably accept Mr. Hodson's "revelations" in the new scientific spirit. Professor William James, in *A Pluralistic Universe*, a generation ago rebuked one school of thought for leaving out everything intermediary between the item and the total in the universe. The trend now is towards inclusiveness, and the contents

of this book are likely to be regarded as a psychological phenomenon to be considered. In a discussion after a lecture by the present writer on supernatural experience many years ago in an Irish seaport, a Scottish sailor asked for some instance that might be accepted as evidential. An instance was stated, with the query: "What would you say about that yourself?" The canny Scot replied: "I'd say that it would give me something to think about." Those who know Mr. Hodson know that this is just his hope in regard to his writings.

SRI NARAYANA GURU

(An Untouchable Saint of Kerala)

BY U. GOPALAN

I

Some of the famous saints of India came from the untouchable castes. Nanda of South India was an Adi Dravida; Chokka Mela of Maharashtra was a Mahar; Ravi Das of Oudh was a Chamar; while Hari Das of Bengal though supposed to be a Yavana or Mussalman was really a low-caste Hindu.

In recent years there lived and died in Kerala another untouchable Saint, Sri Narayana Guru, of whom many might have heard but few beyond the limits of that province are likely to know much. He was by caste an Ezhava, whose traditional occupation is toddy-drawing. In the social hierarchy of Kerala, which is the most caste-ridden province in India, the Ezhavas or Thiya occupy a position midway between the Nayars and the Adi Dravidas. While an Ezhava is an un-

touchable and also an unapproachable to a Nayar, an Adi Dravida is equally so to an Ezhava.

The Ezhavas and those below them in the social scale, who are known by the collective name of Avarnas, labour under many disabilities even at the present day, especially in the Indian States of Travancore and Cochin. Their position was much worse about the middle of the nineteenth century. There was hardly a public school to which their children could be admitted. They could not use public roads though Christians and Muhammadans could freely pass along them; the door of Government service was shut, bolted and barred against them; nor were they allowed to practise as Vakils. An enterprising Ezhava of Travancore who somehow managed to obtain a little English education, a rare acquisition for an untouchable about sixty or seventy

years ago, desired to become a pleader and remitted the fee for the prescribed test, but the Durbar ruled that he could not sit for the examination. One of his sons, who passed with very great difficulty the B. A. examination about 1880, had to leave Travancore in disgust and enter British Service in which he rose to the rank of an Assistant Commissioner of Revenue Settlement and was also honoured with the title of Rao Bahadur. A no less talented brother of his, who took a medical degree, had to seek service in Mysore where he attained to a high rank by dint of merit.

When the Durbars themselves treated the Avarnas as *Mlechchhas*, the tyranny and oppression to which they were subjected by the high-caste Hindus can very well be imagined.

Even in British Malabar where Government made no distinction between an Avarna and a Savarna as in the Indian States but allowed both classes equal rights and opportunities, the untouchables suffered many indignities at the hands of the Savarnas. I shall mention here one incident to show in what contempt even respectable and educated Avarnas were held by the Savarnas. There was a Thiya Deputy Collector whose services were so meritorious that, on retirement, he was granted a pension equal in amount to his pay. This officer began his service in the Judicial Department and was first taken in the Revenue Department in 1847 as a senior clerk in the Malabar Collector's Office. The Savarna Head Serishtadar of the Collector, who was more sentimental than sensible, thought it improper to provide an untouchable clerk with a chair and a table to sit and work and therefore sent him a mat, probably intended for packing records, and a low desk, furniture befitting his low social status. The low-caste subordinate was more than a match for his caste-proud supe-

rior. The former quietly spread the mat and slept on it, and, when questioned about his outrageous conduct, informed the Collector that he was under the impression that the mat was supplied to him to take a siesta in the office.

II

Such was the state of the Ezhavas when Sri Narayana Guru was born in 1856 in a village six miles north of Trivandrum, the capital of the State of Travancore. The humble cottage in which this great man was born is extant and two of his sisters are living there. As compared with the houses in which middle-class people now reside, this century-old cottage is a mere hovel; but it is now the Mecca of the Ezhavas.

His father and maternal uncle lived chiefly by agriculture. The subsidiary occupation of his father was pedagogy and that of his uncle, the practice of medicine. Both took a keen interest in the education of the boy and taught him all that they knew which was, however, too little to quench his insatiable thirst for knowledge. There being no scope for higher studies in the village, this young man, who was born to cultivate the minds and souls of men, had to betake himself to the cultivation of land. He ploughed fields and tended cattle and otherwise assisted his father and uncle in their farm work. While he was thus engaged, an incident occurred which terminated his career as a farm labourer. One day his uncle received a letter in Sanskrit from a friend of his but was unable to make out its meaning. He showed the epistle to his nephew and asked him whether he could make anything out of it. The young man attentively read the letter twice or thrice and then told his uncle what it meant. The latter was immensely pleased and thought it criminal to waste such a

promising youth in the village. He at once arranged to send him for higher education in Sanskrit under a distinguished Pandit at a distant place.

On finishing his education and returning to his village, the budding saint set himself up as a school teacher. It was during this period that he was forced very much against his will to marry his father's niece. The marriage was however only nominal as the parties never lived together as husband and wife and the tie was soon dissolved. Before many days passed, he renounced his home and kith and kin and went forth in search of higher things.

After some years of restless wanderings in the course of which he not only visited various places and came into contact with all sorts and conditions of men but also studied Yoga philosophy and practices, he finally appeared about 1885 at Aruvippuram in the Travancore State and dwelt there in a cave in the midst of a jungle infested by wild beasts. When he was discovered, people from far and near began to visit him, and the forest soon became a place of pilgrimage and gradually an inhabited village.

Then a happy idea struck this holy man. One day he brought a Lingam-shaped stone from the river which flowed close by, installed it on a rock and consecrated it as a Shiva Lingam to be worshipped by the people who congregated at Aruvippuram. Before long, this idol was enshrined in a suitable building and thus there sprang up at the place the first Ezhava temple constructed on the model of high-caste Hindu temples and dedicated to Shiva, an event which ushered in a new era in the history of the Ezhavas.

III

Previous to this, the Ezhavas had temples of sorts dedicated to demons

and devils who were worshipped periodically with oblations of blood and liquor. An advocate of Ahimsa, their Guru hated animal sacrifices. Liquor was equally abominable to him. It is said that Srimat Swami Vivekananda when he visited Kerala, expressed the opinion that the Ezhavas could improve their social status if they only gave up their degrading occupation of toddy-drawing. Whether the Ezhava Sannyasi agreed with this view or not, certain it is that he strongly desired that his caste-men should abandon toddy-drawing. In a famous message which he issued to his followers on his 64th birthday and which is now on the lips of every prohibition propagandist in Kerala, he told them--"Toddy is poison; draw it not; offer it not; drink it not. A toddy-drawer stinks; his clothes stink; his house stinks; nay, whatsoever he touches, that also stinks." It was therefore quite natural that he turned his attention first to the barbarous and Bacchanalian form of worship practised by the Ezhavas. But he had another and far more important object in reforming the system of worship practised by his caste-men. He wanted to create a sense of self-respect in them and to teach them to be self-reliant.

Besides worshipping demons and devils, the Ezhavas were also votaries of the gods and goddesses to whom high-caste Hindu temples were generally dedicated and made offerings to them. In fact there were many Savarna temples which derived the bulk of their income from the Ezhavas. Though benefactors of high-caste Hindu temples to that extent, they were never allowed to enter or even approach any of them but had to stand at a great distance and present their offerings, the Prasadam, if any, being thrown to them like crumbs to famished dogs or carrion-crows. The gods themselves appear to

have resented this insult to their humble devotees and inspired their Guru to show them how to satisfy their spiritual cravings without losing their self-respect and without depending in any way on the Savarnas. And Sri Narayana Guru did this by not only consecrating all the Ezhava temples himself but assigning every function in, or connected with, them to Ezhavas themselves. The officiating priests were Ezhavas; the trustees and managers were Ezhavas; the cooks were Ezhavas; the musicians were Ezhavas; the menials were Ezhavas. The Ezhavas were thus complete masters in their own temples. This system was in marked contrast to that obtaining in high-caste Hindu temples which, though owned and maintained by Nayers or others, could not dispense with the services of Brahmin priests. On the other hand, no Brahmin or any other high-caste Hindu had any part or lot in anything connected with Ezhava temples. They were and are exclusively Ezhava concerns.

Can any one conceive of a better scheme to awaken a new spirit in the down-trodden Ezhavas than that of demonstrating to them, in so convincing a manner as their Guru did, that spiritually they could not only be independent of their oppressors but be their equals? If spiritually, why not socially and politically? And this is the spirit which now animates the Ezhavas as a result of the religious reform introduced by their far-seeing preceptor.

The Temple at Aruvippuram was soon followed by a Matham and a school, both built from public subscriptions. The place soon became the centre of Ezhava activities for a time, and these activities culminated in the inauguration in 1902 of a central association, called the Sri Narayana Dharma Paripalana Yogam, the object of which was to devise measures to uplift the Ezhavas

spiritually, socially and economically. This association, familiarly known as the S. N. D. P. Yogam, is a powerful organization and has a good record of work to its credit.

Sri Narayana Guru's name and fame now began to spread throughout Kerala and he was in great demand to heal the sick, to cast out evil spirits, to initiate children into the art of learning, to bless all new undertakings and, above all, to consecrate temples. They were built by the Ezhavas in all important places in Travancore and Cochin and at Tellicherry, Calicut, Cannanore and Palghat in Malabar and at Mangalore in South Kanara. Some of the high-caste Hindus highly resented the usurpation, by an untouchable, of the exclusive right of the Brahmins to consecrate temples, poured forth vituperation on the Ezhava priest and asseverated that no gods would dwell in temples consecrated by him. He did not mind their resentment or abuses or croakings but quietly went on with his work. One day a Nambudri (Brahmin) remonstrated with him for consecrating temples but the Ezhava Purohit silenced him by observing that what he installed and consecrated in Ezhava temples were the idols of Ezhava Shiva.

It may here be mentioned that Sri Narayana Guru was remarkably ready-witted. One day a conceited charlatan said to him, "Well, Swami, we drink the milk of cows and goats. Why should their flesh be tabooed?" "Have you your mother?" asked the Swami. "No, Swami, she is dead," was the reply. "Did you eat her or bury her?" was the next question of the sage and the man was dumbfounded. His familiar conversation scintillated with wit and humour, and it was a treat to listen to him. The Ezhava Guru was also invited to various places in the East Coast districts of the Madras Presidency by

people of all castes who had come to know of his saintliness and spirituality. Ceylon he visited twice and on both occasions he was accorded a grand reception by all communities.

Though an untouchable, he was held in high esteem and reverence by all castes and creeds, and among his disciples are to be found Brahmins, Nayars, Adi Dravidas and others. Great men like Dr. Tagore, Mahatma Gandhi and the late Swami Shraddhananda admired his life and activities and visited him at Varkalai during their South Indian tours.

In the course of his tours in Kerala which were many and extensive and mostly undertaken on the invitation of his devoted admirers, Sri Narayana Guru collected large sums of money which he utilized for public and charitable purposes such as building Mathams, schools, hostels, dispensaries, etc. The well-known Adwaitasramam and Sanskrit School at Alwaye (Travapcore) and the Sanskrit, English, Theological and Ayurvedic Schools and the dispensary at Varkalai (Travancore), which he made latterly his headquarters, are notable institutions founded and endowed by him out of the funds placed at his disposal by his followers, some of whom also transferred to him for the purpose large extents of lands owned by them. Some of his disciples too established Mathams, schools, reading-rooms, dispensaries, etc., in his name even outside Kerala, a notable instance being the Sri Narayana Sevashramam at Conjeeveram, where, among other things, free medical aid is given to all.

Though Sri Narayana Guru lived and died a Hindu, he was no narrow-minded Sanatanist but was very catholic in his views and outlook. He had high respect for other religions and held that there was no fundamental difference between

one religion and another. In 1920 he convened a Religious Conference at Alwaye, under the Presidency of the late Sir T. Sadasiva Aiyar, and it was attended by representatives of all religions and religious movements in India. The object of this Conference, as its saintly convener put it, was to afford an opportunity to each sect to explain what it stood for and to understand the standpoint of others and not to argue and triumph. A universal religion and universal brotherhood was the ideal the Guru stood for. He proclaimed and preached and taught that there was only one caste, one religion and one God for mankind. "It is immaterial what religion you profess," he would say, "provided your conduct is all right." It is not surprising that some of his followers regarded him as an Abhinava Buddha.

IV

He was not merely a religious reformer but also a social reformer. He did his utmost to ameliorate the condition of the Adi Dravidas. He deplored the superiority complex affected by the Ezhavas as a class towards the Adi Dravidas and exhorted them in season and out of season to do unto others as they would that others should do unto them. All the schools, hostels and other institutions founded by him were thrown open to all untouchable castes. It was his express desire that Adi Dravidas should be permitted to enter all Ezhava temples; but such is the deep-rooted prejudice of the Ezhavas in some places towards their social inferiors that the temples there have still to be thrown open to them. Knowing as he did the feelings of his castemen in this respect, he took care in some cases to make it a condition precedent to consecration of temples that Adi Dravidas should be allowed to enter and worship in them.

He also admitted into the Ezhava fold many families who were regarded as outcastes for a long time for some reason or other. Though the S. N. D. P. Yogam mentioned above was originally started as an exclusive Ezhava concern, the Ezhava Guru ordered later that men of all castes and creeds who desired to become members of that should be admitted as such. It is however doubtful whether any non-Ezhavas have enrolled themselves as members of the Yogam.

Their Guru also paid attention to the economic condition of the Ezhavas. He advised and encouraged them to start cottage industries, joint stock companies and banks. He himself set an example by starting weaving at Aruvippuram to give employment to the poor. It was customary for his caste-men to spend large sums of money for marriage, funeral and other ceremonies. Their High Priest did his best to check such expenditure by abolishing all non-essential ceremonies and laying down rules and formulæ for the performance of essential ceremonies at a minimum cost.

No Sannyasi of South India lived so strenuous and active a life and exercised so broad and pervasive an influence over thousands of untouchables as Sri Nārāyaṇa Guru. His activities naturally affected his health and in February, 1928, he was seized with an illness to which he succumbed eight months later in spite of the best medical aid available in South India. His mortal remains

were interred on the top of the Shiva-giri hill at Varkalai at a spot previously suggested by him for the purpose.

V

There are numerous institutions all over Kerala to perpetuate the memory of this Saint, though great men like him who dedicated their lives for the service of their fellow creatures are never likely to be forgotten by posterity. A statue of his, executed in Italy, adorns the premises of the Jagannatha temple at Tellicherry (Malabar). This was erected before he died, by the initiative and enterprise of Mr. Murkot Kumaran, a distinguished Malayalam author and journalist and one of the foremost householder disciples of the Saint. He has also written in Malayalam a masterly biography of his revered Master.

Sri Nārāyaṇa Guru's Mission in life was the elevation of the Ezhavas or Thiya who form the bulk of the untouchables in Kerala and who are numerically stronger than any other community in that province, numbering as they do nearly two millions. His life and activities also affected to a remarkable extent the other untouchable castes. When he appeared at Aruvippuram about 1885 the untouchables were in the wilderness, but before he died he led them out of it. They are now within the sight of the promised land and sooner or later will reach it, if they but keep to the path shown to them by their departed Guru.

"And go to the untouchables, the cobblers, the sweepers and others of their kind, and tell them, 'You are the soul of the nation, and in you lies infinite energy which can revolutionise the world. Stand up, shake off your shackles, and the whole world shall wonder at you.' Go and found schools among them, and invest them with the 'sacred thread.'"

—SWAMI VIVEKANANDA

ASHITAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

क प्रमाता प्रमाणं वा क प्रमेयं क च प्रमा ।

क किञ्चित् क न किञ्चिद्वा सर्वदा विमलस्य मे ॥ ८ ॥

सर्वदा Ever विमलस्य pure मे for me प्रमाता knower क where प्रमाणं the process of knowledge (क where) वा or प्रमेयं the object of knowledge क where प्रमा knowledge क where च and किञ्चित् something क where न किञ्चित् nothing क where वा or ?

8. What is knower, the process of knowledge, the object of knowledge or knowledge, what¹ is anything or nothing, to me who am ever pure?

[¹ *What etc.*—Truth is neither positive nor negative. Positives and negatives are existents, but Truth is Existence.]

क विक्षेपः क चैकाग्र्यं क निर्वोद्यः क मूढता ।

क हर्षः क विपादो वा सर्वदा निष्क्रियस्य मे ॥ ९ ॥

सर्वदा Ever निष्क्रियस्य actionless मे for me विक्षेपः distraction क where ऐकाग्र्यं concentration क where च and निर्वोद्यः dullness क where मूढता delusion क where हर्षः joy क where विपादः sorrow क where वा or ?

9. What is distraction or concentration, dullness or delusion, joy or sorrow, to me who am ever actionless?

क चैष व्यवहारो वा क च सा परमार्थता ।

क सुखं क च वा दुःखं निर्विमर्शस्य मे सदा ॥ १० ॥

सदा Ever निर्विमर्शस्य devoid of psychic activity मे for me एषः this व्यवहारः relativity च (expletive) क where सा that परमार्थता transcendence च (expletive) क where वा or सुखं happiness क where दुःखं misery च (expletive) क where वा or ?

10. What is relativity or transcendence, happiness or misery, to me who am ever devoid of psychic activity?

क माया क च संसारः क प्रीतिविरति क वा ।

क जीवः क च तद्ब्रह्म सर्वदा विमलस्य मे ॥ ११ ॥

सर्वदा Ever विमलस्य pure मे for me माया ignorance क where संसारः appearance क where च and प्रीतिः attachment क where विरतिः detachment क where वा or जीवः Jiva क where तत् that ब्रह्म Brahman क where च and ?

11. What is ignorance or appearance, attachment or detachment, Jiva or Brahman, to me who am ever pure?

क प्रवृत्तिर्निवृत्तिर्वा क मुक्तिः क च बन्धनम् ।

कुटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥ १२ ॥

सर्वदा Ever कूटस्थनिर्विभागस्य immutable and indivisible स्थाप्य established in Self
मम for me प्रवृत्तिः activity निवृत्तिः inactivity वा or क where मुक्तिः liberation क where
बन्धनं bondage क where च and ?

12. What is activity or inactivity, liberation or bondage, to me who am ever immutable¹ and indivisible and established in Self?

[*Immutable*—*Kutastha* means 'remaining like a heap (*Kuta*)'; hence, immutable and eternal.

Or—*Kuta* means a thing which is good to all appearance but evil within. Accordingly it refers to the seed of *Samsāra*—including *Avidyā* and other things,—which is full of evil within, designated by various terms such as *Mâyā* etc. *Kutastha*, therefore, means 'That which is seated in *Mâyā* as its locus.']

कोपदेशः क वा शास्त्रं क शिष्यः क च वा गुरुः ।

क चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥ १३ ॥

निरुपाधेः Free from limitation शिवस्य absolute good मे for me उपदेशः instruction
क where शास्त्रं scripture क where वा or शिष्यः disciple क where गुरुः preceptor च
(expletive) क where वा or पुरुषार्थः *summum bonum* of life च (expletive) क where
अस्ति is वा or ?

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is *summum bonum* of life, to me who am absolute good and free from limitation?

क चास्ति क च वा नास्ति कास्ति चैकं क च द्वयम् ।

बहुनात्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥ १४ ॥

अस्ति Existing च (expletive) क where न अस्ति not existing च (expletive) क where
वा or एकं unity च (expletive) क where अस्ति is द्वयं duality क where (अस्ति is) च and
अत्र here बहुना much उक्तेन by saying किं what need मम from me किञ्चित् anything न
नोत्तिष्ठते emanates.

14. What is existence or non-existence, unity or duality? What to say more, nothing emanates from me.

[The teaching of Advaita has been put here in a nutshell. Advaita is the philosophy of transcendence. It does neither assert nor deny. Assertion and denial are creations of thought; but Truth is beyond thought. The Absolute can neither be posited nor negated. The position of the Absolute is a judgment about It, which kills Its Absoluteness. Logically speaking, we cannot even say that the Absolute is; for that draws a limitation upon the Absolute.

This truth is drawn out here. Truth can never be asserted to be one or many. To call it one is also limiting it. Hence Truth is aconceptual.

Ashtavakra presents here that aspect of Advaitism which is known as *Ajātavāda* and does not accept any form of appearance. In fact the question does not arise; for in reality Truth alone exists and therefore the question of position or negation of appearance cannot arise. The position of appearance is creation of ignorance; the negation is also creation of ignorance. *Ajātavāda* does not recognise even ignorance, for the assertion of ignorance implies something different from the Absolute, which is impossible. Nothing can exist outside of the Absolute, and no duality of Absolutes is possible. This is the implication of Ashtavakra's teaching. In this light, there is no preparation, no fruition in the life of a seeker, but only this understanding. The Ashtavakra Samhita

gives us this understanding. The thought of emancipation is consequent on the thought of bondage. But in truth there is neither bondage nor emancipation. Thought creates bondage, thought gives emancipation. But wisdom lies in seeing through this cobweb of thought.]

NOTES AND COMMENTS

IN THIS NUMBER

A great scholar and original thinker, Prof. Pramathanath Mukhopadhyaya can throw new light on any subject he deals with. The question raised in the present article is whether in thinking too highly of our present civilization we are not depicting the dead lion as vanquished and crouching at our feet. But the writer has no intention to lead us into an idolatry of the Past. He asks us to reevaluate all values—old or new. . . . Mr. R. A. Sankara Narayana Iyer is the chief lecturer on philosophy, Madura College, South India. . . . The article of Sister Nivedita is concluded in this issue. . . . The Buddhist world will remain grateful to Mrs. and Mr. Rhys Davids for their labourious work in the field of Buddhism. Mrs. Rhys Davids is now the President of the Pali Text Society, London. . . . Sister Devamata tells here of another disciple of Sri Ramakrishna—namely, Swami Saradananda. Those who had the privilege of having seen the Swami will find the present picture vivid and living. . . . Dr. James consins needs no introduction to our readers, Eastern or Western. The writer of *An English Seer* is himself something of a mystic. Religion, poetry and philosophy are blended in his writings. He has been a student of Vedanta for many years. . . . Sri Narayana Guru indicates how in India through spiritual development one can transcend all social disabilities. For

does not the 'Untouchable (?) Saint' nowadays receive homage from all—high and low?

THE PLIGHT OF THE TEACHER

The teaching profession is as sacred as that of a priest. Everybody knows that the welfare of a nation largely depends upon it. Still it is found that everywhere teachers are badly paid. In many cases, the honourable profession is looked down upon. The reason is not far to seek. The society underestimates the value of the profession. And it is due to the fact that men in general adore money and power more than the lofty ideals of life. It is true that the value of a profession cannot be estimated in terms of money and power. Rather, it is to be judged by the standard of purity, unselfishness and opportunities for doing good to mankind.

Still, in these days, teachers cannot afford to maintain their lives under pressing pecuniary difficulties. Besides, it is necessary in the interest of a nation that teachers who are entrusted with the noble task of turning out good citizens may not suffer from the bare necessities of life. The result of a widespread neglect for the teaching profession is that the true cause of education has been suffering terribly in all countries. Mr. George Godwin wrote in a recent issue of the *Aryan Path* about some central problems of modern education. There he nicely observed how

the cause of education is hampered by the society itself.

"A society," said he, *"that showers rewards and honours upon victorious Generals, while it systematically underpays and neglects the teacher, obviously places a higher value upon the art of killing than upon that art which teaches how to live."*

"No other profession is so badly paid, so discouraged, so tacitly looked down upon. Yet, to his eternal honour be it said, the teacher more often than not attempts no balance between services and reward, but gives of his best freely and with enthusiasm."

The writer, like any noble-hearted thinker, could feel the real plight of a modern teacher. The teaching profession can never carry on the ideals of education until the society itself is aware of the value of true education and of the merit of a teacher. The Modern world suffers so much owing to imperfect education and neglect of the teaching profession! A nation cannot be expected to produce good teachers unless the art of teaching is perfected and the teaching profession is honoured.

DIGNITY OF LABOUR

In India we cry hoarse, and in vain, for the uplift of our masses. We may very well talk of them as our kith and kin, but if we feel the pulse of our educated countrymen, we can at once know how they are far away from the labouring classes. The Western nations can still teach us immensely in this respect. Some time ago, the Principal of the Jaffna College in course of his annual report told how he had tried to instil into the minds of his students a deep sense of the dignity of labour. He said that he was astonished, when he visited the West, at the way in which respectable people had done

what we here consider menial work. What struck him most was the full realization of that sense among young men. At Yale, for instance, even young men whose parents were well-to-do had done all kinds of manual work in term time and vacation to earn their way through College. Then he referred to one of the teachers of the Jaffna College, a young Indian, who was about to take a Doctor's degree, earning his way by waiting at table and washing dishes. Incidentally he observed: "I myself received a dose of this sense by having had to carry my luggage at railway stations. It will be interesting for you to know that I made an attempt in teaching boys the sense of the dignity of labour during harvest time by letting the boys free a part of the morning either to help their parents in reaping, to earn a little money, or to do social service by helping the poor in reaping. About 150 boys responded gladly, and, what is more, the gangs were led by some of the younger members of the staff who themselves joined in the reaping. The boys thoroughly enjoyed their work. We have a College garden where vegetables are raised by the students."

It shall be a good day for India, when the teachers of all the Colleges and schools will follow this example.

SOCIAL PROGRESS IN BARODA

It is gratifying to note that the Baroda State has already made considerable progress in social reforms. In an interesting article on the subject, Rao Bahadur Govindbhai Desai observed some time ago in *The Social Service Quarterly*: "So early as in 1904, it made primary education not only free but also compulsory; and leaving aside the sentimental objections regarding State interference in social matters, it had the boldness to take the earliest steps by

legislation to prevent infant marriages in its territory which forms a major part of Gujrat proper. The avowed object of the Infant Marriage Prevention Act was to ameliorate the physical condition of the people, especially of the future generations, by raising the marriageable age. The evils of child-marriage were patent to all, but few dared to go against the current of the prevalent popular opinion."

The Baroda State shows how a strong public opinion could create an atmosphere in which such difficult social problems were solved. The social evils of our country are so many and they are day by day emasculating the Hindu race. The example of Baroda will, we hope, open the eyes of the rest of India.

THE EVIL OF INTEMPERANCE

The Social Service League of Delhi in their annual report for the year 1931-32 gives enormous figures of consumption of opium, *charas* and *bhang* in Delhi Province. The experience of the League is that all its efforts in the direction of prohibition is useless, unless the slums of drunkards are visited at least twice a week. The report says: "We are convinced that this is the evil which comes in the way of the economic and moral uplift of the poor. The rich are not much affected by it, this evil has a greater attraction for the poor for obvious reasons. Moreover in the low class people, an immoral custom has sprung up that if a man is found guilty by a *panchayet*, he should entertain the *panchayet* with liquor as a penalty."

This evil of intemperance on the part of the masses is overwhelming and it is eating into the vitals of our society. Unless there be a systematic effort through devoted workers and legislation, the evil can hardly be eradicated. The pernicious effects of the evil may gradually be brought home to the poor

through preaching by means of night schools and pamphleteering.

A NEW EXPERIMENT

In many countries, new experiments are being made with regard to education. Last June, four hundred and seventy Headmistresses met at the Mary Datchelor School, Camberwell Grove, London. An interesting address was given there by Miss J. M. H. McCaig, Headmistress of Notting Hill School. She said that the world was changing more quickly now than it had done since the Renaissance. So, teachers should be ready to meet them. They must bring new ideas into schools. "The tendency of most experimental schools," she said, "is to remove the teacher from the central position in the classroom to the background. The numerous mechanical inventions of our day—films, broadcast, and gramophone records—as they are gradually perfected and we learn to make profitable use of them, will undoubtedly replace the teacher to some extent, so that the semi-mechanised senior school is a possibility in the near future. But the teacher will never be eliminated." It is to be seen how the semi-mechanized method proves helpful in advancing the cause of education. The mechanical inventions, however profitable they might prove in replacing the teacher to some extent, must always be placed in the background and they can never create a more effective relation between the teacher and the taught.

THE MAGIC TOUCH

Mahatma Gandhi's decision and attempt to fast unto death with regard to the question of separate electorate for the depressed classes has had a reflex action on the Hindu community. By his magic touch the problem of un-

touchability has come within the reach of solution. For, even many orthodox Hindus—so long showing signs of great callousness—have come to their senses as to the wrongs meted out to the untouchables by them. Reports are daily coming that the doors of many temples are being thrown open to the so-called untouchables. This is exactly what it should be. If the solidarity of the Hindu community is to be ensured, the caste Hindus should show a great active sympathy to their brethren—so long kept at a distance, so that they may be free from all fears and suspicions.

Throwing open the temple doors to the depressed people is no doubt a sign of sincere fellow-feeling on the part of the caste Hindus. But that is not all. The right and privilege of entering into various temples will not alone improve the condition of depressed classes. Much has to be done to give them education and culture, to remove their poverty, etc. In this, combined action of both the depressed classes and the caste Hindus are necessary. Initiative should come from the depressed classes and the people of the upper classes also should go forward to lift them up.

REVIEWS

POSSIBLE WORLDS. By J. B. S. Haldane. *The Phoenix Library, Chatto and Windus, London. 312 pp. Price 3s. 6d.*

Here is made an attempt to give the popular mind a few pen pictures of certain scientific discoveries of far reaching consequence. The author seeks to lead the readers to a study of the influence of these discoveries on social organization in the light of his own speculations, for as he says, "it is perhaps only by so doing that we can realise the possibilities which research work is opening up." It is claimed that all our problems, individual, social and political can only be solved in the long run by the appreciation of scientific method, such as has made possible modern industry and modern medicine. But it must be remembered that the individual can achieve a good life only by conforming to a plan greater than his own. "Those who have accepted the view of the universe presented by astronomy and geology can get glimpses of the plan," says Mr. Haldane. And he concludes: "Man's little world will end. . . If humanity can enlarge the scope of its will as it has enlarged the reaches of its intellect, it will escape that end. If not, the judgment will have gone out against it and man and all his works will perish eventually."

N. S.

NEO-HINDUISM. By D. V. Athalye. *D. B. Taraporevala Sons & Co., Hornby Road, Bombay. 220 pp. Price Rs. 5-8. •*

Mr. Athalye sometime back brought out a biography of Swami Vivekananda which was well received by the reading public. Now he has made an attempt to give the essential ideas of Swami Vivekananda on various topics in a handy volume. The subjects discussed are: Hinduism; Bhakti-yoga; Jnanayoga; Karmayoga; Rajayoga; Practical Vedanta; Attitude towards other Religions and Systems of Thought; Social Reform; Present and Future of India.

The author sometimes has given his reflections on some ideas of the Swami and sometimes he has strung together excerpts from Swamiji's writings and speeches to emphasize a particular point. In any case the author has entered into the spirit of Swami Vivekananda's thoughts and the perusal of the book will give an idea about what he felt and thought on various problems—religious, social, national—of India as well as of the world. It need not be however told that *books on books* do never serve the purpose of original books. For in the former we miss the strength, freshness and inspiration that are to be found in the latter. Yet the plan of the author is praiseworthy. For, Swami Vivekananda being a seer, the more his ideas spread, the

better for humanity. The price of the book, we are afraid, is too high for the quantity of matter contained therein and as such it may fail to be popular and consequently defeat the avowed object of the author. The printing and get-up are, however, very attractive.

LIFE AND TIMES OF SHIVAJI II. By M. W. Burway, B.A. *12 Imli Bazar, Indore City xvi+193+xxix pp. Price Rs. 5.*

The author is a keen and lifelong student of the Marhatta history. He has got several books to his credit, dealing with the history of the Marhattas. The present book is the outcome of his deep study and careful researches into the old Marhatta records. The book bears the mark of the author's scholarship and learning, but there is no pedantry in it; it is written in such an interesting way that even a lay man will find it a fascinating reading. It is a happy thing that attempts from various quarters are nowadays being made to delve into the real history of India. The author, for instance, though saddled with official duties as a Judicial Officer, took to historical researches as a hobby, but the output of his work has been such as will do credit to any historian. Our congratulation to the author who has kept up his interest in historical study even in his ripe old age.

FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY. By G. de Purucker, M.A., D.Litt. *Published by Rider & Co., Paternoster Row, London, E.C. 4. 534 pp. Price 25s.*

The book comprises a collection of lectures by the author attempting to interpret for the average reader *The Secret Doctrine* of H. P. Blavatsky. It is claimed that "much that is contained in this book has only been known to a few elect." We wonder if in spite of the trouble taken by the present author, these ideas are going to be understood by the popular mind. Probably they are bound ever to remain the close preserve of the "few elect" on account of their numerous mysteries too difficult for ordinary mortals to unravel.

The author makes too much demand on the credulity of the intelligent readers when he asks them to believe in statements like the following:

"These teachings came to the first conscious human race on our Globe in this Round from semi-divine human beings who

brought them over from a previous manvantara; and these semi-divine beings were once men, as we now are. These beings or Revealers are what we shall in our turn be when the sevenfold manvantara of our Planetary Chain shall have ended its course; and we shall then become Teachers and Instruments on the future Planetary Chain, the child and offspring of this Chain, of those vast hosts of less progressed entities who are now trailing along behind us on the Chain."

Or this: "During the Third Stock-Race, they created, by the power of Will and Yoga, by Kriyasakti, a Mystic Body of high Adepts and Seers, a Body which is most secret and hid; and this Body has functioned and worked even down to our times, and it is what we to-day call the Lodge of our Masters. . ."

The only reply to claims such as these is in the words of Swami Vivekananda: "Avoid all mystery. There is no mystery in religion. Mystery-mongering and superstition are always signs of weakness. Therefore beware of them. It was never preached on this soil that the truths of religion were mysteries or they were the property of secret societies sitting on the snow-caps of the Himalayas. These mysterious societies do not exist anywhere. . . . Better for you and for the race that you become rank atheists because you would have strength but these are degradation and death."

N. S.

BENGALI

PATRAMALA. By Swami Saradananda. *Udbodhan Office, 1, Mukherji Lane, Calcutta. 7+184 pp. Price 12 as.*

Almost lifelong Secretary of the Ramakrishna Mission, a direct disciple of Sri Ramakrishna, Swami Saradananda had daily to answer to the queries of a large number of correspondents. Some of the letters are here published for the benefit of the reading public. These letters were written to solve the religious difficulties of various persons under different situations and circumstances. We have no doubt that they will be of invaluable help to others who are or will be in similar stages of life or mental condition. Some of the letters give practical guidance for Sadhana, while there are others which contain many things which one will like to know from persons who can talk with authority. The letters are classified for the convenience of the

readers. The book is sure to be welcomed by many.

PATRAVALI (RELIGION AND SCIENCE). By Dilip Kumar Roy, Birbal and Atul Chandra Gupta. *Published by H. D. Ghosh, Weekly Notes Printing Works, 3, Hastings Street, Calcutta. 144 pp. Price Re. 1.*

It is a collection of several letters already published in magazines. The object of the letters is to show how New Physics has created a tremendous revolution in the scientific world. Men like Bertrand Russell, Whitehead, Eddington, Jeans and Millikan have shaken the foundation of old scientific conclusions. The conflict between religion and science, which has continued for the last one hundred and fifty years, seems to meet at a point where religion gets the upperhand. The three well-known writers have thrown a flood of light on the thoughts of the aforesaid scientists and philosophers. The letters give a vivid picture of the changed attitude of Modern Science. They are written in an inimitable style supplying a store of in-

formation on the subject. The discussions done in a masterly way are sure to interest even a casual reader. The conclusion that we may arrive at, after a perusal of the letters, can well be expressed in the language of Whitehead: "The progress of science must result in the unceasing codification of religious thought, to the great advantage of religion." The book is a timely publication and we hope, it will very soon win much popularity which it very rightly deserves.

VIGNANE VIRODHA (PARTS I & II). By Jatindranath Roy. *Published by Brajendranath Chattopadhyaya, 55, Upper Chitpore Road, Calcutta. 128 pp. Price Annas Ten.*

The booklets attempt to discuss the fundamental theories of Science in a critical manner. The author raises objections to some generally accepted conclusions with regard to light, darkness and air. They deserve serious consideration by the earnest students of Science. The issues raised by the author have been very lucidly expressed.

NEWS AND REPORTS

VEDANTA SOCIETY OF SANFRANCISCO
(*Report of Activities for the year 1931, read at the General Annual Meeting, March 17, 1932, by Mr. F. P. Vogt for the Executive Committee.*)

It is a happy privilege to address you on this occasion, our Annual General Meeting for the year 1931, concerning the activities of the Society during the past year.

You will be tremendously pleased to know that the dominant keynote of our activities has been, and is, progress. We have grown, we have enlarged perceptibly during the past year, and without incurring any additional financial encumbrance; but on the other hand a marked decrease in our total indebtedness, which has been accomplished by the co-operation and leadership of our Swamis Vividishananda and Ashokananda. You will be happy to know that in March, 1931, there were forty-four members in the Vedanta Society of San Francisco; while in March, 1932, there are fifty-seven members—an increase of thirteen members during the past year.

At our March, 1931, Annual General Meeting you will recall that Swami Dayananda was in charge and Swami Vividishananda was his associate. Swami Dayananda was spiritual leader and teacher at this Temple from 1926 to August, 1931. During this time he labored hard to spread the message of Vedanta. He was responsible for the installation of the heating system in this Temple and Auditorium. He was responsible for the acquisition and installation of the comfortable theatre chairs you are now sitting upon in this Auditorium. On Sunday August 3, 1931, Swami Dayananda gave his farewell lecture in this Temple on the subject: "Conditions of Spiritual Life".

Now, Swami Vividishananda is in charge of the Society and his friendly, zealous and sincere leadership has played an important part in our progress. For the past year Swami Vividishananda has lectured at our Sunday morning service, and he has conducted the Tuesday evening meditation and class, discoursing on the Gita, "The Lord's Song." On an occasion, Swami Vividisha-

nanda, by invitation appeared before a gathering of poets and writers called "Poets and Writers Club" at the home of Mrs. Emerson in San Francisco where he chanted some Sanskrit verses. During the past year the average attendance at Sunday morning service has been about 90, and at the Tuesday evening class 27.

Swami Ashokananda has been active in spreading the message of Vedanta since his arrival here from India, July 4, 1931. On Sunday, July 12, 1931, he delivered his first discourse in our Temple on the subject: "My Message."

During the month of August, 1931, Wednesday evening service and the classes were discontinued, but Sunday service was maintained. At Sunday service, August 23, Mr. E. C. Brown, of our Society was the guest speaker. His topic was: "Signs of a Freed Soul." At the August 30th service, Mr. Brown spoke again on the subject of "Who Deserves Immortality."

Swami Ashokananda began to lecture here at the Wednesday evening service on September 2, 1931. His talk on this occasion being "What Vedanta can do for you." He likewise began to conduct in September, Friday evening meditation and class, discoursing on the Upanishads, the philosophic portion of the Vedas. Since that time the average attendance at Wednesday evening service has been about 80, and at the Friday evening classes 35. During the past six months, Swami Ashokananda has delivered the following lectures at other places than our Temple: At the University of California in Berkeley, California—subject: "Vedanta." At San Mateo College, San Mateo, California,—subject: "Literature of India." At San Francisco, Young Women's Christian Association,—subject: "Hinduism."

Of unusual importance is the attempt to open and establish a Vedanta activity in the trans-bay City of Oakland, California, by Swami Ashokananda. At first he started Sunday evening meetings at the home of a member of our Society, Mrs. Chas. W. Martin, 586 58rd Street in Oakland, December 6, 1931. The work rapidly progressed and he found it advisable to obtain the use of larger quarters; so on February 7, 1932, Swami Ashokananda began lecturing Sunday evening in the Castilian room of the Leamington Hotel, 19th and Franklin Streets, Oakland. And he added also Thursday evening classes at the same place in the present

month of March, 1932. There has been an encouraging response from the people of trans-bay communities—his audiences at the home of Mrs. Martin being approximately 30; at the Hotel Leamington approximately 150.

Our Society suitably celebrated through special services, music and lovely floral decorations in the Temple the birthday of Swami Vivekananda on January 31, 1932, and the birthday of Sri Ramakrishna was similarly celebrated on March 9th and 13th, 1932. There was special singing and violin solo rendered at these services.

During the year we have been happy to have visits from other Swamis in this country. On July 6th and to the 10th Swami Prabhavananda of Hollywood, California Centre was with us for a short visit. He visited us again in the first week of August, 1931. Swami Akhilananda of Providence, Rhode Island centre was here also at the same time, and on August 16th, he delivered a lecture from our Temple platform here on "Yoga and Mysticism." On Saturday, August 22, 1931, Swami Prabhavananda left our Temple to return to Hollywood. Swami Akhilananda returned to Providence, Rhode Island, and our late spiritual leader and teacher Swami Dayananda left for India. On February 1, 1932, Swamis Prabhavananda and Devatmananda arrived here from Hollywood, and Swami Prabhavananda left next day for Portland Oregon. Swami Devatmananda conducted our Sunday morning service in this Temple, on February 7, 1932, the subject of his discourse being "A New Religion for the Changing World." On Wednesday, February 10, 1932, Swami Devatmananda left San Francisco for Portland, Oregon, to reopen the Portland centre.

During the past year there were some new activities in our publicity field. In June, 1931, the Vedanta Society of San Francisco began to issue a mimeographed Monthly Bulletin for distribution to members, their friends, and also to the audience attending the services. The Bulletin gives a formal statement of the purpose of our Society; shows a calendar of the services and lecture subjects for the current month; advises what are the class rights and nature of the discourses; invites all to attend the services and the classes; finally, gives items of interest to members and readers regarding the Vedanta movement; as well as quotations from the Upanishads, Vedas and other

spiritual writings, as well as original spiritual items written by our Swamis. Volume I, No. 1 of the Bulletin was published for the month of June, 1931, and it has appeared regularly each month since that time, the March, 1932, being numbered Volume II, No. 3.

Newspaper and magazine publicity on behalf of the Society has been actively carried on during the past year. Our advertisement and news items have appeared regularly every Saturday in the *San Francisco Examiner*, *San Francisco Chronicle*—both leading morning papers; and in the *San Francisco Call Bulletin* and *San Francisco News*—both leading evening papers. A general digest of our Swamis' lectures was published in the local newspapers as follows: *San Francisco News*, June 27, 1931—"The Need of Inwardness and Concentration" by Swami Vividishananda, *San Francisco Examiner* and *San Francisco Call Bulletin*, August 3, 1931—"Subconscious Life—Its Secret" by Swami Vividishananda, *San Francisco Examiner*, November 3, 1931, and *San Francisco News* of November 11, 1931, "The Secret of Spiritualizing Everyday Life" by Swami Vividishananda. Also in the *Wasp News Letter* (A Pacific Coast Weekly Magazine) official medium of San Francisco Women's Press Club and of the Society of Friendly Fellows Publicity in San Francisco, the following articles were written and published over the by line of Mr. F. P. Vogt of our Executive Committee: In the issue of August 29, 1931 (page 22) "Vedanta Temple celebrates Birthday." In issue of February 6, 1932, (page 22) "The Birthday of Swami Vivekananda."

In conclusion, may we add a few suggestions for the future: Let us endeavor to create a greater demand for the sale of our books. We have a stock of fine books for you and your friends to read. Our stock of books, valued at \$3,000, should be put into circulation, and should be kept moving. Let us strive to build up the attendance at the Tuesday and Friday classes. And finally, let us seek to increase the membership of our Society. We have a wonderful philosophy for all those who seek it, and are ready to accept it. Spread the message of Vedanta whenever you can do so.

THE RAMAKRISHNA MISSION, DELHI

The Ramakrishna Ashrama at Delhi was formally affiliated to the Ramakrishna

Mission, Belur Math, Howrah, with effect from September, 1930. It has since been called the Ramakrishna Mission, Delhi Branch, and the management has been vested in a Local Committee. The second general report which covers the period from September, 1930 to December, 1931 shows the outline of the work carried on by it under the following heads:

I. Preaching Work

To provide facilities for the study of the Shastras, daily, bi-weekly and weekly classes were conducted at the Ashrama on the Upanishads, the Gita and the Works of Swami Vivekananda in English and Bengali. Nearly 350 classes were held. The Swamis gave weekly discourses on different religious subjects in various parts of the city. The total number of them was about 250. Public lectures and discourses were given at Delhi, Simla, Lucknow, Cawnpore and various places of Rajputana. The birthday anniversaries of Sri Ramakrishna and Swami Vivekananda were observed with great eclat.

II. The Library & Reading Room

The Library contains religious books in Sanskrit, English and Bengali. The total number of books at the end of the year under report was about 450. More than 800 volumes were lent during the year.

III. The Students' Home

During the period under review, there were eight students on the roll; two were free, four part-paying, and two paying.

IV. The Charitable Dispensary

It is located in a rented room in the neighbourhood of Paharganj. Homœopathic medicines were given to patients every morning. The total attendance of patients during the period under review was about 5,000, of which 60 per cent. were new cases.

V. Famine Relief Work

To help the Rangpur Famine Relief Works, a sum of Rs. 435-1-6 was collected from the public, at the instance of the Ashrama.

The institution is now located in a rented house. To secure a permanent home to it, a plot of land measuring two acres has been acquired at New Delhi. But to accommodate the institution in the site, the following buildings are immediately necessary:—

(1) An Outdoor Dispensary Building

consisting of one consultation room, one operation and dressing room, one store and dispensing room on the ground floor and a library hall in the upper story with a running verandah in the front.

(2) The main building consisting of the shrine-room, the residence of monastic workers, the lecture-room, and the office-room.

Any contributions towards the above purposes may kindly be forwarded to the Secretary, Ramakrishna Mission, Delhi Branch; 1, Mutiny Memorial Road, New Delhi.

RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

The Ramakrishna Mission has been conducting the Home with the object of setting up a model hostel for our youths. The experiment so far has been quite satisfactory. To complete the experiment, it has to be shifted away from the din and bustle of the city and built permanently on a site of its own in a quiet suburban retreat, where at least one hundred college students may shape their character by living a real Ashrama life and develop their efficiency by learning elements of practical agriculture, dairy-work and some other useful cottage industries.

A beautiful stretch of land above 28 acres in area, situated very close to the Jessore Road, nine miles off from the Government House, Calcutta, came to the possession of the Home and a good deal has been done towards development of this land. If this land can be properly developed, it will undoubtedly prove to be an admirable abode for the Students' Home with ample scope for future expansion and facilities for vocational training. The Home requires about eighty thousand rupees for further development of the land and erection of simple structures so that it can accommodate one hundred students.

The Home was shifted from the premises No. 7, Halder Lane to 7/1, Abhoy Halder Lane on the 15th March, 1981. At the end of the year 1981, there were 28 students, of whom 17 were free concession-holders and 1 paying. Nine students sat for different University Examinations and of these seven came out successful. One stood first in first class in the M. A. Examination in Philosophy.

Religious classes were held thrice a week for the exposition of the Upanishads and

the Gita. Saturday classes were held where students met to discuss socio-religious topics and read papers on various subjects. During the year under review, the Vocational Section of the Home became almost self-supporting. The Home shows sign of a very promising career ahead.

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR, BEHAR

The Report for 1981 shows that the Vidyapith has already completed its tenth year of existence. During the period under review, the number of students rose up to 92 and became steady at 84. Many boys had to be refused admission for want of accommodation. Two boys passed the Matriculation Examination of the Calcutta University. The institution was able to maintain some poor students through the donations of some kind-hearted men.

The Vidyapith treated 1,386 patients during the year and they all hailed from neighbouring places. The construction of a new two-storied building was commenced during the year. In the year, the general fund of the Vidyapith opened with last year's balance of Rs. 1,772-11-0 (exclusive of $3\frac{1}{2}\%$ G. P. Notes of the face value of Rs. 3,100 deposited with the Headquarters at Belur). The receipts by subscriptions, donations, paying boarders' fees, interest, etc., amounted to Rs. 18,162-15-6. The receipts including last year's balance amounted to Rs. 19,935-10-6. The upkeep of the Institution entailed an expenditure of Rs. 15,380-3-9 which together with the advance of Rs. 80 made during the year to the Building Fund amounted to Rs. 15,460-3-9 and left a closing balance of Rs. 4,475-6-9. The Report contains the prospectus of the Vidyapith and rules for admission and general guidance.

The Vidyapith is growing in importance and usefulness from year to year. It has provision for imparting an all-round education to boys—including moral, religious, social, intellectual and physical training. Individual attention is given to each boy. Boys are always kept in a healthy atmosphere, suitable for a harmonious growth of character. It provides at present a complete High School course of the Calcutta University and imparts supplementary education in the form of music, physical exercise, household duties, gardening and elementary science. We believe that it has a bright future ahead.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise! Awake! And stop not till the Goal is reached.”

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[FROM THE DIARY OF A DISCIPLE]

11TH MAY, 1922.

“There are some trees which eat animals. A fly sits on the flower and the flower becomes slowly closed. After the fly has been digested, the flower again opens up. There are some trees, which can devour even a man. The line of demarcation between a plant and an animal life (where the plant life ends and the animal life begins) cannot be ascertained. Similarly the meeting-point of the human and the divine life is hard to find. As when you set a spark of fire to a block of wood gradually the whole piece becomes full of fire, similarly if a drop of divinity falls on a man he is transformed into God in this very physical body. Without changing the human body, in the very physical body, one can turn into God. Swami Vivekananda would say, ‘If a man can practise truth for twelve years, whatever he will say, will come to pass. If a person practise continence for twelve

years without the slightest deviation, whatever thing he will set his hand to, will become full of triumph and glory.’ Swamiji said to Dr. Mahendralal Sarker, at the time of the illness of Sri Ramakrishna, ‘We worship him as God-man.’

“The Yoga-scripture says that Nandi became God in his very human body. The father of Nandi was long without a son. At last he practised Tapasya to please Mahadeva for a son. Being pleased with his austerity, Mahadeva appeared before him to confer a boon. The Brahmin prayed, ‘Let me have a son like you.’ On this Shiva said with a smile, ‘There cannot be another like me. All right, I shall myself be born as your son. The son will be endowed with all good qualities, but he will not live long. He will die at the age of eighteen.’ With a heavy heart the Brahmin returned home and told his wife about the prospect of the birth of a son, but the ill news he did

not break to her. At last the wife of the Brahmin was in the family way and in due time gave birth to a son. Everybody was rejoicing, but the Brahmin remained sad. The son began to grow up and even in his childhood became versed in all the scriptures and endowed with all good qualities. Once he asked his father as to why he was always found morose. On this, with eyes full of tears, the Brahmin narrated to him all about the reason of his grief. Nandi, the son, was then fifteen. On hearing all, he said to his father, 'Well, dear father, as I shall surely die after three years, please be good enough to leave me three years earlier. Let me try a little and see what I can do.' Finding no other course, the Brahmin allowed the son to go. After hard austerities, Nandi attained success in Yoga-practices. Just when the moment of his death was drawing near, he held up the vital breath at the 'Sahasrara' and remained one with Shiva. It is the vital breath which is taken away by Death. But as Death did not find the vital breath of Nandi, he went away baffled. And now Nandi brought down the vital breath back from the 'Sahasrara.' At this Mahadeva was highly pleased with him and offered him the following boon: 'Nandi, in your physical body you will come to my abode and become one of my companions.' Nandi took permission of his father and went in his human body to the abode of Shiva; he became a companion of Shiva—became a god."

18TH MAY, 1922.

"There is something in this body, which is ever-free and untainted with sin—sin cannot even touch that. By giving up the idea that you are a Jiva, if you can be one with that, then there is no longer any fear. Lust and anger are the characteristics of Jivahood—by

gradually freeing himself from this lust and gold, Jiva at last becomes one with God. From the constant thinking of evil things, of lust and gold, man's body also becomes similar—the facial expression gets changed. After doing a sinful action, however much you may try to hide that, all is in vain, your very face will betray you. Even an ordinary man will be able to find you out, and not to speak of those who are trying to read thoughts in the face. It is the eyes which give the clearest indication. The appearances of those who commit dacoity or murder, become altogether of a different kind. Have you not marked that? A man with a very beautiful appearance becomes afterwards very ugly-looking, as he goes on committing heinous deeds; whereas when a great sinner, perhaps through the grace of some holy man, turns over a new leaf, his appearance also becomes nice. I have seen these with mine own eyes. There is a kind of bee which catching a particular kind of insect takes it to its hole. The bee thrusts its long sting into the body of the insect. As a result the insect cannot fly away and through fear constantly thinks of the bee. Leaving the insect behind, in the hole, the bee goes off, and now and then returns and sits before the insect. The insect constantly thinks of the bee only, till at last it changes its form and turns into a bee. 'A man constantly thinking of woman becomes like a woman. In Dakshineswar there was a dramatic performance. Those who acted the parts of female characters became like women in their manner of talks and walks, in applying the women's favourite powder to their teeth—in short, in every detail of their conduct. Sri Ramakrishna called our attention to this. In the same way, a Jiva also constantly thinking of God gives up his Jiva-consciousness and

attains to the state of Godhood. The Guru implants such an idea in the disciple, by constantly thinking of which he actually becomes so.

“Conquer lust. Assert your independence. Conquer lust even before it can conquer you. Once the lust gets control over you, you are done for. It is just like what happens in wrestling feats. In the wrestling, if once you fall below, you are gone for ever. Through discrimination and devotion to God one can be free from lust. With the gradual increase of love for God, lust, anger, etc., leave one completely in the long run. While going to visit Sri Ramakrishna, as soon as I would enter the gate (of the Dakshineswar Temple-garden) I would feel a palpitating sensation in the heart. Many would feel like that—because of the thought of going near a very holy presence. There would come a great awe. While one goes to a holy presence, one’s sins within, begin to tremble.”

Disciple : “What is the case with those who have got no sin in their mind? Does their heart not tremble?”

Swami : “No, it does not; but it does also. For who there can be, who will be found pure like Sri Ramakrishna? However greatly pure one may be, he will be insignificant in comparison with Sri Ramakrishna. When any contrary thought would cross my mind, he would at once detect that and say, ‘Why do you look so? Perhaps this is the case?’ And what was the wonder, he would say exactly the real thing. How fearless is he, whose conscience can say that he has done no wrong!”

5TH JUNE, 1922.

Swami : “If any one would lose any-

thing, Sri Ramakrishna would be very much annoyed. Once Hazra Mahashaya lost a towel in the Ganges. On this Sri Ramakrishna was greatly displeased and said to him, ‘Consciousness at times fails me as to whether I have any cloth round my loin or not; still I have never lost anything. And you are so much forgetful?’ Sri Ramakrishna would be greatly vexed, also if anybody were cheated in making purchases. He was very particular about all these things. Once Yogin purchased and brought an iron pan, which was found to have a crack in it. At this Sri Ramakrishna asked him, ‘Well, did you bargain as to the price of the pan?’ Yogin answered, ‘No, I did not. I paid what the shopkeeper demanded.’ On this he said, ‘So much putting on the airs of a rich man? You will give whatever is demanded? The small sum which you are cheated out of, without losing it that way, you may give to a poor man. You must bring that also which is given as ‘extra’ to the purchasers. You may be a religious man, but that is no reason why you should be a fool.’ Again, if anyone would pick up anything as his own, which had been lost by somebody, he would be greatly displeased. Once Maharaj (Swami Brahmananda) thus picked up a pice, young as he was. On hearing this Sri Ramakrishna reprimanded him by saying, ‘Why did you take it up? It was there left, I admit, but why did you go to pick it up? Why should one who does not eat fish, go to a fish-market? And also what necessity has he to ask the price of a fish? You are a Sadhu. Supposing there is money left there, why should you take that up? Why not let a Lakh of rupees thus remain there?’ Such was the training of Sri Ramakrishna!”

NATIONALISM, PATRIOTISM AND RELIGION

By THE EDITOR

I

If religion is the opiate of the people, nationalism is no less. More people become easily intoxicated in the name of nationalism than are attracted by that of religion. 'For the nation and the country' people can be persuaded to do anything—any crime is not too heinous for that, any sacrifice is not too great for that and people rush readily to sacrifice their very lives in large numbers for, as they say, the sake of their country.

The pity is, when people get drunk in the name of nationalism, they do not know exactly what the ultimate aim of their combined action is. They become simply tools in the hands of a handful of persons and they follow them led by the herd instinct, but all the while priding themselves on the idea that they are out for a very noble achievement.

Very often—nay, almost in every case—deliberate attempt is made to cloud the vision of the masses, so that they may be easily led simply by "war-cries." Leaders of the nation try to infuse their ideas into the minds of the children along with the first education they get. In them are implanted the seeds of hatred for other nations and those of idolatry for their own government, right or wrong. So that when they grow up, they become lifeless limbs of the machinery of their government—they become mere tools, they automatically echo the voices of those who give out or are believed to be the custodians of the best interests of the nation.

After the French Revolution a syste-

matic effort was made in France to make education the buttress of national polity and the slave of the State and within a century this policy was adopted more or less by all countries in the world. Everywhere history is perverted and the text-books are selected with a deliberate purpose to magnify the achievements of the nation to which the pupils belong, and to inculcate the spirit of hatred for other nations. According to one authority, from 1794 education became the hand-maid of Prussian militarism and from 1871 to 1914 la Revanche was sedulously preached in many of the schools of France. In Manchuria the Japanese are said to have banished the Chinese history books from the schools and substituted them by books filled with pro-Japanese sentiments. The policy of the Text-book Society of New York City is said to have recorded in 1922 as follows: "The text-book must contain no statement of derogation or in disparagement of the achievements of American heroes. It must not question the sincerity of the aims and purposes of the founders of the Republic or of those who have guided its destinies." One may get startled to find in record this policy frankly expressed; but expressed or unexpressed, what doubt is there that this is the policy of almost every Government in the world? In almost every country history is thus manipulated to glorify one's own nation at the expense of others.

And the result is, man is being de-humanized in the name of nationalism. The soul of man is stifled and he is made into a machine. Man loses his

power of judgment when a question of national importance arises, or he has not the courage to give out boldly what his frank opinion is. Thousands of persons who are ideal men in private life behave altogether differently in their collective actions against another nation. A nation can do no wrong—this is the hidden idea behind their activities. And as every nation thinks that way, all the spirits of hell have been, as it were, let loose in the world to turn it into all chaos.

II

How much blind self-love there is in the name of nationalism and how much hatred for the people of other nations is hidden in it! In the international relation people are reluctant to recognize others as human beings. A nation will be always on the alert to defend itself against the attack of other nations as from wild, ferocious beings and it will be also always ready to pounce upon others like a hunter out for games. As such the only international relation that exists in the modern world is that of perpetual animosity. All the nations are on the tiptoe of expectations for a war. At the slightest indication they are ready to flood the world with a deluge of bloodshed and perpetrate inhuman cruelties, which for their very large magnitude fail to be recognized as such. People now shudder at what was done at the last Great War, but that indicates simply the possibilities of atrocities in future. Knowledge is power. And with the passage of time man's stock of knowledge will be increased and this knowledge is not going to be utilized for the good of humanity, but is sure to be made, unless the present trend of affairs be changed, into instruments of destruction. Science has already been prostituted to nationalism

and the greater the scientific discoveries the greater the danger to humanity and the peace of the world.

Such is the intoxication of nationalism and so great is the tumult that is raised in its name that any sane voice and wise counsel will not be heard—rather will be ridiculed into silence. Should we not love our nation and country? Are we not right in staking everything for the honour of the nation and the country?—this is what everybody will say. This was exactly what, in the last war, every German would say as well as everyone of the opposite camps. Those who defend say that their action is prompted by a desire for the protection of the honour and interest of their Motherland, while those who are offensive say that they are out to increase the glory of their nation—it matters little if thousands of human beings are to be sacrificed for that.

Viscount Cecil draws a very nice distinction between nationalism and patriotism in an article in *Harper's Magazine*. He says: "The difference between such nationalism and real patriotism is as great as that between love and lust. The true patriot desires the greatness and prosperity of his country in its largest sense. He is not satisfied with mere material wealth. He wishes to see his country in the van of intellectual and moral progress. He desires to see her lead the world in all good ways. He believes that to hope for continued riches without this spiritual health is futile and worthless. He conceives of his country as the trustee of all her wealth and power for the benefit of mankind. In other words he recognizes no difference in the ethical principles applicable to individual or the state.

"The nationalist takes a narrower view. To him the only test of greatness is physical and political strength. If he

is a Briton he gloats over the extent of the map of the world which is coloured red. He glories in the statistics of population and acreage in the British Empire. He sings with fervour the aspiration that her bounds may be set wider still and wider. All this leads him to distrust foreign countries. How can British boundaries extend except at their expense?"

From the above it will be clear that patriotism itself is not bad. But when it crosses its legitimate limit, it becomes a menace. Patriotism so long as it is restricted to actions conducive to the well-being of a nation without hurting the interest of another (rather weaker) nation, is good and should be welcomed. But when it becomes so aggressive that it cannot tolerate another nation guarding its own interest or when it becomes so very dynamic that it puts a neighbouring nation into the necessity of being self-protective, it becomes a curse. When Dr. Johnson said that patriotism was the last refuge of a scoundrel, he perhaps meant that patriotism which a scoundrel utilizes for the furtherance of his own interest or ambition.

III

In private life we find that a man must look for his self-preservation, if he wants to continue his existence on earth. Sankaracharya makes concession for the demands of the flesh even for a man who has realized the Self and known that the world is simply a Maya. He says that such a man should beg his food just sufficient to maintain his existence. This clearly indicates that an individual has to give a certain amount of attention to his own interest for the fulfilment of his duties as a man. This is quite legitimate. But what about that man who is so very

self-centred and whose selfishness becomes so very mean that he disturbs the peace of the society he belongs to? Does not such a man make himself despicable? In any decent society a man whose whole concern in life is about his own interest, is looked upon with pity, if not contempt. Is that not true of a nation also? But our ethical sense becomes atrophied when we see selfishness organized in a wide scale by a nation and we bow down to it without the slightest compunction.

Nationalism of the modern world is nothing but selfishness in a gigantic scale. Activities of any nation indicate that it wants to expand itself so much that for the fulfilment of that desire, opportunities forthcoming, it is ready to wipe out of existence all other nations of the world. When the attitude of every nation is such, it is but natural that there will ensue a perpetual menace of war.

If we classify the nations of the world we find that they fall mainly into two groups—the oppressors and the oppressed. Some people have forcibly kept some people under subjection, while the latter are trying to throw off the foreign yoke. There is another kind of oppression which is more dangerous, because not so clearly visible. That is when the stronger nations exploit the weaker nations economically. Commercial greed supplies the food for the sustenance of nationalism when it takes an abnormal turn. The weaker nations always live under the threat of political subjection or commercial exploitation at the hands of the stronger ones.

So long this spirit vitiated the atmosphere of the Western world, but now the contagion has spread even in the Eastern hemisphere. Asia has awakened from its age-long slumber and while some nations are trying to assert themselves, those that have already succeed-

ed in doing so are trying to stifle the legitimate aspirations of their weaker neighbours. As such a world-wide conflagration may start at any time from either the Eastern or the Western Zone.

Those nations which talk of peace very often betray their insincerity. While talking of disarmament, many nations want re-armament, as their other activities show. As a result, the world peace is as much out of sight as ever. And the root cause of all the trouble is "nationalism," in its present shape. Is there no way out to free the world from the grip of this false god—nationalism?

The difficulty is where to begin—from the beginning or from the end? The cause and effect have here so closely intermingled that it is very difficult to separate the one from the other and apply the remedy. The spirit of nationalism has killed the soul of man and because man does not care so much for moral and spiritual excellence he falls an easy prey to the wiles of nationalism. As we hinted before, even in a free country, a man does not really enjoy his freedom. Either his sense of freedom has taken a perverted turn or he has no soul to enjoy his freedom—he has become a political or commercial automaton in the hands of certain persons who lead the nation. If there is a strong sense of moral and spiritual freedom in individuals, they are difficult to be led in any way the leaders choose, and is it due to this fact that in Russia religion has become an anathema? And why talk of Russia alone? Almost everywhere it is the case. How little attention is given towards moral perfection or spiritual development of the people in comparison with what is devoted to the development of militarism. Even in comparison with the perverted education that is given nowadays, in any country military expenditure exceeds

the sum spent on education. Could we reverse the process? That is, spend so much on education—make the people so much "human" that there will be no necessity for keeping a huge army and big armaments. We have become so greatly inebriated with the idea of nationalism that we cannot imagine that such things may be possible. Well, has man become so much degraded that such thing cannot come even within our conception? And if the state of affairs is really so, are we ourselves not the cause of that degradation? Should we not cry with the poet—What man has made of man? The man suffers for his own actions. He reaps the fruit of what he has sown. Likewise because our combined actions have made each individual a dehumanized being, we cannot expect better things from individuals.

Why is it that the appeal of nationalism becomes so strong and finds so ready a response? In the last analysis it will be found that it is the reflected selfishness of the individuals in the life of the nation. And deliberate attempts are made so that higher ideals and nobler sentiments do not grow in individuals beyond a certain safe degree. As a result, individuals learn that selfishness is a greater virtue than any moral quality; survival of the fittest is a higher law than that of self-sacrifice. And when the appeal of nationalism comes, people easily believe that that will give them greater opportunities to fulfil their interest in private and individual life, and they run after the will-o'-the-wisp. Pride of power and greed of possession are inborn in human beings. When the glamour of nationalism blinds their eyes, they readily believe that if they follow the call of nationalism, they will be able to satisfy them in a greater degree. Even in the subject nations, where national

aspirations have awakened and people are trying to win their independence, the incentive of action will be found to be not so much the desire for greater opportunities for developing spiritual and moral life as that for greater enjoyment. And the pity is that as soon as the tyrants are overthrown, in many cases, those who were oppressed become worse oppressors themselves.

IV

Everywhere it is believed or people are led to believe that the country is greater than God. And because the country becomes an object of greater reverence than God, it becomes not a greater God to us, but a Satan—a Nemesis. Light beyond a certain degree of intensity becomes darkness; reverence beyond a certain limit—and that misplaced—becomes a curse. Have genuine reverence for God and you will have reverence for your country also. Serve God and you will serve your country also. And in that service to your country a heat will not be generated which will make the existence of the people of other countries intolerable.

Can we reconcile our national aspirations with the demands of our higher nature? This is a problem, on the solution of which depends the future of humanity and the peace of the world. The modern nations have fostered national ideas at the expense of the moral and spiritual health of individuals. Can we not conceive of a state when people will be morally excellent, spiritually developed and at the same time serve the interest of the nation? Is that not possible? The answer to this demands that we must know beforehand what 'the interest of the nation' is.

The goal of a nation should be not self-aggrandisement, not exploitation and extirpation of weaker nations, but

the creation and development of opportunities for individuals to grow morally and spiritually. From God we come, to God we go—that is the goal of human life. National leaders should see that all the activities of the nation are attuned to that end—that a greater number of people find opportunities to pursue that end or to develop a hankering for that ideal. Now, if this be the end in view of a nation, naturally its activities will remain within a legitimate bound. Though the possibilities of war will not be completely removed, each nation will, then, care only for self-protection and the desire for self-preservation, if genuine amongst all nations, does not take a menacing shape as is the case with the attitude of modern nations. Under such circumstances a nation will be able to pay greater attention to develop *men* than what they have hitherto done. And greater the number of the higher type of men in the world, the better will be the future of humanity.

There are some men whose life is a constant sacrifice at the altar of humanity. But ordinarily man's interest widens from a narrower to a larger circle accordingly as he ascends to a higher and higher level in the scale of humanity. The grossest man looks to his own interest only. A higher type of man harmonizes his interest with that of the family. He may not be altogether foregoing his own interest. But he manages things in such a way that his interest does not come in conflict with the interest of the family. Then there are others who bring about a reconciliation between their interest and the interest of the family along with that of the society or clan to which they belong. The more higher type of men serve equally the interest of their own, their family, society and their country. Can we not widen the boundary of our interest one step further and include the

whole of humanity in that? Nowadays the popular idea is that the national interest cannot be consistent with the interest of humanity and this is the genesis of the national selfishness, sometimes of abject and dangerous type. But if one can equally serve one's family, society and country, why shall not one be able to serve equally one's own nation and humanity? It is only our narrowness of vision that does not allow us to see the possibility of such a thing. Woodrow Wilson struck a very new note and was prompted by a very high idealism when he declared to the League of Nations Commission at Paris that there would come a time in future "when a man would be as ashamed of failing in his duty to humanity as he now was if he failed in his duty to his country." The sooner such a thing comes in the history of the world, the better for it.

Nowadays man thinks more keenly of his relation to his country or nation than that to God, and as such national interest looms so large before public eyes that the larger interest of humanity is altogether ignored. If there is a spiritual idealism behind national activity, such a thing cannot happen. If a person knows his relation to God, he will at once recognize all men, irrespective of creed, colour, nationality or geographical boundary, as children of God and his brothers; he will realize that God is the thread that runs through, and as such links, the whole of humanity. So long as one retains one's love for God, one cannot hurt His children to whatever part of the world the latter may belong. All humanity becomes akin to him. The whole world is his home and the whole mankind is his near relation. We ignore this fundamental fact and as a result all attempts to bring about a condition of world peace end in a fiasco. We must attack the

problem at its very centre and all the side-issues will be easily solved. Unless the activities of various nations are prompted by spiritual idealism and the consideration of human relationship, the future of the world is doomed.

It is true that charity begins at home. One cannot serve the interest of humanity unless one knows how to serve the interest of one's nation. But there is no justification for national selfishness becoming so very abnormal that it jeopardizes the well-being of humanity. Even when a man 'begins his charity at home,' he must know that his ideal of life as man is to widen the scope of his charity so much that it will, in the long run, embrace the whole of humanity. If he keeps that ultimate ideal before his mind, then and then only he can be *really* charitable at home. Otherwise any sacrifice for his family members will have nothing admirable in it: It will be the outcome of another kind of selfishness—of the attachment of flesh to flesh. Only if one serve one's family members not out of any personal attachment but knowing them to be the children of God, one will be able to come out of the narrow groove of family-idea. Similarly if a man knows that all men are the children of God and as such the whole of humanity deserves service from him, he will be able to *really* serve his nation or country: for service to the country and the nation will give him only an opportunity to cultivate unselfishness, which, when perfectly realized, will remove the line of separation from him and another man or from him and God. Nowadays the word 'nationalism' conjures up a glorious vision before our mind, but how much selfishness, inglorious meanness and uncharitable thoughts are hidden behind it? This incongruity will disappear if even in the performance of our duties to the nation

we do not forget our duties to *Man* as a social being or a spiritual entity.

V

To bring about that millennium, it is necessary that greater attention should be given to religion than what is being done in the modern era. It is true that religion has not been able to fulfil completely the expectations that it raised, but that is not the fault of religion so much as the fault of persons who trade in the name of religion. Ideal should never be lowered to suit the exigencies of time and circumstances. If religion contains the seeds which are likely to make heaven of earth, to lift up humanity to a higher plane of existence—above the sordid fight for power and pelf, transient joys and pleasures—we should try to foster and develop them into branching trees under which all mankind will find rest and peace. We must not say that religious idealism is too much visionary for the hard realities of the world. We must not divide life into various water-tight compartments and think we can be a political being, a commercial being, a religious being at will at different times. Seek ye first the Kingdom of God and all these things shall be added unto you. Let all your duties to the country and the nation be attuned to your highest duty—namely, the duty to God, and in that case all your minor duties will be accomplished with greater perfection. It is truly said in the Upanishad:

ईशा वासुदेवः सर्वं यत्किञ्च जगत्था जगत् ।

Whatever is in the moving world should be covered with God. And should we while worshipping our own country and our own people as God, reject others as the creation of Satan? How shall we answer this to ourselves, if we think boldly and untrammelled by any preconceived ideas or deep-rooted prejudices?

In the history of the world, India supplies the example as to how the interest of the nation can be served equally with the larger interest of humanity. India has rejected no people by an Immigration Law, but whoever have come to India, have received a ready welcome. It sheltered people who were driven from their own country by religious persecution and sought hospitality here; it sheltered the people who came to make a propaganda of their religion from a foreign country. It welcomed all races and gradually assimilated them. And whenever Indians went outside the borders of the country, they had gone with the banner of peace and not with the trumpet call of war. And everywhere they were able to knit together different nations by the bonds of love. This was possible only because in India religion was given a better place than nationalism, or rather religion was the mainspring of all activities.

This lesson from the past history of India will be of invaluable help to get out of the impasse in which the political life of the present world has found itself.

CHRISTIANITY OR VEDANTA ?

By SWAMI ATULANANDA

I

We often meet with the question : Why do you preach Vedanta? Christianity is good enough for us, we need no importation from foreign lands. Look at what Christianity has done for us, compare it with the social and material conditions of India, the land of Vedanta, and you must confess that we are not in need of a new religion.

The difficulty with those who make such remarks is that they have not understood the right spirit of Vedanta. Let me attempt to make our position clear.

In the first place let us understand that we do not preach Vedanta with the view of starting a new sect. For the aim of Vedanta is to break down all barriers of sectarianism and dogma, it wants to establish absolute freedom of thought.

When the Swami Vivekananda began his missionary career in the West he was interviewed by the representatives of most of our leading journals. To them he had to make his position clear. He had to give out what he and his message stood for. And his answer given to the interviewers throws much light on the subject we have taken up.

The Swami said distinctly that sects are founded on non-essentials. The essential part of all religions is very much the same, all religions have for their object the teaching either of Devotion, Knowledge or Yoga.

Now Vedanta is the philosophy which embraces all of these methods. It is the kernel of religion. Leaving aside the

non-essentials it lays stress on that which is the real basis of religion. It does not, therefore, criticize other religions but it points out their good, positive side. And filling up the gaps and strengthening the weak spots in other religions it makes all religions practical and acceptable to every one. Vedanta therefore may serve as a basis for every possible religious system, harmonizing them all, antagonizing none.

From this it follows that Vedanta does not ask any one to give up his own religion. By becoming a Vedantist I need not cease to be a Christian. But as a Christian or Buddhist or a Mohammedan I may study the Vedanta philosophy. And by doing so I shall find that new light will be thrown on my own religion. In other words, the study of Vedanta will make me a better, enlightened Christian, Buddhist, Mohammedan, or Jew.

In every Gospel there are points difficult to understand. In every Gospel we find special stress laid on certain doctrines, while other doctrines are merely hinted at. And passages appear in all the scriptures which may easily lend themselves to sectarian interpretations. These defects Vedanta wants to remove.

Now Vedanta is not only the oldest, but also the most complete of all religious systems of thought. It is the mother-religion, from which other religions have either taken their birth or have drawn their nourishment. For we must remember that the influence of Indian thought is not a new phenomenon in the world-history. India was

once a great missionary power. And even as early as Buddha's time, Indian missionaries went outside of India to preach their doctrines. This accounts for the fact that there is far more harmony between the actual teachings of the different great religions than is generally supposed. Take the teachings of Buddha, of Jesus, of Krishna, of other great world-teachers, compare their statements and you will find that in statements they are indetical. They all declare that there is a Life Eternal and that to attain to that Life is possible for every one who sincerely follows certain rules of life. And the methods advanced are practically the same. Buddha was a Hindu, but also in Jesus' teachings we find ample proof that the great teacher was saturated with Indian thought. Jesus' teaching was not a new message. It was a re-statement of the one eternal religion, uttered by one who had realized the Truth of that religion. And being a man of realization he spoke with authority. His strong personality, his character, his absolute sincerity and simplicity gave his words extraordinary weight. And he was heralded by his devout disciples as the king among men, even as Buddha was proclaimed as the lion amongst his fellow-beings.

II

It is difficult for us to believe that through an Eastern religion we can get a better interpretation of Jesus' teachings than what we get from Christian pulpits. But it is so. What the churches teach to-day is a very narrow creed. That is why our Christian missionaries meet with such poor success among the Hindus. The Hindus, as is well known, are the most philosophical and religious of all races. And they know that Vedanta is a far

more complete system of thought than what Christian missionaries have to offer. We think that our Christian religion is perfect and in our arrogance we want to convert the whole world to our religion without even knowing what others have to teach.

So great is our arrogance that when the great Parliament of Religions assembled at Chicago in 1893, some Christian sects refused to send representatives. They considered it beyond their dignity to place their religion on the same platform with Eastern faiths. These were fortunately only a few instances. But a spirit of narrowness and intolerance towards other beliefs is found among a large number of Christians in every land. But others do not regard our religion as such a wonderful success. Let me give you an instance.

In the year 1876 the Emperor of Japan sent a committee of thoughtful men to Europe to study and observe particulars about the Christian religion. These were to study the difference between the various sects and also to observe what effect the Christian faith had upon the masses of the people. This was done with the idea that if the report were favourable, Christianity should be adopted by Japan as the religion of the State. But the report of the committee when returned to Japan was altogether unfavourable. The hopeless muddle and confusion that exists in the religious world of the West and the fact that as a vital force the teaching of Christ was hardly a factor in the lives of the people, made the Japanese Government conclude that it was not worthwhile to change their religion to Christianity. And Japan kept to Shintoism as the State religion.

The fact is that in the East religion has ever held a more prominent part in the lives of the people, than has been

the case in the West. And at least in India, when passing through the land and observing the masses there, one is more often reminded of the teachings of Jesus than when we travel in Western countries. And that is not through Christian influence, for such there is none, but because the Hindus as a race come nearer to living a true religious life than the Christian nations do. What Christ lived and taught forms part of that Eternal Religion which had its birth in India and which even to-day is more dear to the Indian heart than all the prosperity of which the West is so proud.

As Vedantists we can heartily accept Jesus and his words, but we must object to the interpretation of that wonderful life as offered to us by the Christian churches. We reject the church doctrines but we cannot but be inspired by Jesus' words and by his great life on earth. There is nothing that bars a Vedantist from accepting Jesus as his highest ideal, from adoring him as God-incarnate, from taking up his cross and from following him. A Christian can love and worship and serve Jesus with all his heart and all his soul and all his mind and in this he will be helped and strengthened by a careful study of Vedanta. And the same holds good in regard to the worship of Buddha, or Krishna, or Mohammed, of all God-inspired men.

III

The Hindus have their own saints, their own Incarnations. But that does not prevent them from paying the deepest respect and worship to saints and incarnations of other lands.

In India religious persecution is unknown. It is essentially the land of religious tolerance. Every religion is welcome in India. The Mohammedan

mosque, the Christian church, the Parsee fire-temple, all are regarded as temples of God. And no Hindu will even desecrate a place of worship. Every place of worship is holy in the sight of Hindus. They say: Brother, worship God in your own way. Only one thing we ask of you,—do not disturb our faith, let us also worship in our own way. We are all children of God and by our worship we all seek to come closer to Him. There is but one supreme God and in the end we will all be united in Him. God is but one, though we call Him by various names. The path may differ, but in the end all paths unite, they all lead to the same goal.

So the Hindu scripture says: "As different rivers flowing from different mountains run towards the same ocean, so, O Lord, the different paths that men take, each one according to his own tendencies and temperament, all lead unto Thee." And again: "Whomsoever you may worship with singleness of heart as the one God of the universe, call Him by whatever name you like, He will take you to the land of eternal bliss, freedom." This is the teaching of Vedanta.

Thank God, we live no longer in the time of the Inquisition, when men by the thousands were tortured to death because they could not accept a prescribed faith. But just the same, this attitude of religious tolerance and sympathy is a lesson which we in the West may well take to heart.

Thanks to Eastern influence, we are now beginning to learn that lesson. There is no Christian to-day who does not look back in horror on the barbarous methods employed in religious persecution in earlier days. It is a sad story, the story of the Christian church and Christian martyrs. It is a story of the past and we shall not dwell on it to-day. Neither shall we blame Christ and his teachings for the crimes committed

by men who called themselves His followers. But well may we ask ourselves the question: Is Christian civilization after all such a success as our Christian friends will have us believe? Look at the class distinction, the mammon-worship, the poverty of the masses in the great cities, competition, corruption in politics and what not,—all these abuses of to-day may well humble us. And the churches have not been able to prevent them. That is why so many people have lost faith in the churches and so many look elsewhere for consolation and a broader and truer interpretation of Christ's teachings and a truer application of his commands.

IV

To these we say: Perhaps Vedanta can solve your doubts and restore to you the faith you have lost. For without faith, the religious life is barren.

And it may be well to remember that the different Incarnations of God have often taught in part. They come with a purpose, they come to fulfil the law. They give what is needed at the time. So we find in Jesus' teachings that he dealt mostly with the dualistic aspect of religion. He most often spoke of God as "Our Father who art in heaven." But sometimes he went further and taught qualified monism, "I am the tree, you are the branches." And it was only at rare occasions, when surrounded by his most faithful disciples that he hinted at the highest truth, monism, where all distinction falls away and the liberated soul merges unto the Absolute: "I and my Father are one." But generally speaking, the religion of Christ is dualistic. His monistic utterances seem to have made little impression on his hearers. Hence he often did not repeat them.

There are other phases of Jesus' teachings which seem to have had little hold

on his flock. These, together with his monistic teachings, are now entirely ignored by the churches. But these teachings are nevertheless of the greatest importance. I need only mention what is called the Law of Karma and Re-incarnation, and then the greatest of all laws, the indwelling divinity in men.

Jesus taught these truths, no doubt, but it is in Vedanta that these laws take their true position, that they come to their full right. In these universal laws we find the explanation of much which without these must ever remain a mystery. And it is necessary to understand these laws, if we want to understand at least in part the great working in these wonderful universe and realize what is meant by "Union with God."

The Law of Karma is the law of cause and effect. "With what measure ye mete, it shall be measured to you again," said Jesus. And Buddha summarized this law in the simple words: "What ye sow, ye shall reap." The same words were used by St. Paul: "Be not deceived, God is not mocked. That which a man soweth, that also shall he reap."

This law of cause and effect is a universal law. It affects all men. As the shadow follows the body, so the result follows every act. It is a law taught by all the great saviours and teachers of the world. So it can be traced in every religion. Good brings good; evil, evil.

Sometimes the effect follows immediately the cause. But in other cases the reward or punishment comes long after the deed. Some Karma finds its retribution only during a future birth. Death cannot interfere with this law, for after death follows life again, just as life is followed by death.

When Arjuna questioned Sri Krishna and asked whether all our good deeds

and religious practices would be in vain if death overtakes us before we reach perfection, the Lord answered : "By no means. The fruit of such practices are reaped in a future birth." Our destiny is in our own hands, we must raise ourselves by our own efforts.

How can we do that? "Cease to do evil, learn to do good," said Buddha. And Jesus expressed himself in the same spirit when he said : "Go in peace and sin no more." The religious life is a life of self-conquest. God is not partial. He metes out justice to all creatures.

If we want to become perfect and inherit the Life Eternal, we must abandon sin and follow the path of righteousness. For as we sow, so shall we reap. These doctrines of Karma and reincarnation are now ignored by the Christian churches.

Reincarnation means that the soul of man repeats its earthly career until perfection is reached and with it liberation. It is not that man takes birth on earth once and once only. Working its way up slowly through the process of evolution, the soul after many births reaches perfection and gets free.

When the body dies, the soul retires to other spheres and after a period of rest or heavenly enjoyment is born again, under new environments to obtain fresh opportunities for acquiring wisdom through new experiences. Thus the soul expands life after life, till aware of its own divine and eternal nature the soul comes back to earth no more. Thus the Laws of Karma and Reincarnation fulfil each other. It is a doctrine full of hope and encouragement. A life may be wasted, but still there is hope. There is no eternal damnation. Another chance is given to correct past mistakes. "God is a loving Father, who willeth not the death of the sinner, but rather that he should turn from his wickedness and live," says the Bible.

Jesus may not have taught reincarnation in so many words, but it is clear from his sayings that he recognized the law. Jesus was an Easterner and every Eastern teacher knows reincarnation as fact. Jesus spoke of the broad and narrow path, the one leading to sorrow and many births, the other to liberation. And that the people believed in reincarnation is clear from the question they put to John the Baptist : "Art thou Elias?" And still more significant is Jesus' affirmation, when he said : "If ye will receive it, this is Elias, which was for to come." Again, when Jesus opened the eyes of the blind man they asked him : "Why was this man born blind? was it for his own sins, or for the sins of his parents?" So reincarnation was a well-known fact in those days.

In the Gita we find the plain statement : "As a man putting aside old garments, puts on new ones, so the soul laying aside one body, takes birth again in a new body."

V

The potential divinity in man is another teaching of Vedanta combatted by our Christian clergy. But why should it be so? Did not Jesus teach that each soul is divine? Unless that divinity is in us, how could Jesus pray : "That they all may be one as Thou Father art in me and I in Thee, that they also may be one in us. I in them and Thou in me, that they may be made perfect in one." The Father is already in us, He is the living God within man, the divine spark, the soul of man.

In Genesis we read that "God breathed into man's nostrils the breath of life and man became a living soul." And Paul asked this question : "Know ye not that ye are the temples of the living God?" Yes, "God created man in His own image, in the image of God

reated He him." In the Gita we read that "A ray of God became the living soul of man." God is the central light and we are rays of that light, part of himself.

So we see how much similarity there really is between Christianity and Vedanta, if we only look for it. Of course, these interpretations may not be agreeable to the Christian clergy, but when we study the Bible with the light Vedanta throws on it, we must come to these conclusions. We cannot be bound by church dogmas; we must read Jesus with the light that is in us. He was the Son of God, he taught the highest truth and we have the right to give to his words the highest interpretation. Jesus taught the highest truth, for in him was all wisdom and understanding. These same truths we find in Vedanta. And not only that, Vedanta also offers a reasonable explanation to these truths.

And when it comes to the practical side of religion we find again that Jesus' teachings conform with the teachings of Vedanta. We hear in the West so much against the doctrine of renunciation taught in Hindu scriptures. The clergy denounces this doctrine. But again I appeal to Jesus' own words and I ask you, Did not Jesus demand renunciation from those who wished to follow him? Jesus himself was a Sannyasin, he lived the life of renunciation. May we not follow in his footsteps? What did Jesus teach?

"Strait is the gate and narrow is the way which leadeth unto life." "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head."

"Sell all thou hast and follow me." "Take my yoke upon you and learn of me." "Resist not evil." These are the words of Jesus.

But in renunciation there are steps,

degrees. Renunciation does not necessarily mean that every one must sell all he has and live in absolute poverty. This path is justified, we cannot preach against it. But we must remember that there is also a path of renunciation for those who continue to live in the world. Vedanta provides for those and Jesus prays for those who are not ready to take this final step: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil."

We all are not so constituted that we can live in utter dependence on God, breaking all connection with the world. Many of us might break down under the strain of such a life. It is only for the strongest. But *one* command holds good for every one, namely, that we renounce evil in all its forms. All scriptures demand that. If we continue to live in the world, we can no longer continue to be of the world. The life of selfishness and self-indulgence must be renounced. Self must die. "Verily, verily, I say unto you, except a corn of wheat fall unto the ground and die, it abideth alone. But if it die, it bringeth forth much fruit." "He that loveth his life shall lose it and he that hateth his life in this world shall keep it unto life eternal." The same idea is so beautifully expressed in the Gita, when Sri Krishna says: The lotus leaf floats on the water but the water does not adhere to it; even so live thou in the world and let no sin cleave to thee.

VI

The great obstacle with many Christians in acknowledging all religions as so many paths to freedom, lies in the fact that Jesus spoke of himself as the Son of God and that in that connection he said: "No one comes to the Father but through me." But have not all the Avatars said the same, using almost

the identical words? "Take refuge in the Buddha," says the Buddhist scripture. "Give thy heart to me," says Sri Krishna. Should that lead to sectarianism? "No!" says Vedanta. "In whatsoever form the devotee worships God, in that very same form the Lord communes with the devotee."

The Avatars do not preach themselves, their own personality; they preach the one spirit that manifests through every one of them. The Christ spirit in Jesus, the Buddha spirit in prince Siddhartha, the Divine spirit in Sri Krishna, is one and the same. And the realization of that same spirit within ourselves is what Jesus called salvation, is what Buddha called Nirvana, is what Krishna called Mukti or Freedom. It is the one universal spirit, God speaking to a man through different Avatars in different ages. As Sri Ramakrishna has so beautifully explained it: "The diver-bird swims on the surface of the water. Then it dives down and comes up again at a different place. So, God comes in the world and then disappears again to reappear in a different age, at a different place. Whenever He appears, He comes as an Avatara, a Saviour of man. All these Avatars are different manifestations of the One Spirit."

And of himself he used to say: "He who once came as Rama and again as Krishna has in this age come in this form called Ramakrishna." And you remember how Sri Krishna said of himself: "I take human form again and again to suppress evil, to raise the good."

How there can be any quarrel then? I do not see it. All scriptures teach purity, renunciation and faith in God. All these quarrels show that we take the letter of our scripture instead of the spirit. We waste our time over useless disputes, we forget to eat the

mangoes, as Ramakrishna said. "Give up all useless talk, all leaf-counting and eat the fruit, taste the sweetness of a true religious life." And Jesus said: "Not every one that saith unto me Lord, Lord, shall enter unto the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

From what I have said, I hope it is clear that Vedanta is not at war with true Christianity. We admit that we cannot accept everything taught in the Christian churches, we do not believe that Christianity is the only true religion, the only way to salvation; we do not believe that God incarnated on earth only through Jesus; we do not accept the errors of the churches which science has exposed. But we heartily accept Christ as one of the Sons of God. And we sincerely believe that those who take up his cross and follow him, will be liberated.

Being a Christian, does not mean belonging to a church. It means being the child of the Eternal Father which dwells in heaven,—in the heaven of our own hearts. Christ must be enthroned in our hearts, for the kingdom of heaven is within us. We must hear his voice and obey his commands. Then we are Christians, in truth.

He who realizes the Christ spirit soars beyond all specialized religions. He has shaken off all dogmas, all superstitions, all sectarianisms. He is neither a Christian nor a Buddhist, nor a Mohammedan, nor is he all of these. In him all religions find their fulfilment, in him all religions are realized. This is the standpoint of Vedanta.

VII

The question is then no longer, Christianity or Vedanta? The question is, Are we truly religious? Are we spiritual men and women? Have we

realized the Christ or the Buddha within? Have we realized that we are one with God?

Religion must lead to that realization. Sri Krishna says: "Giving up all the formalities of religion, come unto me, take refuge in me, I shall free thee from all sins, all sorrows and all sufferings."

Be a Christian, or Buddhist, or a Vedantist,—it matters not,—but remember that religion is God-realization. Let us try to realize our divine nature, our oneness with God.

And if the teachings of Vedanta can help us to come to that realization, if it can explain to us what other religions do not explain, if we find some lofty ideas there which we do not find elsewhere, then, let us listen to its message. Vedanta gives us the key to a true understanding of all religions; it points out the way to freedom, it leads man to immortality. And above all, Vedanta breaks all barriers that

separate men from men, for it teaches in unmistakable language that each soul is potentially divine and that every one can realize his own divinity through whatever religious path he chooses.

Vedanta teaches the spiritual brotherhood of man and his sonship to the Eternal Father; it establishes the spirit of love and union among all living beings. It matters not which one of the great Incarnations we follow; the question is: Do we obey the commandments?

And now let me close with a very simple prayer, a prayer that we can all utter, no matter what we call ourselves. It is a prayer from the oldest of all the scriptures, the Rig Veda. The prayer is:

"As cows delight to graze in green pastures, as man delights to rest in his own sweet home, so O Lord, do Thou delight to reign supreme in our purified hearts."

HINDUS IN AFRICA: THEIR SOCIAL AND RELIGIOUS CONDITION

BY PROF. RALA RAM, M.A.

EAST AFRICA

Africa is generally known as the dark Continent, partly because much was not known about it until recently and partly because its original inhabitants are all black-coloured. People think of Africa of a grillingly hot continent, but nothing is farther from truth than this notion. While some parts of it are certainly hot, the major portion of it possesses a very equable climate. Such

is doubtless the case with East and South Africa. The northern part of Africa, Egypt, Abyssinia and Sudan, has long been known to man. In fact Egypt has been the cradle of a very grand civilization. That Indians were long ago familiar with this part of the continent, nobody now denies. We read in the Puranas about Kanava Rishi who brought to India from Egypt as many as 10,000 souls and initiated them into the Hindu faith. But it is

not known to many that the Hindus had penetrated into East and Central Africa long, long before any white man or Arab set his foot on it. The man who discovered the source of the river Nile first of all was a Hindu, as was pointed out by Advocate Phadke of Nairobi, in his evidence before the Joint Parliamentary Committee on East African Affairs. William Macgregor Ross clearly testifies to this fact, in his recently published book *Kenya From Within*. On page 2 he says :—

“East Central Africa has been a land of romantic associations from a remote period. The ancient Hindu Vedas referred to a mysterious realm of Chandristhana where were the mountains of the Moon in which the Nile had its source. The third volume of the *Asiatic Researches* of the year 1799 contains a paper by Lieutenant Wilford giving such news of the river Nile as could be extracted from the Puranas of the ancient Hindus. Referring to these old records, the Explorer, Speke, in his journal published in 1868 says, ‘It is remarkable that the ancient Hindus have christened the source of the Nile AMARA, which is the name of a country at the north east corner of the Victoria Nyanza.’ This, I think, shows clearly that the ancient Hindus must have had some kind of communication with both the northern and the southern ends of the Victoria Nyanza. Chandristhana, the country of the Moon, was so called from the native Unyamwezi having the same meaning, the word Chand meaning moon in Hindustani, as Mwezi does in several Bantu languages of Africa.”

Again he remarks :—

“It has already been pointed out that Indian Traders were established on the East African Coast for generations before the first European Trader came there.”

Mr. Winston Churchill paid a visit to Kenya Colony in 1907 as Under Secretary of State for the Colonies. On

his return to England he published an account of his *East African Travels*, wherein he said :—

“The Indian was here long before the first British Official. He may point to as many generations of useful industry on the Coast and inland as the white settlers especially the most recently arrived contingents from South Africa—the loudest against him all—can count years of residence. Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark on a policy of deliberately squeezing out that native of India from regions in which he has established himself under every security of public faith?”

In the Masai Reserve in Kenya there is the wonderful Magadi Lake of Natural Soda. In the Masai language Magadi means “Soda.” In long draughts it is dry and hard and a photograph of pedestrians on it conveys the impression of travels over an ice-field. Referring to the *Journal of Asiatic Researches* volume III, Mr. Ross says :—

“One’s mind flies back to the record in ancient Hindu writings of a certain lake Amagana in the interior the waters of which had the peculiar property that nothing could sink in them. Can there have been any overseas tourists here?”

The influx of Indians into this Colony began in larger numbers in 1896. Before that Guzratīs used to come in their dhows which took them sometimes, three or four months, to reach Mombasa or Zanzibar. The Arabs greatly prized the commercial enterprise of the Guzratīs and very cordial relations subsisted between the two.

A few years ago the chief Arab of Mombasa gave a very fine building to the Hindu community for a library, as a token of their past friendship. The glory of the Arab has passed away. The Sultan of Zanzibar’s flag waves over the fort at Mombasa but it is a

mere symbol of bygone splendour. In the year 1897 as many as 12,000 Indians were working to lay out the Kenya and Uganda railway. Ever since that Indians have been emigrating in larger and still larger numbers to East Africa. It goes without saying that Indians of the best type did not think of emigrating. Poor people of low mental calibre came to the colony to make a living. Later on intelligent and educated people too came over; for there were chances of getting Government service, but they never formed the majority. It was natural for the emigrants, most of whom came without their wives, to give themselves up to drinking and other vices at first. Some of the immigrants who penetrated farther into the heart of the country lost contact with their brethren and gravitated towards the African savage. Some good people who had come over were shocked to see all this. They established an Arya Samaj in Mombasa and at Nairobi. In 1905 Bhai Parmanand, M.A., of the D. A. V. College, Lahore, was sent by Mahatma Hansraj for propagating the Vedic faith among the Indians in Africa. This was done at the insistent requests of Mr. Mokamechand Varma, a youth of Sialkot in the Punjab. This young man had taken up his abode in South Africa. Thus Bhai Parmanand was the first Hindu missionary to come to Africa for religious propaganda among his Hindu brethren. The Indians in Africa have not only got their own different political problems, but their own peculiar social and religious problems also.

The task before a Hindu missionary in Africa is two-fold. He has to acquaint his own brethren with the lofty principles of the Vedic faith and thus to retain them in the Hindu fold; for, the chances of a Hindu slipping into paganism or oftener drifting into Christianity are many and real. The

second side to the problem is propaganda among the African Natives. The reader will be interested to know something about both the sides of the questions.

As regards religious propaganda among the emigrant Hindus it has ever since 1905 been carried on with more or less vigour. At present in British East Africa there are about ten Arya Samajes, eight of whom have got their own beautiful Mundals. The Arya Samaj at Nairobi is running a Girls' High School and the Shraddhamand Brancharaya Ashram where Chottabhai Patel is doing splendid work with the help of that millionaire Araya Samajist, Nanjeebhai Kadibus of Uganda. The Arya Samajist at Dar-es-Salaam and Zanzibar are running girls' schools. Seth Darbarilal at Nairobi is making efforts to equip a library. These Societies celebrate their anniversaries and invite preachers from India every now and then. Vedic preachers have been coming to this Colony every second or third year. Pandit Parmanand, Swami Swatantranand, Pandit Chamupati, Pandit Buddhdev, Professor Ram Dev, Pandit Rishi Ram, Pandit Buddhdev Mirpuri, and Pandit Satupal are some of the Vedic missionaries who have done good work among the Hindus in East Africa. The Arya Samaj in this Colony can proudly claim that it has done everything possible to wean Indians from drinking and other evil habits. It has led the way in female education. It has tried its level best to set a high standard of conduct, such as might win for the Hindu the respect of the Europeans. It has stemmed the tide of conversions to Christianity; it has taken every step possible under the circumstances to retain the Hindu emigrant in the fold of Hinduism. There are two Sanatan Dharma Sabhas also in East Africa. It must however

be admitted, by all impartial observers, that, in foreign countries there is very little scope for popular Hinduism of the orthodox type.

As regards propaganda among the Natives the Arya Samaj has not put its hands to this task at all. This task is a difficult one. At present most of the Hindu missionaries who come to the African territories are mere birds of passage. They stay about six months or a year and then leave for India. Nobody takes the trouble of studying the natives' language, his manners and customs. It is a task requiring long labour and much expense. The Arya Samaj at present has not the means nor perhaps the inclination to undertake this task. The Christian missionary who looks upon the African natives as his sole preserve, will certainly give the Vedic missionary a stern battle when he embarks on the task. In all fairness to the Christian missionary it must be admitted, that he has taken much trouble to master most of the native dialects and incurred much expense to translate the Bible therein, so that he can now distribute his holy book broadcast among the natives and speak to them in their own language.

It must be noted with regret that owing to the political subservience of India, no Indian can travel about in foreign lands with that self-confidence and assurance of personal safety with which a European does. Any Hindu missionary who embarks on religious propaganda among the natives must be prepared to encounter untold hardships and even face death, though to-day the chances of being killed are comparatively fewer than they were about a generation ago. The Hindu immigrant is willing to render what help he can, but he has neither the capacity nor time enough to organize or undertake such a work. Some years ago the Arya

Samaj in Nairobi started a night school for natives in order to teach them Hindi. The Christian missionary got scent of it. The matter was reported to the authorities and one Government official after another paid surprise visits to the night school to see what was going on. Most of the members of the Arya Samaj being employees of the Government could not afford to incur its displeasure. They took the hint and stopped the night school. This little incident shows that any non-Christian missionary must be prepared to bear the brunt of Government opposition. There must be a strong organization behind him, if something substantial is to be achieved in this direction. In my opinion, there is much scope for religious propaganda among the natives. When I was in India I had heard a good deal of the African natives embracing Islam by millions, but I actually find no such thing at least in British East and South Africa. It may be the case in North Eastern Africa. Doubtless among certain tribes of Eastern Africa the custom of male and female circumcision is found. But the natives do not associate it with Islam, though it can be traced, I think, to Arabic influence.

Now to come to the social condition of the Hindus in East Africa. One finds very little change except in two directions. Untouchability in any foreign land is out of the question. So the Hindu here is free from this curse. In the matter of diet he is a vegetarian though the percentage of meat-eaters is much larger than in India. Purdah has been slackened a little. Early marriage is rather difficult here. As most of the immigrants occasionally go to and come back from India, much difference in social customs cannot be looked for. Increase in drinking among the Indians here is to be deprecated.

SOUTH AFRICA

Things in South Africa are very much different. There is no conclusive evidence at present to show, that the Hindu was acquainted with Southern Africa, before the advent of the European. But every day evidence is growing which points that way. The Teri Ruins discovered by Prof. Frobenius in Southern Rhodesia bear a very close resemblance to the Frijanjanayal Empire ruins in South India. The *Natal Witness*, a leading daily of Natal, published in a recent issue an article on the above ruins, wherein it was stated :

"The Holy Nandi, the sacred Bull of South India at Mysore, represents a dead 'Moon-King.' The Bull is worshipped in the same way in the region of the Zimbabwe culture, it represents a Moon-King. Frobenius reveals that on the death of the Zimbale King he was encased in the skin of a bull before buried in the tomb."

Indians were first brought over to this part of the continent as indentured labourers. The first batch arrived in November, 1860, so that we have now well-nigh three generations of colonial Indians born here. To them India is a distant unknown land in which they are doubtless deeply interested. Now the immigration of Indians into the Union of South Africa has been totally stopped, but the number of Indians has been on the increase, because the fecundity of South African Indian is really wonderful. The average strength of an Indian family here is between six and seven. Repatriation of Indians will no doubt lessen the number, but it cannot clear the country of Indians. For some time to come the population of Indians in South Africa may remain stationary, the increase in birth-rate being counterbalanced by repatriation. The total number of Indians in the Union is 166,781, out of which an over-

whelming majority is found in Natal. Indians came to South Africa under very adverse circumstances. They were verily indentured slaves, having had to work from sunrise to sunset with a short interval. In the sun and the rain, in fair weather and foul the "Indian Coolie" had to work on. The supervisor's whip smacked over his head. Many a miserable man, it is said, committed suicide because he could not stand the strain. At night the labourers retired to their barracks where they were packed like pigs, in a sty. There were no doubt good masters, but they were the exception and not the rule. It is no wonder if under such circumstances the indentured Indian labourer lost what little culture he had. The number of females in the beginning was rather small, marriage difficulties were great. Such a state of affairs does imply some sexual looseness. The free Indian was not wanted by the European. So when the term of indenture was over and the Indian became free, the Government imposed invidious disabilities on him. He had to pay the unusually heavy tax of £3 a year. How could a labourer earning ten shillings a month pay sixty shillings a year as tax? Thus it was that the Hindu began his life in Natal. The Mohammedan came as a petty trader. So did the Guzzati Hindu. The Tamil and the Northern Indian Hindus who form three-fourths of the Indian population in the Union began their career under serious handicaps. Having lost touch with India altogether and being economically poor, most of the Hindus began to follow the flourishing Mohammedan trader. They forgot their own Hindu Festivals. For them, Moharrum or Thajia remained the only festival. When the Thajias were to be taken out, the Hindus vied with one another in putting their shoulders to

them. Sometimes the rival groups of the Hindus came to blows over the question of precedence. Some of the Tamilians masked themselves as tigers. The Europeans laughed at them giving them the title of "Coolie Tigers." The Hindu gave up cremating the dead, partly because of Muslim influence, partly because of the difficulties of obtaining the licence to fire the dead. The Christian missionary was busy converting, especially the Tamil Hindus.

Things went on like that for well-nigh forty years. It was then that Mahatma Hansraj sent over Bhai Parmanand to South Africa to propagate the Vedic Faith among the Hindus. It is said that he shed tears when he saw the pitiable plight of his brethren. His lectures aroused the Hindus; they awoke to the enormity of the life they were leading. They perceived whither they were drifting away. Bhaijee founded some Hindu organizations. Then in 1908 came Swami Shankaranand who stayed in the Union for about three years. His speeches fired the Hindus with zeal for their faith. They cut themselves asunder from the Muslim festivals and customs. The Hindu became conscious of his strength. When the Mohammedan saw the Hindu getting out of his grip, he offered resistance threatening to put the Swami to death. But he soon realized the futility of doing so. Swami Shankaranand established at many places, Vedic Dharma Societies. The Hindu gave up the Thajia and began to observe his own festivals. This Arya Samajist, Swami Shankaranand, deserves the thanks of every Hindu for having saved thousands of his brethren from embracing Islam and Christianity. Ever since that the Hindu has been trying to follow the main precepts of Hinduism. At present about 50% of the Hindus cremate their dead, the rest still bury them.

The Madrasis are the worst defaulters in this case, the 'Calcuttiars' (people from Northern India) coming next. On the whole, I think, it redounds to the credit of the Natal Hindu that he has extricated himself from the quagmire in which he was fast sinking. He is now starting schools without Government aid in which his children can learn their mother-tongue, Hindi or Tamil, the teaching of which is banned in all Government schools. Even in Government-aided schools, the Government does not provide even a penny for the teaching of vernaculars. Till the opening of the Shastri College about three years ago, Indian youth had poor educational facility.

Owing to his peculiar position the Natal Hindu has freed himself from some of the social evils existing in India. Among the Hindus up here there is no early marriage. Purdah is unknown; widow-remarriage is almost universal. Untouchability, the greatest curse of Hindu India, is not found here. The barriers of caste are almost completely broken down. The only disability under which the Natal Hindu labours is, that he has few chances of access to his Shastras. If proper arrangements are made for the dissemination of religious ideas of the right type by maintaining a Vedic or Reformed Hindu Mission in South Africa, the Natal Hindu can become an ideal Arya Samajist or Hindu. He can be weaned easily from such evils as drinking, which is almost universal here. It is high time that the Araya Samaj or some other reforming Hindu Bodies in India should turn their attention more seriously to the Union of South Africa, where I have also found a large number of Europeans who are deeply interested in Hindu culture.

The condition of the Indians in South Africa can be improved only in two

ways : one is by India attaining a more honourable status among the comity of nations ; the other is that India should send out her best representatives who might be able to give the European some idea of the high culture that the Hindu has developed. Mr. Shastri has done more to elevate the status of Indians by delivering lectures on Hindu Culture than by the political negotiation at which he is considered an expert. I am not making an overestimate when I say that at least 50% of intelligent and educated Europeans hunger for Hindu Philosophy and especially the Science of Yoga.

As for the Transvaal Hindu, suffice it to say that the majority hail from Guzrat. The Guzrat is here as they openly confess only for money-making. They go back to India where their wives and children are, after three or four years' stay in the Unions. Hardly 10% of the Guzrat is here. These people come into touch with their culture very frequently, so we do not find them slipping from Hinduism. Among the Tamil and the Calcuttiar section here, the tendency to marry coloured girls is on the increase. But it is a matter for delight that very few renounce Hinduism on that score. Some people here also are alive to the fact that they can elevate themselves by acquainting the European with the high culture which they represent. I was therefore delighted to find a small library run by the "Vedanta Service Society" from which Europeans now and then borrow books on Indian Culture and Hindu Philosophy.

At present there are about 10 Arya Samajes in the Union of South Africa, all controlled by an Arya Prathinidhi

Sabha established here on the occasion of the Dayanand Centenary. All these Arya Samajes are not functioning actively. Four Arya Samajes, the most prominent among which is the Arya Samaj (Durban Central) and the Arya Yuvak Samaj (Durban), are doing very good work for and among the Hindus. There are also about four or five Vishnu Temple Societies. The Vishnu Temple Society (Durban) is trying to build an Indian Hospital. Over and above the preachers sent out by the Arya Samaj, Swami Bhawani Dayal who is a colonial born Hindu and who has now made a name in India by his work for the repatriates, has also done something for the religious and social uplift of the Hindus here. Living as the Indian does here with the sword of Damocles ever hanging over his head, one of the best ways in which he can be helped is to give to his antagonists some idea of the high culture for which India stands. In one's travels one notes with poignant regret that it is only in territories which are part and parcel of the British Empire that the Indian is looked down upon and sometimes treated as worse than a "Pariah." The writer had occasion to get down at Beria and Lourenco Marques ports in Portuguese East Africa. The Indians there were unanimous in telling him that there was no colour prejudice there and that they did not labour under any special disabilities. In South Africa, particularly one feels greatly humiliated because racial discrimination stares you in the face on the railway platform, in the tram-cars and in the streets. I think cultural propaganda will go a long way to dissipate these clouds which had their origin in ignorance and hatred.

HOW I MET RAMAKRISHNA

BY KSHIROD CHANDRA SEN

I

I try to recall the great events of my life in the year 1879. I was reading in the second year class at the General Assembly's College and passed the I. A. Examination at the end of the year. But the most important event that comes to my recollection is the meeting with Ramakrishna at Dakshineswar. Indeed it was one of the most fateful events for many years of my life. It opened a new light, a new current of thought with a new orientation given to the problem of life as conceived by my immature, youthful mind. Not that it changed the course of my life at once. Indeed my ideas were vague and hazy, and took many years to develop into definiteness. But I deeply felt that there was something higher to pursue in life than a graduate's diploma or a comfortable post in the public service. Both these achievements in a manner came to me and proved their hollowness in due course of time. I have also attempted to gain the 'something higher,' but on account either of original sin or of continued disobedience I have failed to achieve it. I have, however, the satisfaction of feeling that my efforts have not been a complete waste of time and energy. More than half a century has passed away since that memorable day, and I still feel proud that I gathered something on that day which helps me to live cheerfully to-day. I cannot clearly describe the thing. It works invisibly, but the reality is unmistakable.

I lived at 6, Bhowani Charan Dutt's Lane, behind the Presidency College.

There was another mess at 48, close to our own. The Lane does not exist now. It has been wiped out by the Improvement Trust, with the exception of one house, which has been left standing out of regard for the memory of Babu Keshav Chandra Sen, who was born in it, and was the greatest man in India in the days of which I am speaking.

One fine October morning about ten boys met together out of the two messes and decided that they would spend the evening at the Kalibari at Dakshineswar, where there was a beautiful flower garden, and where lived a Bengali Sadhu, named Ramakrishna. He was known to but a few men, but to these he was reverentially known as a Paramahansa. The title was puzzling to my uncultivated mind, but instinctively I tried to associate it with an amphibious bird. I was not pleased with my interpretation, as I found nothing distinctive or noble enough in a bird to inspire reverence. The Duckback Company for the manufacture of waterproofs was not yet in existence, or I might have imagined that a Paramahansa was a sublime personality on whose back the turbid water of worldly attachments could not settle. This however is an afterthought impressed by a passage in the discourse on detachment made by Ramakrishna of which I shall presently give as full an account as it is possible at this distance of time.

The oldest of the company whom I shall indicate by the initials C. K. communicated their decision to me and inquired if I would like to join the party. He told me that the excursion would cost me about three annas in

passage money and other incidental charges, while it would afford the pleasure of a walk to and from Jagannath-ghat, of another walk in the garden at Dakshineswar and an October view in reddish sunlight, of six miles of the banks of the Ganges not yet uglified by brick and mortar or a profusion of smoking chimneys with a redundant Railway bridge to connect them. He added that the visit would enable me to see the face of a great Sadhu, who had been already interviewed several times by Babu Keshav Chandra Sen and Babu Protap Chandra Majumdar, the leaders of the Brahmo Samaj, for whom I had great reverence, as men of knowledge and divine devotion.

I paused a little to think over the matter. Three annas were not too great for me. They could not be said to be too little also. But the question of profit and loss deserved attention, specially in view of the fact that my university examination was staring me in the face from the near future. As to the long walks I had daily experience of them in attending college. They were far from pleasant. The banks of the Ganges were covered with trees, but I had seen an infinite number of trees in my life. I had also seen flower gardens, though not very great ones. There was not much to see in the face of a Sadhu. I had seen some Sadhus, particularly a nudist, evidently a man of renunciation, whose face did not impress me as anything uncommon. But I wondered why Keshav Babu had gone to see this Sadhu, not once but several times, and I decided that I should join the party.

Why did I thus wonder? I wondered because Keshav Babu was the leader of the true Brahmo Samaj which preached the true religion for man. Hinduism was semi-barbarous. The Adi Brahmo Samaj was a mere orientation of Hindu

Samaj, devoted to the cultivation of high-class music which had no association with the spiritual harmony (as I now think) which we connect with the universal Tanpura (purna-tan or perfect harmony) played by Mahadev to enlighten the world on the mysteries of creation, regulation and destruction. As to the Sadharan Brahmo Samaj, it was in my opinion a mere institution for social reform, for female emancipation and improvement in women's dress.

Keshav Babu was a distinguished speaker, a profound thinker, a great man honoured by Queen Victoria and the British public. To me he was the founder of the true religion for man, the latest prophet in the history of the world. If such a one thought the Sadhu of Dakshineswar worthy of successive visits I would be guilty of psychological disrespect for him if I failed to avail myself of this fortuitous opportunity to have Darshana of my Guru's Guru. To conceal nothing I had no idea that we were going not merely to see the face of the Sadhu but also to hear his voice, to receive instruction from him on divinity and ideal morality. I cannot resist the temptation of at once informing the reader, though this may look like an error in artistic presentation, that I was successful in both ways. I saw the face of the Sadhu, which had nothing distinguished in it, and I heard his voice which enthralled my understanding for the time, and has ever after charmed my memory.

About half-past four we landed at the Kalibari. Perfect solitude prevailed at the place. We walked about peeping at every door in the expectation of seeing the face of the Sadhu somewhere. At length we saw his back in a small narrow room in the west of a house. He had been plunged in meditation. He was all but naked. The front door was open, and the afternoon sun was beat-

ing on his face. We had looked in through another door. A second man, who looked like an attendant with a prominent holy thread on his shoulders warned us from entering the room, and politely told us to wait outside. He probably suggested that we might walk in the garden until Ramakrishna was comfortable enough to see us. It appeared to me that the trance had just then terminated, and the attendant was trying to administer such physical comfort as he thought necessary to refit his master for commonplace life. Among other things I observed that he was engaged in re-clothing him. There seemed nothing elevating in what I momentarily observed at this part of the meeting.

Strictly following the instructions of the attendant we came away and walked about in the garden, looked at several buildings in the compound, and probably also shotted out of it a little to see the village, which, of course, presented a strong contrast with the surroundings of our mess at Calcutta and probably pleased us by that very fact.

At sunset we made a desperate attempt to see the face of the Sadhu, as he was slowly walking about in an open space on the north of the house in which he lived. There was a cluster of large trees. I did not care to make any botanical inquiry about them. I have been subsequently informed that they were Bat-trees. Under one of them two Hindustani Sadhus with their bodies besmeared with ashes were lighting a fire and arranging materials for cooking a simple meal. Ramakrishna approached them and said something, which I either did not hear or do not remember. One of them said by way of reply, "You are a Mahatma." Ramakrishna smiled and walked slowly away. I cannot say why he smiled. Any other man would

have either politely acknowledged the compliment or denied its truth. It seems evasiveness in personal matters is a trait in the character of a prophet. Christ shared it. Other prophets have shared it. Keshav alone was explicit. In an admirable speech delivered at the Town Hall he had told the world that he was not a prophet but only a singular man. There is no clearly known list of the Apts of India, and very few men, I believe, have any definite idea as to what entitles a man to be called an Apta. Ramakrishna had already begun to be known as a Paramahansa. I do not know if he ever claimed this title. At least the ash-besmeared Sadhu who had complimented him as a Mahatma did not know it. A Mahatma, I believe, is not so high a personality as a Paramahansa; and wittingly to call a Paramahansa a Mahatma is not to bestow a compliment, but is open to severe criticism as a piece of effrontery. I do not know who invented the phrase Paramahansa. It is a sublimated form of So-ham, and grammatically carries in its heart an element of a personal sense of self-importance incompatible with high-mindedness as applied to one 'of woman born.' High-sounding titles are best left to be conferred by the State or public associations such as a university. Self-arrogated titles are more or less offensive. The audacity of Krishna is excused by his superhuman mundane achievements and by his grand philosophy of life, and more than these by the wide gulf of time which separates the present from the hoary age of the Mahabharata. The phrase 'Tat-twam-asi' stands on a different footing. By a turn of grammatical personality 'Tat-twam-asi' effectively removes the sting of personal arrogance, and artistically calls attention to a mere potentiality. However the question must remain in mystery until a clear definition of 'That'

in 'That, I am,' 'I am pre-eminently That' and "That thou art" is available to man. I am sure Ramakrishna never assumed the title of 'Paramahansa.' As to the meaning of 'Mahatma,' Gandhi silenced a scoffer in England by jestfully explaining that it meant an insignificant person. I am neither a scoffer nor a prayerful soul. I have a horror of titles, whether conferred by government or by a university or self-assumed. They curb those who bestow them as well as those who receive or assume them. Napoleon said, "I am France," and the result was that he was removed to St. Helena.

When in obedience to immemorial custom an earthen lamp was lighted in the bed room we went into it by invitation and sat on a mat on the floor below a bedstead on which Ramakrishna was seated. This was his time for mundane talk. He talked on various things which gave no indication that he was anything but a commonplace man living in a commonplace surrounding. His knowledge of men and manners seemed limited. His wit at times lapsed into vulgarity, but it betrayed no malice. He spoke of Christian Missionaries, of Michael Dutta and of other men of whom he had secondhand superficial knowledge. He said, "Michael once upon a time challenged any Hindu Pandit to convince him that Hinduism was superior to his adopted religion. One of my acquaintances accepted the challenge, and a great meeting was arranged. The Pandit and the convert argued for a long time, and eventually victory was declared for the latter. The Pandit came to see me sometime after and I said, '*Shala, heyrey eli* (wife's brother, you have been vanquished by a Christian)!"

He spoke of Keshav Babu with graceful affection and an easy air of personal familiarity which we associate with

seniority in age and intimacy of relations. I tried to feel offended, but was checked by a sense of reverence creeping into my heart. He spoke of him as of a good young man in need of spiritual help to guide him in life. It now seems to me that if Keshav Babu were really a young man at the time, and not the acknowledged leader of a reforming church, he would have taken the place which Vivekananda subsequently occupied in the heart of Ramakrishna.

Ramakrishna said, "Keshav came to see me one day, and, as he was still living a married life I told him that it was high time for him to practise celibacy."

Among other things Ramakrishna said, "One evening at his request I went to Keshav's Dal. (He meant he attended service at the New Dispensation Church at Meehuabazar Street). There was a fairly large gathering of men, but the whole show seemed to me like a meeting of monks (Hunumans) who sometimes sit down together as if they were plunged in deep meditation, and then suddenly disperse in all directions to carry on their privileged and predatory profession in the orchards and vegetable gardens in the neighbourhood."

If the foregoing remark on Keshav's was excusable, this reference to the general misbehaviour of his followers seemed highly offensive. The reference was too sweeping, and it was indirectly a reflection on me and most of my companions personally, for we were Keshav's followers in the pursuit of a higher life. Perhaps Ramakrishna was unaware of this relevant fact. Anyhow I was not morally and intellectually strong enough to enter upon an immediate wrestling contest. Indeed we had gone with a natural or improvised inferiority-complex like all seekers of spiritual instruction. I admired his

fearlessness, and excused his want of cautious culture.

Among others I remember one thing which seemed disagreeable. We all sat cross-legged in a respectful pose, except one of us, who sat with one leg superposed on the other. Of course both legs were bent at the knee-joint. He was probably rubbing the sole of his right foot with the palm of his left hand in the penumbral light of an earthen lamp. The light however was bright enough to attract Ramakrishna's attention, and he said in a half sneering tone, "Babaji's legs are not yet sufficiently disciplined." A confused feeling disturbed me at the time. In my mind I reproached my friend. At the same time I could not bring myself to admire the open-mindedness of the Sadhu. Intolerance and culture are bad bedfellows. Probably after this I did not give much attention to what the latter said. However, I believe, all that he said was commonplace and was not much worth listening to. The humdrum continued until the attendant called us out for supper. The fact that I remember all the commonplace that I have mentioned above is undoubtedly due to its contrast with the dignity and value of what issued out of him next morning in the shape of spiritual instructions. In some respects he seemed like a volcano in slow eruption throwing out lava of gold and diamond.

The supper consisted of a few Luchis cooked in rancid ghee and a vegetable curry with dirty Indian sugar (which was a term of reproach at the time), all which gave me the impression that the fat-fellow (I subsequently learnt he was a near relative of Ramakrishna) made a grand profit out of the grant for guests allowed by the owner of the temple, though I did not care to inquire if any grants were made by him. This was an unscientific conviction, but the

food supplied was so bad and insufficient that I have never felt disgusted with myself for having it.

II

THE MASTER'S VOICE

After supper a common *madur* (mat) was laid for us on a verandah, and on this we laid ourselves to rest for the night. I was restless the whole night. The face of the Sadhu was not handsome, as every impartial observer knows. His voice so far had not been enthralling. I almost seemed to think it was disappointing. I thought all my cash investment was lost for nothing. This was a biting thought for my mind. My body did not escape. There were bugs in the mat and there were mosquitoes in the air. The nomads of both races came in swarms, and we felt like the aborigines of both the New world and the Old. They however did not exterminate us, and next morning I found I was alive, though miserably exploited in flesh and blood. I suggested that we should return to Calcutta by the first opportunity that presented itself. My companions were evidently in the same boat, except C. K. who yielded after a little demurring. It was decided that we should take the first train at Bally. C. K. suggested that we should wait till we were in a position to salute the Sadhu, for it was sinful to take French leave of a holy man. Perhaps he would take advantage of the delay to thank the fat attendant for his kind attention in the shape of bad food and dirty mat overnight. We were promenading all round when C. K. observed Ramakrishna walking about with his satellite in the north. We hastened towards him. The satellite observed that boats had not yet begun to run. Some one among us told him we wanted to cross over to Bally and to take the Railway to Howrah. The latter said

that was inconvenient. But Ramakrishna smiled and said, "You are an ignorant fellow. In pursuit of pleasure man gladly suffers pain. The Railway journey will be a pleasant variation to these young men." We bowed, but in accepting our salute Ramakrishna expressed wonder as to what we had gone there for. C. K. promptly replied, "We came for Upadesh, but unfortunately there was something wrong in our choice of time." Ramakrishna smiled and said, "What Upadesh do you want, my children? Sit down and I shall hear what you want." We sat down, followed by Ramakrishna who sat by us. C. K. then asked questions and Ramakrishna answered them. But before stating the questions and answers I shall digress a little to describe in my own way the manner in which Ramakrishna spoke, for the manner seemed even more impressive than the matter, which of course was charming particularly to my youthful mind.

His sentences were terse, usually consisting of three or four words each. They were seldom grammatically complete, but were pregnant with meaning. Certainly his thoughts were coherent, but his sentences sometimes seemed discontinuous. It took time to logically connect consecutive sentences. But Ramakrishna spoke slowly. He paused perceptibly at the end of each sentence, and this enabled us to find links. He easily and artistically arranged flowers of thought; but seldom strung them together. He did not care to use thread and needle, he spoke with the confidence of a prophet. He seemed to be an organized personification of inspiration and expression.

If brevity is the soul of wit it is the soul of wisdom also. Ramakrishna possessed all three at once and possessed them pre-eminently. The only parallel that suggests itself is Nietzsche.

The one lived in the unseen world and the other dwelt on mundane experiences. The one worshipped the God of Love, the other, the God of Power. The one said, Thy will be done, the other insisted on the power of human will. The sentences were discontinuous and unstrung in both cases. They were heard to grasp. But Nietzsche's sentences were long and Ramakrishna's short. Nietzsche wrote and Ramakrishna spoke.

I shall now give some of the questions and their answers:

Q. Why is Krishna painted dark?

A. People suffer from the illusion of remoteness. The sky surrounds you. The sky is in the firmament. They are identical. The one is bright. The other looks blue. Take a near view of Krishna. Look him fully in the face. He is bright.

Q. Is submission to a Guru absolutely necessary for salvation?

A. You wish to go to Hughly. You may walk. You may hire a boat. You may take a passage in a steamer. The question is one of speed only. If you are in earnest you will arrive at Hughly. You may stop the boat at Serampore and return. You may halt there. You may jump into the river and die. Be earnest. Have no fear.

There were many such questions and many such answers. The thing was new to me in manner and matter alike. The manner was even more impressive than the matter. But both were delicious. It was an excellent dinner more excellently served.

The question which most deeply engaged the attention of Ramakrishna, and elicited from him a long answer with the most fascinating illustrations was the following:—

Q. Which is the better, to be a Sannyasin or a householder?

A. You have no choice. Your will is not free. A few men become Sannyasins. The majority live as householders. Both kinds of life are difficult. People suppose the life of the Grihastha is natural. Diversity is a divine law. Sukadev was a true Sannyasin. He was naked. Women bathing in the tank were not ashamed to look at him. They hid themselves in the water when his old father appeared. Janaka played with two swords, one in each hand. He reconciled the two kinds of life. In essence they are not conflicting. The great thing is to escape contamination - undue attachment to worldly interests. The *Pankal* fish lives in the mud. It is never soiled by it. Man is not a mere fish. He is surrounded by dirt, mud, venom, etc. How to live untouched by them? Milk poured into water loses its sweetness. It loses its nourishing power. Butter is untouched by water. Butter must be churned early in the morning. It is vain to churn milk for butter at midday. Grown-up trees are not spoiled by the cow. She browses the young sapling. It must be fenced. Make up your minds, my children, accordingly. Acidity is persistent. The sight of tamarind has a charm for one who suffers from it. A man may resolve to avoid tamarind. Resolution must be strong.

"The green cocoanut is filled with water. Shake it. (He brought together his hands against his left ear as if he were shaking a cocoanut). You hear no sound. The water, the shell and the coir all seem to be one and the same body. Shake the ripe cocoanut. The water makes a sound. When completely dry there is no water in the

shell; and the shell is separated from the covering of coir. Shake it. The shell gives a sound of its own. It says, 'I live in the coir; but the coir does not contaminate me? I have freed myself from attachment.'"

He continued in this strain for an appreciable time. I do not remember all that he said. That was more than half a century ago, and I was young and not accustomed to hear lessons on the value of detachment, complete or partial. Perhaps I did not understand all that I heard. But all that I understood struck a vital chord of my youthful heart. I have never forgotten the music of it. There have no doubt been variations of tune and pitch, but it has always been musical, never a jumble of discordant notes. I was then eighteen. I am now seventy-one. Detachment has been the dominant note of my life. I have tried to live like the *Pankal* fish unsoiled, by the surrounding mud. I cannot say I have succeeded. But I am convinced detachment is more congenial to me than attachment. If there is any good in the kind of life I am living, it is largely due to Ramakrishna's discourse on attachment and detachment.

Ramakrishna was not yet a famous man. Fame came to him three or four years later, when he began to gather apostles for a new mission. He was successful, for his apostles have undoubtedly made some noise in the world, and the noise has been largely musical. Ramakrishna's mission forms one out of many. But it is not an inconsiderable one. The world is now suffering from cyclonic weather, and no body knows whether it is going, - towards harmonious convergence or noisy dispersion. One thing is certain. If disruption comes nobody will be able to throw any part of the responsibility on Ramakrishna's mission. There is

no separation, no malice, no jealousy or spite in it. It wants to unite mankind and to find salvation for all in its own humble way.

BUDDHISM AND CHRISTIANITY IN ANCIENT WESTERN INDIA¹

BY DR. WALTHER WUST

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Great scientific subjects, to which the question of the influence of Buddhism on Christianity also unquestionably belongs, requires three different stages of investigation. When we consider the history of Science, we find that there are three different stages which must by no means be kept separate from one another in the strict succession of ideas, but which can occur side by side with one another, indeed even cross one another.

These three stages are : (1) the collection of the descriptive material; (2) connecting the collected material so as to give a significance and (3) methodology. The second does not seem to be a suitable title of my lecture. As examples of collection of material may be mentioned the works of J. B. Aufhauser, R. V. Garbe and H. Haas. On account of these two circumstances and the existence of a very vast literature, I thought it desirable to use only the principles of methodology. These can be divided into four sections.

1. Are there evidences in the history of religions which positively make the wandering of whole realms of thought and conversion of social and ethnic groups credible?

Let us consider the Manichee-congregation in North Africa, Chinese Islam, Nestorian Christianity in Eastern Turkestan, the colonization of the Syrian Christians and the Jews of Palestine along the Malabar coast. The Seythians play an important part in the spreading of Mahayana-Buddhism. The Mongols incorporate the Greek word *repos* into the terminology of their religious philosophy; in the monastery of the Lamas Sera in Lhasa, a thunderbolt of Persian origin, which is according to the history of religions connected with India, is held in veneration. Such a mixture of influences can be conceived between Buddhism and Christianity. Famous Catholic and Protestant theologians have *plainly* admitted this possibility.

2. Geography and History give authentic proof of the same. "Buddhism already after it originated became a branched network of roads which has been used from hoary antiquity and has connected India by land and water with the West. (Cf. the pre-Aryan Indus culture of Harappa and Mohenjodaro). The Indians were not lacking in the spirit of adventure to travel in distant foreign lands (Cf. The Evidence of Cornelius Nepos about Indians amongst the Bavarians and Swabians in Wittenburg; find of Devanagari-

¹From a lecture delivered in the 47th annual gathering of the "Eastern-Asian Mission" in Basel, on the 6th Oct., 1931.

Coins in Westslavic region). The discovery of the South West monsoon by the Greek Capt. Hippalos as well as the Pax Romana of the Roman Emperors (especially of Augustus and Trajan) rendered communication easy so that the ancient world trade to and from India in the first century after Christ reaches its zenith which was never reached later on. Egyptian Alexandria becomes the most important junction between the East and the West. The various place-names in India make it probable that there were extensive colonizations of Greek merchants along the whole of the West coast. The same Augustus temple arises like a parable in Puteoli (in Rome), in Phylae in Alexandria and in Muziris (in South India). Several Indian embassies to the court of the Roman Emperor coincide with important events in the Buddhist church history (Cf. About 40 A.D. Pali-Canon is handed down by writing in Ceylon; about the same time an embassy from Ceylon is sent to Emperor Claudius; about 100 A.D. a great council is held at Julandhara and the Sanskrit canon with the theistic colouring of the Mahayana is edited; about 78 A.D. Indian ambassadors come to the court of Antoninus Pius and between 98-112 A.D. to the court of Trajan). Besides, the Buddhist wholesale merchants play the same, not unimportant role which they have played in the beginnings of the new faith (Anathapindika, Maccharikosiya, etc). The Jatakas very often mention sea voyages which extended up to Baveru, (Babylon). On the Bactro-Indian high road were more than 100 Stupas erected. An English scholar has very lately been trying to investigate the Mahayana influence in Danish Jutland. The Indian influence in Alexandria is to be found in the valuable evidences of Greek

Papyri, to which O. Stein refers (Indologica Pragensia 1). For the first time in antiquity the name of Buddha is mentioned by Clemens Alexandrinus and the name of the Egyptian city Alexandria is probably to be traced in the word Alasanda found in Mahavamsa (Chapter XXIX, 29), the history of Ceylon, which is the only Indian source which records the word. It is to be specially noted that the undoubtedly not uneducated Buddhist merchants, although faithful to Buddhist and general Indian customs were not zealots, but as even now in Lhasa and Eastern Turkestan, occupied the middle position between the adaptability (of the Hellenes) and the determined proselytization (of the Mahomedans). From all this it follows that only an indirect, oral influence of Buddhism is possible on early Christianity. *

8. *The testing of the detailed historical events in the spreading of Buddhism in Asia* shows that in the Graeco-Roman ancient tradition there is no mention at all of masses of Indian emigrants, prominent Buddhist personalities, the founding of monasteries, offering of Buddha's relics and branches of Bodhi tree (as in Ceylon); there is no mention of the ruler, who marries two Buddhist princesses, sends ministers to bring the holy texts of Buddhism from the motherland, India, and gets them translated (as in Tibet); there is no mention of the Emperor who, in the Buddhist neighbourhood with the Buddhist central district Eastern Turkestan before him, sends for Buddhist writings and gets them translated, whereby in later times hordes of pilgrims who are enthusiastic about travel maintain the connection with the holy Buddhist cities of India (as in China). From the above the same conclusion as from 2, can be drawn.

4. What has been said in 2 and 3 essentially determines the question how the early Christian (canonical and apocryphal) texts have borrowed from the Buddhistic texts. The dependence of the Christian texts on the Buddhistic texts with regard to their literary form is determined, if also in the same direction by the four hypotheses which remarkably support and at the same time weaken one another. From the chronological point of view, the Buddhistic Tipitaka (well-marked also in its Mahayana strata, which can show in a characteristic manner mostly older, pre-Christian readings) is older than the four gospels; but the literary-biographical facts, *e.g.*, as in the Panchatantra are wanting. It means that there is no Buddhistic text, which is a direct translation of Pehlevi, Syriac, Arabic, Hebrew, Greek and Latin texts. From the point of view of the national psychology with regard to literature, the power of the Indians with regard to invention of fables, parables and legends is as uncontested as the fact that antiquity and Europe found it easier to accept and repeat what India had drawn from an inexhaustible spring. The superiority of India being

admitted in this respect, India with its so noticeably indifferent and hostile attitude towards all things historical, due to its love for mythology can show only three Buddhists who are both historical and political: Asoka, Kaniska and Harsa. They may be credited with power and determination to carry beyond the limits of India the contents of the Buddhistic faith and writings which had a significance for the spiritual history of mankind. Since however Asoka (3rd Century B.C.) and Harsa (7th Century A.D.) lived in times far remote from each other, all the hypotheses apply unconditionally to Kaniska and we are forced to the conclusion that an indirect oral influence of Buddhism on early Christianity can be found only in the apocryphal gospels, but that it is probable in the canonical gospels only in a few places. This formulation applies only so long as India, so full of riddles as it has often done does not surprise us with new discoveries and finds. One cannot know this. But one must desire to know this.*

* Translated from German by K. Amrita Row, M.A.

TWO PILGRIMAGES

By SISTER DEVAMATA

All my life I have been a wanderer. I have bowed at many shrines, I have prayed before many altars, I have worshipped in many temples. Among uncounted pilgrimages two stand out in my memory with glowing vividness. The most vivid is my pilgrimage to Calcutta and to the Temple of Dakshi-

neswar, the very ground of which has been hallowed by the footprints of Sri Ramakrishna. So permeated is the atmosphere with his presence, the leaves of the trees seem to whisper his name, the river seems to murmur it as it flows by. That presence saturated my consciousness as I moved from holy place to

holy place in the Temple garden. I sat under the banyan tree where Sri Ramakrishna attained the vision of eternity. I pushed barefooted through the brambles to the Bel tree to which he had fled for deeper seclusion. I bowed before the image of the great Mother of the Universe where he had worshipped. I lingered in the room where he had lived and taught.

To other places also I made pilgrimage,—to Kankurgachi, a shrine and garden dedicated to his memory; to Cossipur Garden where he spent his last days on earth; the quiet, shaded spot on the Ganges-side where his body was cremated; and to the head monastery of the Order on the Ganges above Calcutta where his ashes are kept in devout reverence. I saw almost daily the disciples who had served him; I sought out those who had known him or they sought me out; I visited in homes where he had visited; and I lived day after day close to Saradmoni Devi, Sri Ramakrishna's wife—wife in name only. The pilgrimage stretched out over months, and with each passing hour of it came a deepening realization of the spiritual grandeur of the One whose pilgrim I was.

The other and earlier pilgrimage that glows in my memory was to Assisi. I had fled from the noisy, crowded Holy week observances at Rome and reached Assisi just in time for the Easter Vesper Service and Benediction. As I came out on the great *piazza* of the city, facing me across the square stood a pillared church—once a Roman temple to Minerva. Through its broad, open doors I could see the high altar blazing with hundreds of lighted candles, and in front of it priests in rich feast-day vestments intoning the sacred office. The square outside was crowded to its edges with simple villagers who had come from the whole countryside round

about to attend the Service. As the altar bell rang three times to announce the blessing with the Holy Sacrament, everyone in the vast assembly dropped to his knees and struck his breast repeating "*peccavi*," "*peccavi*," "*peccavi*,"—"I have sinned," "I have sinned," "I have sinned." So earnestly was it done, it seemed the glorification of repentance. Then a wave of music from choir and organ swept out over the square and Easter day was at an end.

I returned to the Inn. It adjoined the monastery and church of St. Francis and seemed to share their conventual atmosphere. There were only eight guests in the Inn and among them was Paul Sabatier, author of the most authentic Life of St. Francis. I had read it more than once; that created a bond and we became good friends. He told me many interesting incidents of his researches. When the Government had taken the monastery away from the Franciscan monks, their rich library had been thrown into two empty rooms in the Town Hall. M. Sabatier was one of the few who had free access to it and he had countless absorbing stories to relate of what he had found. One day while I was in Assisi he came upon a remarkable Latin record of a holy nun who may have been at St. Damian's at the time when St. Francis was so often there.

In the early morning of my second day at Assisi I was awakened by the sound of chanting. I looked out my window and saw a band of pilgrims climbing the steep slope carrying lighted candles, a priest investments marching at their head bearing a crucifix. Every morning of Easter week similar pilgrim bands—villagers from the plain below—toiled up the sheer paths, singing as they climbed. I made pilgrim-

age with them to all the places sanctified by association with St. Francis. We knelt and prayed where he had prayed, we stood where he had preached, we bowed our heads where he lay entombed.

Unlike the pilgrimage to Calcutta, the pilgrimage to Assisi covered scarcely a fortnight, but it was full of exalted inspiration. These two pilgrimages I would weave now into one. The sug-

gestion for the task came to me in the sanctuary at the hour of prayer and with prayer has it been accomplished. There has been no thought of comparison in putting those two Great Ones side by side. My hope in doing it has been that those who love the one will learn to love the other, those who know the one will learn to know the other, and a new link will join East with West, West with East.

THE VEDANTA*

BY DR. MAHENDRANATH SIRCAR, M.A., PH.D.

The University of Calcutta is popularizing the Vedanta through Sreegopal Basumallik Lectures. Originally, these lectures were confined to Sanskritists, but recently they had been thrown open to the students of Western as well as of Eastern Philosophy. This decision has widened the scope of the lectures. Formerly they were confined to the orthodox interpretation of the Vedanta by erudite Pandits. Now their objective has been the study of the Vedanta after the method of Western Philosophy, specially indicating the elements of the system that have been the source of its being a living issue in the speculative and formative life of India even this day.

The book embodies the Fellowship Lectures for 1929 and is one that meets the above requirements. It is a free but accurate account of the system of the Mayavada of Sankara which, according to the author, is Vedanta *par excellence*. The author

thinks of the other systems of Vedanta as "thoughts of arrested development," and if this arrest can be anyhow checked, they have their culmination in Sankara Vedanta.

Philosophy is life brought to the focus of self-consciousness. Vedanta is philosophy in this sense. This is the truly philosophic method. It can see the whole of life and cannot remain satisfied with sidelights and superficial readings. Philosophy often deflects from the self-centripetal tendency and takes rest in the sectional and the surface-views of life; but it cannot long rove in this way, for the centre of interest lies within and the light of knowledge burns there. Philosophy in the ancient India finds its satisfaction in this enquiry into the Self, which is the foundation and prius of all existence. But enquiry into the fundamental fact comes last of all (Vedanta), for the "informing spirit of the whole can be realized as the drive and *nisus* of the subordinate phase of thought." The Vedanta, in this sense, is the cream of the Vedas.

*TOWARDS A SYSTEMATIC STUDY OF THE VEDANTA—by Saroj Kumar Das, M.A. (Cal.), Ph.D. (Lond.). Published by the University of Calcutta. x+222 pp.

The author traces the germ of the Vedanta, the true philosophy of life amongst the sagas of the Vedas, especially of the Rig-Veda where "the unity of the gods and of the world" has been, according to Keith, asserted.

If the Vedanta has its germ in revelation, it has its gushing spring in intuition, and confirmation in reason. In offering allegiance to reason and intuition, Sankara keeps up the true philosophical attitude. He is not a theologian. He is a philosopher in every sense of the term. With the true philosophic instinct the author tells us that philosophy has nothing to be afraid of revelations, for they are the inner experiences which philosophy cannot neglect to study and reflect. Human experience supplies materials for reflection, and the Vedanta in recognizing the different dimensions of experience—normal, sub-normal and supra-normal is observant of the wider stretches of experience and psychic life, and is not satisfied with the sectional presentation of it. Philosophical constructions are often set upon a section of experience and naturally as a review of life they become defective and short-sighted. The key-note of the Vedanta lies in the acceptance of all phases of experience, and in this lies its uniqueness. It is the chief reason why it has been able to satisfy all the demands of being, pragmatic, realistic and idealistic, and at the same time been able to offer something which transcends them. This has been really the mystery of the Vedanta which has baffled the attempts of many with philosophical proclivities of the West to rightly comprehend it.

Philosophy has its starting ground in the German Transcendentalists in the unity of synthetic apperception. Kant accepts it "as the epistemological correlate of the object" and cannot "secure for it an independent status."

Fichte seizes its metaphysical aspect "not as a fact, but as an act." The genius of Sankara, which ordinarily accepts it as the correlate of every specific act of cognition, affirms it to be pure, self-manifest Chaitanya existing as the transcendental fact without the least determination of any content. Here he differs from all the Absolutists,—Hegel, Bradley and others. The lapse of the subject-object reference in this height of knowledge has led many to think of the Absolute of Sankara as unconscious, because we are not accustomed to the kind of supra-normal experience, which is still conscious but without the implication of relativity. If "the place of dreamless sleep in a metaphysical rendering of experience has appeared too slippery a ground for Kant," it has widened the philosophic vision of Sankara, whose uniqueness lies in boldly accepting all the phases of psychic life as the ground of his philosophical construction. The author has developed this phase of the central thought in Sankara and has been able to successfully bring out the implication and uniqueness of the Vedanta in the chapter on 'From Authority to Freedom'.

In the next three chapters he confines himself mainly to the epistemology and the dialectic of the Vedanta and shows how Sankara differs from the pragmatists in his definition of truth as *fait accompli*, which does not depend upon any kind of subjective construction or activity. This naturally leads on to the criterion of truth as consisting in immediacy, intrinsicness and objectivity. Sankara is an epistemological realist. Jnanam has always "an objective basis" or more accurately it is the Fact.

In the chapter on 'Analysis of Experience', the author has brought under discussion the fundamentals of the

Vedantic epistemology—the distinction between Nirvikalpa and Savikalpa knowledge, the theories of error, the Vedantic theory of superimposition, the doctrine of import of proposition. In the dialectic of the Vedanta the author draws a happy distinction between “knowledge as timeless reality and manifestation of such knowledge which belongs to time.” The author thinks that the main fundamental basis of the Vedanta—identity of Being and Consciousness—is more accepted on revelation than confirmed by dialectic. And dialectic in Sankara is the negative art of refuting the opponents. And for this Sankara is not to be condemned, for all philosophical constructions have their root in intuition in life; dialectic comes in afterwards either to affirm it or to deny the contradictions. For philosophy is life first, understanding next. The Vedanta puts forward this character of philosophy. The learned author then examines the conception of relations and differences and introduces interesting discussions on the different kinds of Bheda and their refutations.

In the next two chapters the author considers the metaphysics and the theology of the Vedanta. The metaphysics of the Vedanta is confined to the relation of Brahman and Maya, the doctrine of causation, the nature of Maya and the knowledge of its existence, the distinction between Maya and Vidya. In these matters the author has given the traditional views and rightly interpreted them. The author rightly points out that “Advaitism is not monism or singularism—it is only the statement of what is, viz. the denial of duality or affirmation of not-two-ness.” Again he proceeds, “What is sought to be established is the non-existence of a being (in the effect) other than that of the cause, and not their

absolute identity.” This is in line with the authoritative interpretation of the Vedanta.

In the next chapter the author introduces before us the conception of the Vedantic God in its two aspects, Para and Apra and institutes a happy comparison between Sankara, Bradley and Alexander regarding religious consciousness. They seem to be in a felicitous agreement about the religious instinct and the satisfaction it finds in personal God. But this personal God is to Sankara as well as to Bradley but an aspect and an appearance of the Absolute. To Alexander, “there is no actual infinite being with the quality of deity; but there is an actual infinite, the whole universe, with a *nus* to deity; and this is the God of religious consciousness, though that consciousness habitually forecasts the divinity of its object as actually realised in an individual form.” There is a difference between Sankara and Alexander. While Alexander follows up the practical approach with a metaphysical enquiry to give the God of religion a sure footing, Sankara resolves God and the religious consciousness in the higher intuition of the plenitude of being in the Absolute. Sankara has not allowed religious instinct to get the highest claim and with unique boldness has declared that intuitions of pragmatic reason have their values as spiritual verities in the world of relativity but not in the Absolute. Sankara has given a shock to the religious susceptibilities and spiritual values, but in doing this he presents before humanity the source of true freedom, the freedom of knowledge beyond the relative in knowledge and spirituality. This is indeed a unique privilege. And this privilege is given by the Vedanta.

And this privilege does not take

away the zest of life, its charm and satisfaction. But, on the other hand, it adds to the dignity and sublimity of life and puts the adjustment of claims on a firm basis. The equilibrium of the human society is disturbed by the false emphasis upon personality, apparently ignoring the wide truth of the supra-personal identity. When humanity will have the knowledge of this dignified truth and perceive in its transcendent being the oneness of existence, it will enjoy the fine current of transcendent love and supernal delight which invariably follows the perception of transcendent truth. The Vedantic *summum bonum* is the installation of life in transcendent bliss. In this height of existence the contraries and conflicts of ethical realism cannot arise. Such a vision can put them at rest. Vedantism is not pragmatism, but it can give us in humanistic sense more than materialism or pragmatism. For the realization of the oneness of being does not leave us cold about the humanistic problems but lends a roseate colouring and loving grace to service.

The author has gone into all the technical details of the Vedantic ethics and the nature of Moksha. He has entered into an elaborate discussion regarding the place of ethics in the scheme of absolutist metaphysics and says in somewhat apologetic terms "What is affirmed here of modern Absolutism or, for the matter of that, of the pre-Christian or Hellenic thought applies *mutatis mutandis* to Sankarā's Absolutism, which as presenting the notion of individuality or personality in too exclusively intellectualistic terms, errs, if at all in no less honourable company, so far as it also subscribes to 'episodic' as well as restrictive nature of finite selfhood or personality." The human mind is so

much possessed of the sense of personality and the values arising therefrom, that it shudders at a scheme in which the personal hold of life is cut off. Ethical values have not been ignored by the Vedanta, but the highest value has not been set upon it, for in the realization of supra-personal all resistance of life ebbs away, and life exhibits its supra-moral and supra-religious character. Morality indeed attracts us because of the dignified promise of Self-realization, but this promise presupposes the offended majesty of the Self. This moral sense introduces us into the world of moral valuation and relativity, and it will all along be confined there. But it can have no place where there is no sense of conflict and resistance. And the Vedanta cannot be condemned because it sees far higher stretches of life than that represented in personality.

There is an urge in life to rise above the claims of personal life, and what really charms us in moral life is expansion, and if in the search after expansion, life is dissociated from the personal reference, it is no disappointment; it comes as the result of natural seeking in man, though in this seeking life has to change its axis from the relative to the transcendent. The aesthetic, moral and spiritual lives have their value in the relative world and they attract us by the relaxation they offer to the tension of being and by the sense of opposition and conflict overcome. They can naturally have no place in the silence beyond the tension and relaxation of our being. And the Vedanta in accepting this aspect of being is certainly introducing something quite unique, which places us beyond moral and spiritual susceptibilities and wherein we become free from their demands and urges.

This is the uniqueness of the Vedanta;

and in presenting this uniqueness the Vedanta really invites us to rise above the usual moral and spiritual susceptibilities and be free from the insistences of life, however fine, attractive and graceful they may be.

The author passes on to the consideration of Lila and distinguishes it from "Mechanism" on the one hand and "Purpose" on the other, and compares it to Bosanquet's teleology above finite consciousness or simply providence. This conception of Lila brings forth the conception of Iswara as a Supreme Artist, not actuated by any purpose in His creative effort. The author has found in Ananda the central principle of Lila. But lest there should be any misunderstanding a distinction should have been drawn between the Ananda of Atman as unconditioned witness and the Ananda of creative expression. While Sankara emphasizes the former, the Vaishnavic teachers accept the latter. Bliss, according to Vaishnavas, is self-expression; according to Sankara it is self-transcendence. This indeed draws the true line of distinction between Sankarites and the Vaishnavas. In Sankara there is place both for self-transcendence and self-expression.

Creativeness, spontaneous or otherwise, has in it a limitation; and Iswara cannot create without the Karma seeds. But since the material and the efficient causes are united in Iswara, the hypothesis of an extraneous cause in creation naturally falls through.

The genius of Sankara has been able to make a happy synthesis between the inexorable moral law and the conception of God as the inspirer of moral life. Here the learned author has drawn an instructive comparison between Kant and Sankara and the comparison has been in favour of

Sankara. Kant finds the necessity of a God for the full explanation of moral life, but this God is introduced as the external paymaster of the virtues acquired here. But in Sankara God is the heart and life of the moral life, the very condition of moral law and progress, which does not abrogate human free-choice and initiation. God is the ideal of moral excellence—of perfection. He, therefore, does not simply distribute according to merits. He inspires moral excellence and spiritual holiness. In this chapter the author has nicely dealt with the theistic implications of the Vedanta. It is instructive and will repay perusal.

The author then introduces the different conceptions of the finite self and the evolution of the world-process.

The learned professor has closed his book with the hope that the Vedanta may supply the proper incentive and inspiration of the Church invisible of the federated humanity.

The book as a whole is a pleasant reading and presents accurately and logically all the aspects of Sankara Vedanta. The learned author has not followed the course of being original at the cost of accuracy; on the other hand, he has advanced the important phases of the system and shown how Sankara's philosophy has its unique value as a system which does justice to all the parts of our nature—intellectual, moral, religious and at the same time gives us the full satisfaction in the vision of the Transcendent. A system that accentuates the one phase of life rather than others, naturally has its shortcomings. But though Sankara, in transcending all these, denies these phases in the Absolute, yet he denies them in reference to a total change in the dimension of consciousness from the relative to the Absolute.

ASIAN ORIGIN OF MAYAN CIVILIZATION

DR. TARAKNATH DAS, PH.D.

To Western scholars and world at large the origin of Mayan civilization has been a mystery; as no adequate explanation is available on the subject. This is due to the fact that Christian missionaries as well as rulers from Spain and Portugal ruthlessly destroyed many of the monuments of ancient civilization in South American and Central American countries as well as Mexico.

The Mayans were the earliest people in recorded history to reach a high state of culture in the New World. According to their own traditions they came originally from the extreme north some time before the beginning of the Christian era and migrated into Yucatan, where some of their finest monuments now stand.

The story of "Sita and Ram" of the *Ramayana* is known among certain section of the South American Indians. According to Indian tradition the region of South America is regarded as "*Patal*." It is also interesting that some of the ancient Hindu mythology regarding creation and the snake "*Basuki*" is similar to that which is known among the American Indians.

So far as I know, no Indian archaeologist and student of comparative religion has devoted his energy in finding out the possible connection between Indian or Asian civilization and that of the Mayans. Now comes a young Western scholar who claims to have discovered definite proofs of Asian origin of Mayan civilization.

It has been reported from Bogota (Columbia) that Dr. Herman Walde Waldegg, of the Colombian National Library hold that Mixtec writings bear

definite relations to Chinese, Japanese and Sanskrit. Dr. Walde is an Austrian scholar of 30 years of age. He is the son of Baron Waldegg, holder of numerous Austrian estates before the revolution of 1918. Dr. Walde speaks twelve modern languages and has knowledge of various Asiatic tongues. He was once an assistant in the famous Vatican Library in Rome. Here in the Vatican Library Dr. Walde tried to decipher the famous "Borgian Codex." This document is of deer-skin, thirty feet long and two feet wide.

It is generally accepted that this "Borgian Codex" was found in Mexico in the eighteenth century and ordered to be burned as an idolatrous object, but was rescued and smuggled to the Vatican, where it was found among the possessions of Cardinal Stefano Borgia in 1804. "Many famous archeologists have worked on its secret symbols in the hope that it would prove to be the Rosetta Stone of the New World, and would furnish a key to the hidden history of the Mayas, just as the Rosetta Stone led to the decipherment of Egyptian hieroglyphics. But the consensus has been that it was merely a conglomeration of astronomical signs without word-meaning."

However the symbol for "the feathered snake," which is the great creator of the Mayas, occurs frequently in the "Borgian Codex"; and Dr. Walde conceived the idea that it must have some connection with the Chinese idea of the "dragon" which is the serpent with wings and is regarded as a union between heaven and earth. Dr. Walde is convinced that he has made progress in

deciphering the mysterious document which eventually may prove that the Mayan civilization had very close relation

with Asia. Dr. Walde's research may throw new light on the history of world civilizations.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER XXI

CONTENTS

दश पद् चोपदेशे स्युः श्लोकाश्च पञ्चविंशतिः ।

सत्यात्मानुभवोल्लासे उपदेशे चतुर्दश ॥ १ ॥

दशपद् Sixteen श्लोकः verses उपदेशे on instruction च (expletive) स्युः are पञ्चविंशतिः twenty-five सत्यात्मानुभवोल्लासे on the joy of the realisation of the Self, the Truth (स्युः are) चतुर्दश fourteen च and उपदेशे on instruction स्युः are'.

1. There are sixteen slokas on instruction, twenty-five on the joy of realisation of the Self, the Truth, and fourteen on instruction.

षड्भुल्लासे लये चैवोपदेशे च चतुश्चतुः ।

पञ्चकं स्यादनुभवे बन्धमोक्षे चतुष्ककम् ॥ २ ॥

षट् Six भुल्लासे on the bliss of Self-realisation (स्युः are) चतुश्चतुः four each लये on Self-absorption (च expletive) उपदेशे on instruction च and (स्युः are) पञ्चकं five अनुभवे on realisation स्यात् are चतुष्ककं four बन्धमोक्षे on bondage and liberation (स्यात् are).

2. There are six slokas on the bliss of Self-realisation, four each on Self-absorption and instruction, five on realisation and four on bondage and liberation.

निर्वेदोपशमे ज्ञाने एवमेवाष्टकं भवेत् ।

यथासुखे सतर्कं च शान्ती स्याद्वैसम्मितम् ॥ ३ ॥

अष्टकं Eight निर्वेदोपशमे ज्ञाने एवमेव on indifference, on quietude, on wisdom and on the state of the seer भवेत् are सप्तकं seven यथासुखे on true happiness (स्यात् are) वेदसंख्ये as many as are the Vedas, i. e. four च and शान्ती on peace स्यात् are.

3. There are eight slokas each on indifference, quietude, wisdom and the state of the seer, seven on true happiness, and four on peace.

तत्त्वोपदेशे विंशच्च दश ज्ञानोपदेशके ।

तत्त्वस्वरूपे विंशच्च शमे च शतकं भवेत् ॥ ४ ॥

विंशत् Twenty (च expletive) तत्त्वोपदेशे on the instruction on Truth (स्युः are) दश ten ज्ञानोपदेशके on the instruction on Knowledge (स्युः are) विंशत् twenty च (expletive) तत्त्वस्वरूपे on the nature of Truth (स्युः are) शतकं a hundred च and शमे on peace भवेत् is.

4. There are twenty slokas on the instruction on Truth, ten on that of Knowledge, twenty on the nature of Truth and a hundred on contentment.

अष्टकं चात्मविश्रान्तौ जीवन्मुक्तौ चतुर्दश ।

षट् संख्याक्रमविज्ञाने ग्रन्थैकात्म्यं ततः परम् ॥ ५ ॥

अष्टकं Eight आत्मविश्रान्तौ on the repose in Self (स्यात् are) चतुर्दश fourteen जीवन्मुक्तौ on liberation-in-life (स्युः are) षट् च and six संख्याक्रमविज्ञाने on a statement of the number and order (स्युः are) ततः परं after that ग्रन्थैकात्म्यं the unity of the book (स्यात् is).

5. There are eight slokas on the repose in Self, fourteen on liberation-in-life and six on a statement of the number and order, followed by the unity of the book.

विंशत्येकमितैः खण्डैः श्लोकैरात्माग्निमध्यखैः ।

अवधूतानुभूतेश्च श्लोकाः संख्याक्रमा अमी ॥ ६ ॥

विंशत्येकमितैः Twenty-one खण्डैः in chapters आत्माग्निमध्यखैः three hundred and two श्लोकैः in slokas अवधूतानुभूतैः of the intuitions of an Avadhuta (च expletive) अमी those संख्याक्रमाः with the number and order श्लोकाः verses.

6. The above are the slokas, with their number and order, of the intuitions of an *Avadhuta*,¹ recorded in twenty-one chapters and three² hundred and two verses.

[¹ *Avadhuta*—an ascetic who has renounced all worldly connections and realised the Supreme Self.

² *Three hundred and two*—It is interesting to note how the Sanskrit word gives the meaning of this figure. *Atmā* in the word denotes 'two' inasmuch as it stands both for *Jivatman* and *Paramātman*. *Agni* stands for 'three,' as there are three fires. *Kha* which means *Akāśa* (void) stands for 'zero.' Literally, the word, therefore, means the figure which has 2 as the first digit, 0 as the middle and 3 as the third, i.e. 203. But according to the dictum चङ्कानां वामतो गतिः the number should be read from right to left, and thus the Sanskrit word means 302.]

NOTES AND COMMENTS

IN THIS NUMBER

Notes of conversation with Swami Turiyananda is concluded in this issue *Nationalism, Patriotism and Religion* was suggested by an article, 'The New Patriotism,' in the *Harper's* by Viscount Cecil, a great friend of the League of Nations and one of the most respected statesmen in international affairs Swami Atulananda is an American monk of the Ramakrishna Order. *Christianity or Vedanta* was a discourse given to a group of Vedanta students at Oakland, U.S.A. . . . Prof. Rala Ram is the Vice-Principal of the D. A. V. College, Hoshiarpur. He speaks from his experience of a recent visit to Africa . . . Kshirod Chandra Sēn has earned a good reputation as the author of *SIDELIGHTS ON WESTERN CIVILIZATION*. Here he takes us back to the incidents which happened more than half a century ago. . . . Dr. Walther Wust is one of the most promising young Sanskrit scholars in Germany. Dr. Wust thinks that Buddhism has directly and indirectly influenced Christianity and he gives authentic information on the subject *Two Pilgrimages* refers to the visit of the writer to Dakshineswar, hallowed by the association of Sri Ramakrishna, and Assisi, the birth-place of St. Francis A keen student of Vedanta as Dr. Mahendranath Sircar is, special value attaches to his review of any work on the same subject Dr. Taraknath Das gives information about a valuable discovery which may throw new light on the history of world civilization *Ashtavakra Samhita* is concluded in this number.

SWAMI VIVEKANANDA ON UNTOUCHABILITY

We are orthodox Hindus, but we refuse entirely to identify ourselves with "Don't-touchism." That is not Hinduism: it is in none of our books: it is an unorthodox superstition which has interfered with national efficiency all along the line.

A dreadful slough is in front of you — take care; many fall into it and die. The slough is this, that the present religion of the Hindus is not in the Vedas, nor in the Puranas, nor in Bhakti, nor in Mukti-religion has entered into the cooking-pot. The present religion of the Hindus is neither the path of Knowledge nor that of Reason,—it is "Don't-touchism," "Don't touch me!" "Don't touch me!"—that exhausts its description. See that you do not lose your lives in this dire irreligion of "Don't-touchism." Must the teaching *वसुधैव कुटुम्बकम्* --"Looking upon all beings as your own self"—be confined to books alone? How will they grant salvation who cannot feed a hungry mouth with a crumb of bread? How will those who become impure at the mere breath of others, purify others? Don't-touchism is a form of mental disease. Beware! All expansion is life, all contraction is death.

Well, do you think there is any religion left in India! The paths of Knowledge, Devotion, and Yoga—all have gone, and now there remains only that of Don't-touchism—"Don't touch me!" "Don't touch me!" The whole world is impure, and I alone am pure! Lucid Brahmanjanam! Bravo! Great God! Nowadays Brahman is neither in the recesses of the heart, nor

in the highest heaven, nor in all beings—now He is in the cooking-pot. Formerly the characteristic of a noble-minded man was त्रिभुवनसुपकारख्येभिः प्रीयमानः “to please the whole universe by one’s numerous acts of service,” but now it is—I am pure and the whole world is impure,—go and get money and set it at my feet.

To the Bhaktas who are not Brahmins, give this Mantra of Gâyatri (here Swamiji communicated the special Gâyatri for them). By degrees all the people of the land have to be lifted to the position of Brahmins Each Hindu, I say, is a brother to every other, and it is we who have degraded them by our outcry, “Don’t touch,” “Don’t touch!” And so the whole country has been plunged into the utmost depths of meanness, cowardice and ignorance. These men have to be uplifted; words of hope and faith have to be proclaimed to them. We have to tell them, “You are also men like us and you have all the rights that we have.” Do you understand?

Alas! nobody thinks of the poor of the country. They are the backbone of the country, who by their labour are producing food,—these poor people, the sweepers and labourers, who if they stop work for one day will create a panic in the town. But there is none to sympathise with them, none to console them in their misery. Just see, for want of sympathy from the Hindus thousands of *pariahs* in Madras are turning Christians. Don’t think this is simply due to the pinch of hunger; it is because they do not get any sympathy from us. We are day and night calling out to them, “Don’t touch us! Don’t touch us!” Is there any compassion or kindness of heart in the country? Only a class of “Don’t-touchists;” kick such customs out! I

sometimes feel the urge to break the barriers of “Don’t-touchism,” go at once and call out, “Come all who are poor, miserable, wretched and down-trodden,” and to bring them all together in the name of Sri Rama-krishna. Unless they rise, the Mother won’t awaken. We could not make any provision for food and clothes for these—what have we done then? Alas! they know nothing of worldiness, and therefore even after working day and night cannot provide themselves with food and clothes. Let us open their eyes—I see clear as daylight that there is the one Brahman in all, in them and me—one Shakti dwells in all. The only difference is of manifestation. Unless the blood circulates over the whole body, has any country risen at any time? If one limb is paralysed, then even with the other limbs whole, not much can be done with that body—know this for certain. (Collected from the *Complete Works of Swami Vivekananda*).

A VILE PROPAGANDA AGAINST HINDUISM

Miss Cornelia Sorabji some time back wrote in the *Atlantic Monthly* an article, the ostensible purpose of which was to make a propaganda against Mahatma Gandhi. In that she betrayed her morbid nature of fault-finding and withal a fine capacity for carping at things, however noble and great. Now she steps out of politics into the field of religion. Recently she has written in the *Nineteenth Century* an article, entitled ‘Hindu Swamis and Women of the West,’ holding up Hinduism to ridicule. In this, from a superior height, she mocks at the Hindu theory of reincarnation, law of Karma, etc., and talks “as one having authority, and not as the scribes.”

Now, what is the qualification of Miss Sorabji that she can talk so confidently about Hinduism? Well, she has the greatest of qualifications, namely, IGNORANCE; for that gives one the most complete freedom to talk anything one likes—sense or no sense, relevant or irrelevant. She has however taken pains to know something about Hinduism. The objects of her adoration are two Mahatmas—one is 'Mathaji,' and the other is 'Bawaji'—at whose feet she learned about Hinduism and who, she gives a certificate, could "be put beside the saints of mediæval Europe." The 'Mathaji' told Miss Sorabji that "Hinduism is a matter of caste," and about Vivekananda and Ramakrishna sect, the Brahmos and Arya Samajists her opinion was, "Nor are such people Hindus." By the way, Miss Sorabji says that "One knows how even individual Brahmos—theists who have really renounced Hindu ritual—revert to Hinduism in times of difficulty."

The other Guru—namely, 'Bawaji,' when asked by Miss Sorabji "How does one find God in meditation?", "explained the way of meditation—to sit silent and empty the mind of every thought, to hold it still by imagining a hollowed-out bamboo, and then to travel in thought up and down, up and down that bamboo." Indeed like Guru like Chela.

Cornelia Sorabji knows "that American women are 'au fond' deeply religious," and so she warns them not "to run after Swamis and fancy religions." We admire Miss Sorabji for evincing so much concern about the American women. But she herself, perhaps, runs no risk even at the hands of Christian Fathers, most wisely caring for no religion at all.

We have indeed painfully heard from time to time of cheats and charlatans,

giving themselves out as Swamis, who exploit Hinduism to find out an easy road to make money. But these cheats are by no means confined to Indians only. We know at least of one American, who came to us but was found unfit to be allowed to stay even as a guest and as such he had to quit the Ashrama. Afterwards he went to America and gave out himself as a Swami who had practised Tapasya in Tibet for twenty years. These facts only indicate that Hinduism has got its attraction; for only good things in the world lend themselves to be exploited whereas things having no intrinsic merit of their own die of inanition. A religion should be judged by its best and not by its pests or scoundrels who profess religion only in name. But have no Hindu preachers gone to America who have been able to give solace and comfort even to a handful of persons who were hungering and thirsting after righteousness? It is not for Miss Sorabji to give or even surmise an answer.

Miss Sorabji is not without a fling also at the Belur Math, the headquarters of the Ramakrishna Mission, and caricatures the "Westerners—English, Australian, etc.," who have been attracted there. "Miss Noble (Sister Nivedita), an English woman, used to lie prostrate before the image of Kali on Christmas Eve and then say to the monks: 'Now let us go into the fields equipped with crooks and read the story of the shepherds of Bethlehem.'"

It is only what might be expected that Miss Sorabji who could ridicule Hinduism so much, should give her own prescription as to how to live a Hindu life, no matter that she does not belong to that faith. Indeed, versatility and omniscience are the order of the day. So she says: "There is

no reason why people should not study Hinduism for themselves without the aid of pseudo-Swamis. There are books and translations enough, made by scholars; and the practice of meditation, of going into the silence, cannot fail to help us all. Any beautiful thought may be used for the practice of Yoga as understood by my two friends; and the posture of the body was, in their opinion, immaterial."

Poor India, she has to suffer from enemies inside and outside! But India which has survived the ravages of time and the onslaught of so many plunderers and conquerors is bound to live on. These prin-pricks of a Sorabji or persons whose sole vocation in life is to vilify others will cause little harm to her. So we only wish that God forgive them.

THE MOTHERHOOD OF GOD IN CHRISTIANITY

The Christian Churches recognize the Holy Spirit as important an aspect of God as the Father and the Son. As there is no clear picture of the Third Person of the Trinity, many Christians attribute this aspect of God to Virgin

Mary. They adore this Mother aspect of God as dear as the other two. In the book of *The Shepherd of Hermes*, Jesus Christ is reported as saying, "My Mother, the Holy Spirit." On this subject, Rev. J. S. M. Ward writes an interesting article in *The Occult Review* of recent date. "If we turn to the opening chapters of Genesis we find that 'God created Man in His own image; male and female created He them.' If, then, He created women in His own image, then there must be somewhere a feminine aspect of the Godhead, and the Apostles' Creed shows this to be the Holy Spirit." He refers to the Lincoln Cathedral in which there is a carved stone boss where God, Jesus and Mary have been represented in descriptive figures as the Eternal Father, the Son and the Holy Spirit respectively. But this conception of the Motherhood of God cannot transcend the limits of popular theology. In India, this aspect of God has been realized by the Seers as the Supreme Truth. The Divine Mother is not only the source of projection, protection and dissolution of the universe, but She is both Personal and Impersonal God also. Nay, She is beyond human speech and mind.

REVIEWS

THE SCIENTIFIC OUTLOOK. By Bertrand Russell, *George Allen & Unwin Ltd., Museum Street, London.* 280 pp. Price 7s. 6d.

Mr. Bertrand Russell discusses here in a series of essays the consequences and implications of the scientific civilization of to-day. He examines, *first*, the nature and scope of scientific knowledge; *secondly*, the increased power of manipulation derived from scientific technique; and *thirdly*, the changes in social life.

As pointed out by him, "Manipulation and exploitation are the ruling passions of the scientific Industrialists. . . Fortunately they are not yet quite aware how much they could do if they chose; but when this knowledge dawns upon them, a new era in human tyranny is to be expected." And he imagines that ultimately will be produced a world-wide organism as complete and elaborate as that now existing in U. S. S. R. But whether human society will be happier is uncertain. For, "The man drunk with

power is destitute of wisdom and so long as he rules the world, the world will be a place, devoid of beauty and joy."

In conclusion the author sums up the development of science as the passage from *contemplation to manipulation*. We may seek knowledge of an object because we love the object or because we wish to have power over it. The former leads to contemplation and the latter to manipulation. Thus it is only in so far as we renounce the world as its lovers that we can conquer it as its technicians. But this division in the soul is fatal to what is best in man. This is the fundamental reason why the prospect of scientific society must be viewed with apprehension.

N. S.

THE MESSAGE OF SAT TAL ASHRAMA
(WITH A FOREWORD BY DR. E. STANLEY JONES.) *Association Press, 5 Russell Street, Calcutta. 300 pp. Price Rs. 2-4.*

The Ashrama is situated in the Himalayas at Sat Tal. The present book contains a collection of papers presented to the Ashrama group by several able men and women already engaged in the promotion of Christianity in India. The purpose of the Ashrama is said to be "to yoke the Christian spirit and the Indian spirit" and here are discussed the ways and means to make Christianity more truly Indian in method and outlook.

Dr. Stanley Jones aptly imagines a string of questions as proceeding from the Indian patriot. "Is this Christian movement one that allies itself with the best in our past or will it stand as alien and iconoclastic? And what does the Christian movement do for us abroad? Does it, in order to get funds, show up the worst sides of our culture and civilization and religions? . . . And does not the very fact of missionaries coming from a civilisation that dominates us make for our being considered inferior? . . . Is this not, after all, the religious side of the invasion and domination of the East by the West?"

As one reads through the book the apprehension is evident that Christian movement as it stands to-day will make little progress hereafter into the awakened India and so it stands in urgent need of reform. The leaders of the movement plead guilty to the charge that "Many of our Christians have been proselytes rather than converts.

There has been far too much of a change from a *dhoti* to pants, from vegetarianism to meat-eating, from Indianism to Anglo-Indianism, . . . This is proselytism and should be condemned."

Therefore they want now to wear Indian clothes, to eat Indian food, sit upon the floor for meals and eat out of brass vessels usually found in the Indian home. But this touches only the outside. With regard to their faith, as the Rev. Popley has put it, the conviction seems to be gaining ground "that an attitude of sincere respect for the religious value of other faiths and of genuine co-operation with earnest religious minded seekers of these faiths, will do more for the cause of religion than the older method of ignoring the religious values of other faiths." Again it is realized that "Modern idealism shows a closer relationship to the mysticism of the Vedanta than to the Apostle Paul." That is why "the West, and America especially, has become progressively Hinduized." So they are anxious to establish with Hinduism all possible points of contact to make the way easy for those "who while desirous to follow Christ have no wish to renounce the Hindu traditions of their forefathers."

A perusal of the book gives a peep into the subtle workings of the Christian mind in India to-day. The days when Christian ideals exercised a fascination over the Hindu seems to be over now. The tide is turning. Hinduism is now beginning to fascinate those who came to conquer. Slow and silent is this charm. It has always been so in the past and it has never failed. So if history is true, Hinduism is on the road to reclaim these children who have strayed into other folds for a time.

N. S.

GERMAN

THE LAWS OF WORLD HISTORY

Hartmut Piper: *Die Gesetze der Weltgeschichte: (1) Der Gesetz mässige Lebenslauf der Völker Chinas und Japans* (xvi+110 pages, 1929), (2) *Indian* (xvi+232 pages, 1931). Theodor Weicher, Leipzig.

Hartmut Piper is interested not so much in the archaeological and antiquarian aspects of Chinese and Japanese history as in the interpretation of well-known data bearing on the developments of life and thought in

Eastern Asia from the standpoint of comparative race-biology. The methods that he has applied in the study of European culture-history he has applied to the historical facts of China and Japan also, and although the work is small in size every reader, even if he be a specialist in Chinese and Japanese questions, will be agreeably surprised to discover many parallelisms and identities with the expressions of European civilization such as have as a rule been overlooked in conventional treatises on history.

It is not necessary to summarize the details. Piper's scheme is as follows. For every culture-system he recognizes seven biological ages:—(1) patriarchal childhood (monarchy), (2) youth (aristocracy), (3) early manhood (absolutism), (4) full manhood (constitutionalism), (5) late manhood (imperialism), (6) old age (Cæsarism), (7) senility (marasmus, decay). One would be easily reminded of Spengler's classification into seasons of cultural life. But Piper's speciality consists in pointing out categorically how the features of Chinese and Japanese civilizations have been similar to those of the European although in different epochs of time. And to this extent the present writer's standpoints in *Chinese Religion through Hindu Eyes* (Shanghai, 1916) and in *The Futurism of Young Asia* (Berlin and Leipzig, 1922) may be said to have been considerably verified and enlarged in Piper's contributions. Naturally, however, when one tries to divide manhood itself into three different stages, early, full, late, one can hardly avoid an over-fineness in analysis which can very often appear to be but strained and unconvincing.

Piper discovers the same laws of universal history in the biography of the Indian peoples. There was a time when scholars used to take a pride in discovering and emphasizing the differences between race and race in regard to the achievements of civilization. The alleged distinction between the East and the West has long remained the stock in trade not only of Orientalists but

of all sociologists, culture-historians, and philosophers who take their cue from Orientalists and who propagate the political ideology of chauvinism and imperialism. Piper's work on India like that on China and Japan is well calculated to cry a halt to this sort of cheap specialism in Oriental lore and compel scholars as well as statesmen to revise their orientations in regard to Asia. Piper is naturally being challenged by the professors of the *status quo* but he is in good company as he is substantially backed by the laborious researches and investigations of that brilliant culture-historian of our times, Hermann Goetz. Piper is more at home in literature than in institutions. His analysis appears very often therefore to be more metaphysical than factual. His equations between Indian celebrities of diverse epochs and those of the West look very often like mere shadowy parities rather than concrete realities. But all the same, Piper has succeeded in rescuing India from the side-tracks of splendid isolation to which she had been forced for nearly two generations. It is just good and right that he considers Goethe to be one of his spiritual predecessors in this work. For it requires to be well known that Goethe was one of the very first to discover the fundamental identity between India and Europe.

BENOY KUMAR SARKAR

HINDI

KALYAN (ISHWARANKA). *The Gita Press, Gorakhpur. 618 pp. Price Rs. 3.*

The 'special number' of the *Kalyan* becomes always a welcome volume. The Editor in the present copy has kept up the tradition of the former issues. The 'Ishwaranka' contains 207 articles—prose and poetry—some of them from writers of international reputation, and 93 pictures coloured and half-tone. The object of the *Kalyan* is to spread religious ideas amongst the public. We feel no doubt that the present volume will stimulate religious feelings in those who will go through it.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION, BRANCH CENTRE, Dacca

The annual Report for 1931 shows the activities of the above under the following three heads:

I. MISSIONARY

There were held 140 weekly religious sittings, the average attendance being 66. A scriptural class used to be held at the Math premises on every Sunday except on special occasions like birthday anniversaries of prophets and saints. The total number of classes was 39 with an average attendance of 50. On invitation from the different quarters of the city of Dacca and its suburbs as well as several other districts, the Swamis of the Mission delivered 20 public lectures in 1931.

II. EDUCATIONAL

A Free Primary School for the boys was conducted in the Mission premises. The average number of students on the roll was 107. A Girls' School was maintained at Brahmakitta. The total number of girls on the roll was 19. The Library at the Mission house, comprising of a rich collection of books on religion, philosophy and other subjects was utilized by the reading public of the city. The total number of books in the Library was 2,324 as against 2,293 of the previous year. A Free Reading Room with a large number of periodicals was open to all every day except on Saturdays.

The Mission occasionally helped poor students with money. The Vivekananda Gymnasium was provided with a good wrestling ground and various other instruments for physical exercise. The average daily attendance was 18.

III. CHARITABLE

The Mission carried on an Outdoor Charitable Dispensary. The total number of cases was 7,714 in 1931. Besides, the workers of the Mission nursed a good number of patients at their houses. Two poor feedings were organized by the Mission in which about 6,000 people were fed on each occasion. During the year, the Cholera Relief

was undertaken by it at Daulatpur Thana, Dacca.

FLOOD AND FAMINE RELIEF

In July, 1931, there was a terrible flood in Eastern Bengal which caused a widespread distress to the people. The Mission opened centres at Simulia, Sahbajpur, Kaliakair and Dhaljora in Sadar north; Baliati and Khalsi in Manickgaon, Sonargaon (Tajpur) and Duptara in Naraingunj, Kalma in Munshiganj and Solepud (Madaripur) in Faridpur. Of these the last centre was opened to relieve the famine stricken people of that quarter. In all, the Mission had to work over an extensive area of 289 villages. The total amount of corn (food grain) distributed was 1,036 mds. 23 srs. 12 chs. The total number of cloth distributed was 1,706, of which 1,319 pieces were new and 387 old. The total amount of receipts in cash was Rs. 5,275-5-9 and the total amount of expenditure was Rs. 5,243-12-9 leaving a balance of Rs. 31-9-0. In the afflicted area, 1,876 families were helped.

The Mission has some immediate needs for the expansion of its activities. The public are requested to help the Institution which has been rendering manifold services for the last thirty-five years.

THE RAMAKRISHNA MISSION SOCIETY, RANGOON

The second report of the above covers the period of its activities from 1929 to 1931. The Society has a good library and free reading room. The number of books on the 31st December, 1931, was 4,454, showing an increase of nearly 3,000 volumes since 1923. The number of borrowers was also increasing, the number on the 31st December, 1931, being 949. The total number of books issued was 6,078 in 1929, 4,000 in 1930 and 11,072 in 1931. The total number attending the Reading Room was 87,835 in 1929; 85,112 in 1930, and 40,200 in 1931, the daily average attendance being 115 in 1929, 120 in 1930 and 125 in 1931.

There was a large number of periodicals, in different languages. Their total number was 198. Two free libraries for the exclusive use of ladies were opened—one

for the Tamil-speaking ladies and the other for the Bengali-speaking ladies. Occasional Study Classes and Public Lectures were arranged by the Society. The number of the latter was 32 during the period under review. The Society took effective parts in the Mission Relief Works in the Arakan Flood Reliefs in 1929, in the Pegu Earthquake Relief in 1930 and in the North and East Bengal floods in 1931. The sources of income of the Society are mainly subscriptions and occasional donations and lately Government grants for the purchase of books and periodicals.

THE RAMAKRISHNA MISSION SEVASHIRAMA, RANGOON

The eleventh annual Report for 1931 shows that the activities of the above were very much increased inasmuch as there were 1,67,678 total daily attendances as against 1,22,644 of the previous year. These patients did not belong exclusively to the city of Rangoon. A considerable number of them came from the suburbs and remote districts of Burma. The number of patients admitted in the In-door Department was 2,053 males and 561 females including children. At the Out-patients Department the total number of attendance came up to 183,653 including men, women and children.

The year under review opened with a balance of Rs. 864-4-10 and deposit accounts of Rs. 180 with the Corporation of Rangoon and R. E. T. & S. Co. The total income of the Sevashrama under different heads was Rs. 42,751-4-6 for the year. The total amount spent was Rs. 42,352-18-9. The year closed with a balance of Rs. 898-6-9 in hand, besides the deposits of Rs. 180. The balance of a loan Rs. 1,500 was debited against the income of the current year of 1932. The financial position of the Sevashrama in comparison with its extensive work is quite unsatisfactory. The Managing Committee appeal to the generous public for help and co-operation.

THE RAMAKRISHNA MISSION INDUS- TRIAL HOME & SCHOOL, BELURMATH, HOWRAH

The Institution has already completed the eleventh year of its useful career. The annual Report for 1931 gives a detailed account of its activities as below:

During the year, a thatched house was constructed for the accommodation of students. Another small thatched house was made for congregational prayer and *bhajan*. To meet the growing needs of the Institution the construction of a shed, to be used as a workshop, was under contemplation. The old Home building had to be abandoned as unfit for habitation. The students and the staff had to use the office and class rooms for study and sleeping at night as a temporary makeshift arrangement.

During the year under review, there were 56 boys of whom 36 were resident students in the Industrial Home while the remaining 20 were day-scholars. Three students held scholarships from the District Board, while ten were given stipends from the school funds. Almost all the students were in receipt of aid for their education in some form or other.

In the morning and evening some general education was imparted to the younger boys by competent teachers. Studies and all other activities of the students outside school hours were regulated under the close supervision of the Warden. Weekly classes on the scriptures and the lives and teachings of saints were held.

Daily congregational service in the Home and the birthday celebrations of saints took place as usual. Music classes were held in separate groups. The boys worked by turns in their small kitchen garden and produced a portion of the needs of the Home. They were encouraged to take regular physical exercise in the morning and evening. Parallel bars, a pair of rings and a football and trapezes were provided for them in the Home compound. The boys made good use of their small library which contains books on industrial and technical subjects.

The Home urgently requires a permanent hostel of its own and also funds for other various requirements of the school. The importance and value of such a technical Institution can hardly be exaggerated.

THE RAMAKRISHNA MISSION ASHRAMA, SARISHA, DIAMOND HARBOUR

The Ashrama was established in 1921 with a view to reform and remodel villages according to the exigencies of the time. Since then, it has been serving the villagers by various means for their uplift. Up to

this day, along with other useful works, it has founded one school for boys, three for girls and one night school for the labouring classes. Of these schools all are free excepting the school for girls at Sarisha. The Report for the years 1929-1931 shows the activities of the Ashrama under the following heads:

I. *The Ramakrishna Mission Shiksha Mandir*

During the years under review the numerical strength of the institution rose to 220 at one period. In 1929, of the six candidates sent up for the final U. P. Examination, five were successful, one securing a Government scholarship. Of the five students sent up in 1930, four were placed in the first division and one in the second division. In 1931, all the thirteen students who were sent up passed, twelve in the first division and one in the second division. The school was managed by a competent staff. The boys practised various forms of physical exercise, such as squad drill, Swedish drill, jujutsu, lathi, etc., under the guidance of a well known physical culturist. Lessons in music were given to them. They have a library of their own, containing about 300 volumes. During the years under review, books worth Rs. 247 10 6 were distributed free among the needy students. The school spent more than Rs. 33/- per month for giving daily free tiffin to boys.

II. *The Ramakrishna Mission Sarada Mandir*

There had been no school for girls in the locality. So the institution was started in 1927. It was raised to the Middle English Standard in 1930. The number of girls on the rolls at the end of 1931, was 69. Since 1928, the institution has never failed to win Government Scholarships in any year. The girls held, to their credit, one L. P. Scholarship in 1928; one L.P. and one U.P. scholarships in 1929; three L.P. and U.P. scholarships in 1930; and three L.P., one U.P., and one M.V. scholarships in 1931. The girls were given physical training every morning and evening. There were held regular classes in music for them. Several poor and deserving students were furnished with text books worth Rs. 196-1-8 during the years under

review. The institution provided a free supply of daily tiffin to the girls. The girls published a quarterly manuscript magazine called *Chhatra*. Of the 69 girls, 30 only paid their tuition fees; the rest enjoyed free studentships.

III. *Two More Girl Schools*

The Ashrama undertook the charge of two more girl schools, one at Manklaunda and another at Kalagachia. The former had 42 students under the care of two able and experienced teachers. The latter had 25 students with a qualified teacher in charge of it.

IV. *Philanthropic Activities*

Apart from these institutions, the Ashrama carried on a night school for the labouring classes. It maintained a Charitable Homoeopathic Dispensary for the helpless villagers. It spent a sum of Rs. 5,031 10 6 for giving relief to poor persons and families during the period under review. Together with this, 335 pieces of cloth etc., and 238 blankets were distributed among the poor people. The Ashrama sank a tube well at the cost of Rs. 1,000 for removing the scarcity of pure water in the village. There are a good Library and a Gymnasium attached to the Ashrama. A Weaving school worked regularly with two looms and villagers were trained in weaving.

The activities of the Ashrama are splendid in many respects; they are at once in keeping with the traditions of India as well as the needs of the present time.

SRI RAMAKRISHNA MISSION SEVA SAMITI, KARIMGANJ, SYLHET

The report for 1930 and 1931 shows that the Samiti has served the local public in manifold ways with its limited resources. It has a pretty good library. Occasional classes and lectures were held during the period. A Lower Primary School has been started by the Samiti for the spread of education among the depressed classes. The distribution of medicines to the sick and the nursing of the same form an important item of its philanthropic activities. During the period under review, it helped some poor families and people with doles of rice, clothes and money.

